

# **HISTORY OF MODERN ANDHRA**

## **M.A. HISTORY**

### **Semester-II, Paper-V**



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**ACHARYA NAGARJUNA UNIVERSITY**  
**DEPARTMENT OF HISTORY AND ARCHAEOLOGY**  
**M.A. Ist Year IInd SEMESTER SYLLABUS**

**PAPER-I A/H 1.1 (COMMON FOR HISTORY AND ARCHAEOLOGY)**

**HISTORY OF MODERN ANDHRA (A.D. 1765 To A.D. 1956)**

**UNIT-I:** European settlements in Andhra - French rivalry and Carnatic wars - British Acquisition of Northern Circars and Ceded districts - revolts against East India Company.

**UNIT-II:** Administrative system of East India Company - Revenue Settlements - Reforms Of Dewan Salar Jung.

**UNIT-III:** Social Reform Movements in Andhra - Brahmo Samaj -Veeresalingam, Venkataratnam Naidu, Gurazada Apparao - Gidugu Ramamurthi

**UNIT-IV:** Factors for the Growth of Nationalism in Andhra - Vandemataram Movement - Home Rule Movement - The Chirala - Perala Movement - Forest Satyagraha - No - Tax Campaign at Pedanandipadu.

**UNIT-V:** Salt Satyagraha - Quit India Movement - Social and Political awakening in Telangana - Movement for a separate Andhra State - Liberation movement in Telangana - Emergence of Andhra Pradesh.

**Suggested Readings:**

1. P.R. Rao: History of Modern Andhra
2. K.V. Narayana Rao: Emergence of Andhra Pradesh
3. Sarojini Regani: Highlights of Freedom Movement
4. M. Venkatarangaiya: Freedom Struggle in Andhra, 4 Vols.
5. M. Venkatarangaiya: Freedom Struggle in Telangana
6. B. Kesavanarayana: Political and Social Factors in Modern Andhra
7. V. Ramakrishna: Social Reform Movement in Andhra
8. Y. Vaikuntham, Education and Social Change in Andhra.

## Lesson - 1

# Arrival of Europeans in Andhra Desa

Objective - The objective of this lesson is to explain the settlements established by Europeans in Andhra Desa.

Subject Matter -

1.1 Introduction

1.2. European Settlements in Andhra Desa

1.2.1 Portuguese

1.2.2. Establishment of Dutch Authority

1.3 Establishment of English Company

1.4 English Trading Posts in Andhra Desa

1.4.1. Machilipatnam

1.4.2 Establishment of Madras Trading Post

1.4.5 French Settlements

1.5.1 French Settlements in Andhra

1.5.2. Summary

1.6 Sample Questions

1.7 Useful Books

**1.1 Introduction:** With the arrival of Europeans, Andhra Desa entered the modern era. Europeans, who came to India for trade and commerce, quickly observed the country's situation and actively intervened in political affairs. With the establishment of trading posts and gradual political consolidation by Europeans in India, many changes took place in India. The purpose of this lesson is to briefly understand the arrival of Europeans who shaped the history of India.

From ancient times, India had commercial relations with foreign countries. Trade between India and the European continent used to take place through sea routes. Satavahanas traded with Rome and other countries. Many foreign historians and travelers have written about our commercial relations with other countries. Arabs monopolized this trade for some time and exported Indian goods to European countries. More specifically, Europeans used to get salt, sugar, pepper, other

spices, and textiles, which they used in their food, from India through Muslim traders, via Constantinople, to the cities of Genoa and Venice in Italy. Therefore, Indian goods had high demand in the European market.

In 1453 AD, the Ottoman Turks conquered Constantinople, which created an obstacle for Europeans to trade with India and other Eastern countries by land route. This resulted in

More damage to European countries than to Asian countries. The necessity arose to restore relations, especially with India, among Eastern countries. Therefore, Europeans began explorations to discover new sea routes to Eastern countries. Portugal took the lead in this matter. King Henry IV of Portugal greatly encouraged new explorers. Not only that, he established a naval training center, brought sailors from Italy, and worked to discover a complete sea route to Asia.

The political and religious conditions of that time, technological advancements, the enthusiasm and perseverance of sailors, and the detailed naval accounts of the Marco Polo brothers greatly contributed to this new sea route exploration. A Portuguese navigator named Bartholomew Diaz traveled to the tip of Africa. It is called the 'Cape of Good Hope'. Vasco da Gama, who circumnavigated the African continent, first set foot on May 27, 1498, in a village called 'Kappad' near Calicut, Kerala state, on the west coast of India. With the discovery of a new sea route to India, relations between European countries and India were restored, and a new era began in the history of India. Not only did Vasco da Gama reach India through the newly discovered sea route, but various European nations were also able to engage in direct trade with this country. The mediation of the Turks ended.

Following Portugal, various European powers established their trading posts in India. Christian missionaries also got a new opportunity for religious propagation. The European powers that came to India engaged in conflicts to establish their respective authorities, intervened in India's internal politics, and finally, the English established their sovereignty over India, which are the developments that occurred in our modern history.

### **1.1.2. European Settlements in Andhra Desa:**

Europeans who came to India for trade and commerce also entered Andhra Desa. Andhra Desa had trade and commercial relations with European countries from ancient times. From the Satavahana period, Andhra Desa had commercial relations with Rome, Italy, and Greece in Europe. Due to Andhra Desa's long coastline, European countries had more opportunities for trade and commerce. Port towns like Bhimunipatnam, Visakhapatnam, Kakinada, Narasapuram, Motupalli, and Machilipatnam in Andhra Desa have been famous for foreign trade for many centuries.

Hsuan Tsang, Marco Polo, and others mentioned Andhra Desa in their writings. Nicolò Conti (Italy), Nuniz (Portugal), Abdur Razzaq (Persia), and others visited during the time of Sri

Krishnadevaraya and described the prosperous Andhra Desa. When Europeans established trading posts in Machilipatnam, Andhra Desa was under the rule of the Mughal emperor Aurangzeb. Nizam-ul-Mulk was the Subedar of Deccan and South India, with Hyderabad as his capital. Machilipatnam, the main port city of the Golconda kingdom, became a central place for all Europeans as they built their factories there.

#### Arrival of Europeans in Andhra Desa

The credit for discovering the complete sea route to India goes to Portugal. As a result of the efforts of King Henry and navigators Diaz and Vasco da Gama, Vasco da Gama set foot on the west coast in the Calicut region on May 27, 1498. After this historic entry, Vasco da Gama traveled this route again and reached India. The ruler of the Calicut region warmly welcomed the Portuguese and provided them with the necessary facilities. In a short time, they established settlements in Calicut, Cochin, and Cannanore. They completely shifted the European trade and commerce that was happening through Constantinople to this sea route. Furthermore, their intention was to expand their activities eastward from India to Southeast Asia and China.

Since Portugal was a very small kingdom, it tried to develop trade rather than establish colonies. In 1503, they established a settlement near Cochin. The Portuguese Governor de Almeida adopted the 'Blue Water Policy' (policy of maritime supremacy) to gain maritime dominance. However, his successor, Governor Albuquerque, gave more importance to establishing colonies instead of trade. In 1510, he occupied Goa, and in 1511, Malacca. He made commercial agreements with Sri Krishnadevaraya, the renowned emperor of Vijayanagara in South India. According to the terms of the treaty, the Portuguese were to supply cavalry to Sri Krishnadevaraya. Consequently, the Portuguese were allowed to trade in the eastern coastal regions. As far as Andhra Desa is concerned, the Portuguese had only one important settlement near Machilipatnam. This was established in 1670.

Portuguese settlements were established in Goa, Diu, Salcete, and San Thome (near Madras), but in later periods, due to competition from European powers, their strength gradually declined, and their maritime dominance also weakened.

#### **1.1.2.2. Establishment of Dutch Authority:**

After the Portuguese, the Dutch were the second Europeans to arrive in our country. They were from Holland, which was a colony of Spain. The Dutch were adventurous. They wanted to establish relations with the Eastern Islands for spice trade without depending on Portugal. The writings of the Dutch traveler Van Linschoten, who spent nine years in Southeast Asia, sparked their interest in Eastern trade. Many navigators and naval organizations from Holland began efforts to establish settlements in Eastern countries. Consequently, with the support of the Holland government, the "Netherlands United East India Company" was established in 1602.

The Dutch, who started extensive trade and commerce with the Eastern Islands, focused their attention on the spice trade. They also started trade and commerce in India and established trading posts in Surat, Machilipatnam, Petapoli (Krishna district), Nagapatnam, Narasapur, Bhimunipatnam, and Chinsura (Bengal). They obtained permission from the Golconda Nawab to build their settlements and trade in Jagannadhapuram near Kakinada and Machilipatnam in Andhra Desa. In 1610, Pulicat became a Dutch trading center.

It gained prominence. They obtained permission to print their own coins with tax payment flexibility. Their trade was mainly limited to coarse clothes, silk, porcelain, lead, and other goods. Since they had more interest in Southeast Asia, they could not pay proper attention to Indian trade. As Holland was a small country, it could not withstand the onslaught of the English.

### **1.1.3 Establishment of English Company:**

In the 15th and 16th centuries, England was just an ordinary country in Europe, not as strong as France or Spain. They imported spices and other Eastern goods in Italian ships. They manufactured wool clothes. Due to its geographical location, England could not compete with other European powers during these centuries.

But by the end of the 16th century, the situation completely changed. Due to rivalry with Spain, England had to formulate an independent colonial policy. The English began efforts to establish colonies in Eastern countries and to explore new routes. An English navigator named Francis Drake first traveled to Moluccas and proved that English ships could also undertake long sea voyages. In 1583, an English navigator named Ralph Fitch reached the Persian Gulf, where he was imprisoned by the Portuguese. Ralph Fitch, who escaped from there, visited Malacca and informed his people about the wealth of India.

In 1585, with the destruction of the 'Spanish Armada', England's maritime dominance was recognized. By the end of 1600 AD, some London merchants formed an association. That association was the "East India Trading Company". They obtained a charter from Queen Elizabeth I of England to trade with Eastern countries.

Under the company established by the English in 1600, many voyages were made to the Eastern regions. In 1602, the first English ship, under the leadership of John Lancaster, reached the port city of 'Aceh' in Indonesia. The second naval group, led by Henry Middleton, helped establish direct trade relations with the spice-producing islands of Amboyna and Banda. Although the Spanish initially showed negligence towards English navigation, they gradually realized that the development of their trade and commerce was detrimental to their spice trade. They made serious efforts to resist English navigation activities.

In 1608 AD, Captain Hawkins first came to India. Hawkins reached the port city of Surat in India and visited the Mughal court. The then Mughal emperor Jahangir not only granted an audience to

Hawkins but also allowed him to establish a trading post in Surat. But due to the intrigues of the Portuguese, his efforts to establish trading centers in the Mughal Empire did not succeed.

#### **1.1.4 English Trading Posts in Andhra Desa:**

In 1608 AD, the English also tried to establish trading centers in the coastal regions of Andhra. Initially, Pulicat attracted their attention. To establish trading posts on the east coast of India, the English trading company sent a ship called 'Globe' under the leadership of Hippon. This ship reached Machilipatnam port in 1611. English traders started negotiations with the Golconda Sultan regarding trade in the Andhra coastal region. As a result, an English factory was established at Machilipatnam in 1611. In this way, the 'Globe' voyage began a new chapter in the history of English trade in Eastern countries. Besides establishing a trading post in Machilipatnam, it provided an opportunity to establish commercial relations with Siam and Burma.

In 1612, when the British defeated the Portuguese at Surat, in 1613, the Mughal emperor Jahangir allowed the establishment of a permanent English trading post in Surat. In 1615, the British government sent an ambassador named 'Sir Thomas Roe' to Jahangir's court. He obtained necessary concessions from the Mughal emperor for the British to conduct trade and commerce. This agreement was not liked by the Portuguese, and they continued to obstruct the activities of the British Company at every stage. By 1635, the Portuguese had to make a peaceful agreement with the British Company. In matters of trade and commerce with the spice-producing Eastern Islands, the British faced strong resistance from the Dutch. For this reason, the British completely focused their trade attention on India.

##### **1.1.4.1 Machilipatnam:**

In 1611, the English built a factory in Machilipatnam. It was not only an excellent port but also a center for weaving, Kalamkari, textile industries, and trade in rubies and diamonds. Therefore, the English made Machilipatnam the center for their East Coast trading posts. However, here the English faced strong resistance from the Portuguese and Dutch. They created many obstacles for English trade and commerce. The English Company sought the help of the Golconda Sultan. But it was in vain. In such circumstances, they could not stay there and established a naval base at Pulicat in 1623. Due to the jealousy of the Dutch, they could not stay there for long either. When the Dutch attacked Pulicat, the English Company moved northward and built a factory at 'Armagon', 35 miles from Pulicat.

Since Armagon was not a good port, and quality clothes were not manufactured in its surrounding areas, and the political conditions there were unstable, the search for new settlements began again. The Golconda Sultan issued a 'Golden Farman' to the British, giving them the opportunity to trade freely in the Golconda kingdom. With this, they again shifted their center to Machilipatnam. But by this time, the situation there had changed, and due to famine



conditions in the region, some weavers died, and some others migrated to other areas, causing the cotton textile trade to decline.

The English Company, having gained the favor of the Qutb Shahi Nawabs, obtained permission in 1632 to build their factories and conduct trade not only in Machilipatnam but also in Nizampatnam and Bhimunipatnam. In 1682, the British Company established a factory in Visakhapatnam. 'Ichhapuram' in East Godavari also became an important trading center for them. In 1708, the English trading center was established there.

#### **1.1.4.2 Establishment of Madras Trading Post:**

In 1638-39, the Directors of the East India Trading Company instructed their factory in Armagon to build another suitable place for their factory. The Company official Francis Day began searching for a new place in that region. This matter was brought to the attention of Damarla Venkatadri Nayudu, the representative of the third Venkatapati Raya, the ruler of Chandragiri. Francis Day sent a message to Damarla Venkatadri Nayudu to establish their settlement in his Chandragiri kingdom. Accepting their invitation, Day began negotiations with Damarla brothers to build a British factory and fort near Madraspatnam. In 1639, Francis Day obtained the Madras region from the third Venkatapati Raya. Although the new city was named after Damarla Venkatadri Nayudu's father, Chennappa Nayudu, it came into use as Madraspatnam or Chennapatnam. Many weavers came and settled in this area. The permission to build a fort and mint coins in this new port city proved to be very useful for the English.

The Company officials approved and ratified this agreement made by Francis Day. In March 1640, they began the construction of Fort St. George in Madraspatnam. Madraspatnam, where the English built a fort, and Chennapatnam, where weavers settled, merged into one city. The English called this city Madras, and the locals called it Chennapatnam. By September 1641, Madras city became the main center of English settlements on the East Coast.

Although the English Company achieved rapid growth by making Machilipatnam and Madras cities as centers on the East Coast of India, it had to face some internal obstacles. The English government first, in 1635, by allowing another company to trade with India, caused a rivalry between the two English companies, and the two companies were financially weakened. Finally, they agreed to merge into one company. This new company was given the right to mint coins.

The then King of England, Charles II, gave the Bombay region to the Portuguese as a dowry. Charles II, without knowing what this region was, leased it to the Company for a small amount. In a short time, Bombay grew into a prosperous trading center. Until then, Surat, which was the center for West Coast trade, was replaced by Bombay as the main center.

### **1.1.5 French Settlements:**

The French government encouraged traders, believing that trade in Eastern countries would be profitable. The French Finance Minister Colbert established the French East India Company in 1664, and the government invested one-third of the shares in it, encouraging trade in Eastern countries. The French Trading Company tried to establish trading posts in Madagascar on the African coast, and in Burma. in India. They gradually established trading posts in Surat, Pondicherry, Chandannagar, Dhaka, Kasimbazar, Balasore, and Kallikota.

### **French Settlements in Andhra:**

Caron, the French Governor, obtained the favor of the Golconda Sultan (Abdullah Qutb Shah) and established a factory in Machilipatnam in 1669. In 1708, a French settlement was also established at Yanam, near Kakinada.

In this way, Europeans established trading posts in Andhra region and in other regions of India.

### **1.1.6 Summary:**

In 1453 AD, due to the capture of Constantinople by the Turks, Europeans needed to find new routes to trade with Eastern countries. As a result of this effort, the Portuguese discovered a new sea route to India. They were followed by the Dutch, English, and French. Trade rivalries began between them, and one after another, the English gradually consolidated their position.

### **1.1.7. Sample Questions:**

1. Explain the settlements established by Europeans in Andhra Desa.
2. Discuss the English trading posts in Andhra.

### **1.1.8. Useful Books:**

1. Martineau, A. - Bussy in Deccan, Pondicherry, 1941
2. Malleson, G.B. - The Decisive Battles of India (1746-1840), London, 1914

Dr. G. Somashekar

## Lesson - 2

# Anglo-French Conflict

Objective - This lesson explains the Anglo-French conflicts that began in India.

### Subject Matter -

#### Objective

#### 2.1. Introduction

#### 2.2. First Carnatic War 1746-48

##### 2.2.1 Adyar or Santhome War 1746

#### 2.3 Second Carnatic War 1749-1756

##### 2.3.1. Deccan

##### 2.3.2 Carnatic

#### 2.4. French Acquisition of Northern Circars

##### 2.4.1. French Activities in Northern Circars

##### 2.4.2. Bobbili War

#### 2.5. Third Carnatic War 1756-1763

##### 2.5.1. Reasons for French Defeat

#### 2.6. Summary

#### 2.7. Sample Questions

#### 2.8 Useful Books

2.1 Introduction: By the mid-18th century AD, the Mughal emperors were only nominal rulers. The provincial rulers became independent and did not aim for central authority. They acted as independent rulers in their respective territories. Nizam-ul-Mulk, the Subedar of Deccan, and the regions of Orissa, Maharashtra, and Mysore were part of the Hyderabad Suba. This Suba was divided into Nawabs. Among all the Circars, the large and prosperous one was Carnatic, which was ruled by Anwaruddin. The Circars also included Madurai and Tiruchirappalli. Due to the attacks of Marathas and the misrule of Nawabs, peace and prosperity were lost in Carnatic. In this Carnatic, the French and English fought wars for their dominance and expansion. These wars

can be called the internal struggles between England and France, which were global powers. As a result, three wars took place between these two powers in Carnatic. Since Carnatic was the main theater for these three wars, they are referred to as the Carnatic Wars.

In Carnatic, Madras (Fort St. George) belonged to the English, and Pondicherry belonged to the French. The then Madras Governor Nicholas Morse and French Governor Dupleix. Although they both thought that war was inevitable, they began constructing fortifications around their settlements even before the war began.

They also started accumulating war material, and they also started questioning the Nawab's authority. The Nawab remained a mere spectator.

## **2.2 First Carnatic War (1746-48):**

In such circumstances, the 'Austrian War of Succession' began in Europe in 1746 between Austria and Prussia. England supported Austria, and France supported Prussia. As a result of this European war, foreign companies in the Carnatic kingdom did not want any conflict and wanted peace. Nawab Anwaruddin, the Nawab of Carnatic, ordered both parties to maintain peace. Before this, Dupleix had secretly started efforts for war by making a false promise to Nawab Anwaruddin that he would hand over Carnatic after conquering it. Dupleix attacked Madras with a large naval force under the command of La Bourdonnais. Then Dupleix declared war on the English and attacked Madras, but Dupleix and another French military leader La Bourdonnais had a dispute, and La Bourdonnais took some money and handed over Madras to the English. But Dupleix again attacked Madras and tried to capture Pondicherry, which the English had tried to capture. However, in 1748, the 'Aix-la-Chapelle' treaty ended the Austrian War of Succession. With this, the First Anglo-French War in Carnatic also ended.

Although the war was small, it was one of the wars that determined the future of India, according to historians. Even though the European military forces were small, it proved that fighting against larger Indian armies and binding the native rulers was an extremely difficult task. This truth prepared Dupleix for the war and his aspirations. In this war, the French gained prestige. Moreover, the European powers' dominance over land also began. When Dupleix decided to intervene in the political affairs of the native rulers, the desire to consolidate his political power also arose in him.

### **2.2.1 Adyar or Santhome War (1746):**

To protect his orders, the French Company, whose intelligence was sharp, sent 10,000 soldiers to Anwaruddin. But a small number of French soldiers, who were well-trained and had modern weapons, defeated them in the 'Santhome' battle near Adyar. The disciplined French army and their modern weapons contributed to their victory. Subsequently, Dupleix tried to capture Fort St. George but failed. Meanwhile, in 1748, the 'Aix-la-Chapelle' treaty ended the Austrian War of Succession. With this, the First Anglo-French War in Carnatic also ended.

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### **2.3 Second Carnatic War (1749-1756):**

The Second Carnatic War was an unofficial war between the English and French, without any connection to their respective countries. The English and French companies, realizing the weakness of the native rulers, tried to strengthen their political power by taking sides in their succession disputes. For that reason, the Second Carnatic War began.

#### **2.3.1 Deccan:**

In Deccan, after the death of Nizam-ul-Mulk in 1748, a war for the throne ensued. A conflict arose between Nizam-ul-Mulk's grandson Nasir Jang and Nizam's son (son of the Nizam's brother) Muzaffar Jang. At that time, Chandasahib, who was released by the Marathas, joined hands with his friend.

#### **2.3.2 Carnatic:**

Chandasahib, who was released by the Marathas, declared himself the Nawab of Carnatic. Nawab Anwaruddin did not accept him. Chandasahib and Muzaffar Jang were friends, so both of them supported each other and decided to defeat their opponents.

In these succession wars, the French and English companies tried their best to increase their strength. The French Company strengthened Muzaffar Jang for the Deccan kingdom and Chandasahib for the Carnatic kingdom, providing them with full support. The English Company also similarly strengthened Nasir Jang for the Deccan kingdom and Anwaruddin, and later his son Muhammad Ali. The succession disputes in Hyderabad and Arcot were taken advantage of by the two regions to establish their dominance. French Governor Dupleix, who was a friend of Chandasahib, decided to help Chandasahib, his friend Muzaffar Jang, to defeat Anwaruddin. These three together declared war on Anwaruddin and defeated him in the Battle of Ambur (1749). Anwaruddin's son Muhammad Ali fled from the battlefield and took refuge in Tiruchirappalli fort.

Muzaffar Jang declared himself the Subedar of Deccan and made Chandasahib the Nawab of Carnatic. Muzaffar Jang, in gratitude to the French, gave them the villages of Villianur, Bahur, and Divi and Machilipatnam in the Andhra region. Muzaffar Jang expressed his gratitude to the French.

This new political situation in Carnatic was a great blow to the English interests, and they could not recover. With their help, Nasir Jang attacked the Carnatic region and defeated Muzaffar Jang. Chandasahib fled. Meanwhile, with the provocation of the French, Nasir Jang was killed by the Nawabs of Kadapa, Kurnool, and Nandyal. Muzaffar Jang, with the help of the French, escaped from the prison and declared himself the Nawab of Carnatic. Muzaffar Jang, in gratitude to the French, gave them some jagirs and also made Dupleix the Nawab of the Krishna region. With this, French dominance in Carnatic was re-established.

#### **2.4 French Acquisition of Northern Circars:**

Muzaffar Jang, who declared himself the Subedar of Deccan, while coming from Pondicherry to the capital, was killed by the Nawabs of Kadapa, Kurnool, and Nandyal in the middle of the road. Immediately, Bussy took the situation into his control and declared Salabat Jang, the brother of Nasir Jang, as the Subedar. He took him to Hyderabad and established him as the Nizam of Deccan. Bussy protected him from the attacks of Marathas and the Nawabs of Nandyal and Dayal. To cover the expenses of the French army, Salabat Jang paid two lakh rupees per month to the French. But the Finance Minister Chandanagar and Prime Minister Lakshmanagar were troubling the French. With this, the amount of arrears increased.

In 1753, Bussy came to an agreement with Salabat Jang. Instead of paying two lakh rupees per month, Bussy asked him to assign the Northern Circars, which included Ganjam to Guntur, to the French. With this, the French army did not have to depend on the Nizam's mercy. The Circars of Chicacole, Rajahmundry, Eluru, Kondapalli, and Kondavidu, which were part of the Northern Circars, came under French rule.

French dominance in Deccan was somewhat stable. But in Carnatic, it was only weak. The English Governor Saunders, who came to Madras, thought that by helping Muhammad Ali, who was under the protection of the French in Tiruchirappalli, he could undermine French influence in Carnatic. Under the leadership of Robert Clive, the English army attacked Arcot, the capital of Carnatic, and captured it. The Nawab of Carnatic, Chandasahib, was then in Tiruchirappalli. Chandasahib, to protect his army, when he sent his army, Clive easily defeated them. Chandasahib was killed by the French army. Muhammad Ali was declared the Nawab of Carnatic.

#### **2.5 Third Carnatic War (1756-1763):**

The echoes of the Seven Years' War in Europe were also heard in India. The English and French companies again engaged in a struggle for dominance. This conflict was the Third Carnatic War.

The French government called Dupleix back to his country and sent Count de Lally as Governor. Robert Clive was the leader of the English Company army. Lally, who achieved full victories in Arcot and the Battle of Plassey, was sent by the French to confront Clive. Lally attacked and captured Fort St. David at Cuddalore. From there, he tried to capture Madras. But it was in vain.

At this time, Bussy asked him to help him. Although Bussy's departure from Hyderabad was not liked by him, with the defeat at Wandiwash, Bussy escaped from Hyderabad. For this, Robert Clive, under the leadership of his army, sent a division to attack Hyderabad and captured Muzaffar Jang. Chandasahib fled. Meanwhile, with the provocation of the French, Nasir Jang was killed by the Nawabs of Kadapa, Kurnool, and Nandyal. Muzaffar Jang, with the help of the French, escaped from the prison and declared himself the Nawab of Carnatic. Muzaffar Jang, in gratitude to the French, gave them some jagirs and also made Dupleix the Nawab of the Krishna region. With this, French dominance in Carnatic was re-established.

### **2.5.1 Reasons for French Defeat:**

1. The French East India Company was a government-owned company. It did not have enough freedom for its employees to operate independently. It had more bureaucracy. In contrast, the English East India Company was a private company. It had more freedom for its employees. In the trading company, only true officials came to our country, and they worked with dedication.
2. The French Company's trade and commerce did not yield profits. Moreover, they incurred losses. In such a situation, they could not form a strong army, nor could they implement independent policies. Instead, they focused on trade and commerce, and by intervening in the political affairs of native rulers, the company's downfall began.

But the English, from the beginning, with foresight, concentrated on commercial development. Even if they failed in one war, they did not neglect commerce. Moreover, they established their settlements across the country. They received necessary financial and military assistance from their mother country, England. But the French country was entangled in European wars. When necessary, their company could not send any help.

3. The English had maritime dominance. The English had strong naval power and resources, which the French did not. The English made Bengal, Bombay, and Madras their naval centers, while the French made Mauritius their naval center. Due to this, in the Carnatic Wars, the English received timely help from their Indian naval centers, and they were able to participate effectively in the war. The French, due to the defeat in the war, could not participate effectively in the war.
4. The French had leaders like Dupleix, Bussy, Labourdonnais, and Lally. But they lacked unity. More than company interests, they focused on personal influence. In critical situations and close situations, they made mistakes. For example, Bussy's departure from Hyderabad. The English military leaders were competent. They valued political and personal influence more than caste interests. Clive, Eyre Coote were prominent among them. They could not withstand the French in the war.

5. The French Company focused on strengthening its power and wealth in Deccan. When Pondicherry fell, the English intelligently established their settlements in Bengal, Bombay, and Carnatic. If Madras fell, they got help from Bengal, and in critical situations, they got military help from Madras.

## **2.6 Summary:**

As mentioned above, with the Third Carnatic War, French influence not only in Andhra Desa but also in India was completely destroyed.

## **2.7 Sample Questions:**

1. Explain the Carnatic Wars and their results.
2. Explain French rule and influence in Andhra.
3. Explain French royal authority and its downfall.

## **2.8 Useful Books:**

1. Malleson, G.B. - The Decisive Battles of India (1746-1840) London, 1914
2. Sarojini Regami - Nizam - British Relations (Hyderabad 1963)
3. M. Venkatarangaiya - The Freedom Struggle in Andhra Pradesh - Vol - 1 (1800 -1905) (Hyderabad, 1965)

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## Lesson - 3

# Establishment of English Rule in Andhra Desa – Northern Circars - Ceded Districts

Objective - The objective of this lesson is to understand how the English acquired the Northern Circars and Ceded Districts.

### Subject Matter -

Objective

3.1 Introduction

3.2 Battle of Chandurti 1758

3.3 Capture of Machilipatnam 1759

3.4 Consolidation of English Authority in Northern Circars

3.4.1 Mughal Farman August 12, 1765

3.4.2 Treaty with Nizam November 12, 1766

3.5 Capture of Guntur Circar

3.6 Capture of Kondavidu Circar 1788

3.7 Capture of Rayalaseema 1800

3.8 Capture of Nellore, Chittoor Districts

3.9 Summary

3.10 Sample Questions

3.11 Useful Books

**3.1 Introduction:** For trade and commerce, foreign companies came to Andhra region. The English, who became victorious in the conflicts between the companies, made agreements with the native rulers and established their rule. First, the Northern Circars, then the Rayalaseema region, and after that, Nellore and Chittoor regions, which were part of the Carnatic kingdom,

came under English control. Only the Telangana region continued under native rule. At that time, Srikakulam, Vizianagaram, Visakhapatnam, East and West Godavari, Krishna, Guntur, and Prakasam districts were administered as Northern Circars. When European traders came to Andhra Desa, this region was under the rule of the Qutb Shahis, who were Nawabs of Golconda.

With the permission of the Golconda Sultans, the Dutch, French, and English were allowed to establish trading posts in Andhra region. Machilipatnam, Nizampatnam, Visakhapatnam, Yanam, and other places established trading posts.

After the fall of the Golconda kingdom, the Golconda region became part of the Mughal Empire. Captain Hawkins, who came to Jahangir's court, and Sir Thomas Roe, obtained many concessions for English traders. After Aurangzeb's death, the Mughal Empire began to decline. During the reign of Muhammad Shah, the Subedar of Deccan, Nizam-ul-Mulk, became independent. The native rulers, Nawabs, and Zamindars became independent.

The revenue collection officers rebelled against the central government's authority and became independent. Among them, the Zamindars of Vizianagaram, Bobbili, Pithapuram, and Mogalturru were prominent. We have read that Nizam-ul-Mulk strengthened his authority in the Deccan, divided the Deccan Suba into Circars, started wars of succession, and the English and French companies engaged in mutual warfare in the Carnatic Wars.

Muzaffar Jang later became the Nizam of Hyderabad with the help of the French. In gratitude for their help, Salabat Jang gave the French the districts of Mustafanagar, Rajahmundry, Eluru, and Chicacole for the maintenance of the French army. Although there were some initial difficulties, the French established their authority over these Northern Circar districts.

In 1757, the Battle of Bobbili took place. With the support of the French military officer, the Vizianagaram ruler Vijayaramaraju invaded Bobbili. Although the people of Bobbili fought heroically, they could not achieve victory. The kingdom of Bobbili came under Vizianagaram. After Vijayaramaraju's death, his son Ananda Gajapati Raju became the ruler of Vizianagaram. Soon, differences of opinion arose between him and the French. He decided to sever his ties with them and, with the help of the English, drive the French out of the Northern Circars. He wrote a letter to Robert Clive, the English leader who had established and consolidated English authority in Bengal, inviting him to invade the Northern Circars. Clive, who was determined to put an end to French authority, immediately sent an English army under the command of Colonel Ford. Ford made an agreement with the Vizianagaram ruler Ananda Gajapati.

1. The Vizianagaram Zamindars should be given the authority to collect revenue in the newly conquered areas.
2. Important port towns and commercial centers should be given to the English. The Zamindar should pay fifty thousand rupees per month for the maintenance of the English army.

3. The English army and the Vizianagaram army should work together to drive the French out of the Northern Circars.

**3.2 Battle of Chandurti (1758):** After this agreement, the English and Vizianagaram armies advanced towards Rajahmundry. By then, the Third Carnatic War had also begun. Due to the worsening situation, the French military officer Lally ordered Bussy to come from Hyderabad with military forces. Although the situation there was critical, Bussy had to leave Hyderabad and go to the Carnatic region at Lally's insistence. Then, the French commander Conflans set out to face the English-Vizianagaram army. A battle took place between the two sides near the village of Chandurti, close to Rajahmundry, on December 7, 1758, in which the French were defeated.

Compared to other battles, the Battle of Chandurti was very ordinary. But as Colonel Malleson said, 'There are very few battles that have achieved such important results.' The French were driven out of the Northern Circars. Meanwhile, differences arose between Ananda Gajapati and the English. Ananda Gajapati besieged the forts of Peddapuram and Pithapuram and brought those Zamindars under his control. Then he went to Rajahmundry and besieged the fort there.

He asked the English to transfer it to him. When they refused, Ananda Gajapati threatened to cancel the agreement he had made with the English. Then Colonel Ford defeated Ananda Gajapati and drove him towards the hills. Meanwhile, the Madras government intervened, and Colonel Ford reconciled Ananda Gajapati, bringing about peace. According to the new agreement, Ananda Gajapati agreed to pay more revenue to the English than before.

### **3.3 Capture of Machilipatnam (1759):-**

For a long time, Machilipatnam had developed into a famous port city. The French had built a fort there and made it a prominent center in the Northern Circars. The English believed that French authority in the Northern Circars could not be ended unless Machilipatnam was captured. Moreover, it was learned that Nizam Salabat Jang was coming to Machilipatnam with a large army to help the French. Colonel Ford began the siege of Machilipatnam before the armies from Hyderabad could arrive. The Vizianagaram and English armies fought heroically, and finally, the Machilipatnam fort fell into English hands on April 8, 1759. By then, Nizam Salabat Jang had not reached Machilipatnam. News came that Salabat Jang's brother Nizam Ali had rebelled in Hyderabad. At such a time, Salabat Jang, thinking that it was unnecessary to fight with the English, made a treaty with them on May 14, 1759.

According to this treaty, the Nizam gave Machilipatnam, Nizampatnam, and a part of Mustafanagar Circar (Kondapalli) to the English. He promised to send the French army from the Deccan within 15 days. The English recognized Salabat Jang's supremacy over the Northern Circars. Due to this agreement, the French influence in all Circars except Guntur was destroyed. Ananda Gajapati, on his return journey, defeated the Peddapuram Zamindar in the Battle of Konduru and occupied Samarlakota, Peddapuram, and Pithapuram. But he could not enjoy this victory. In 1760, Ananda Gajapati died prematurely due to smallpox.

### **3.4 Consolidation of English Authority in Northern Circars:-**

Although the French were driven out of the Northern Circars, it took a long time for them to come under the control of the English Company. Salabat Jang's brother Nizam Ali Khan rebelled and became the Nizam after removing Salabat Jang. He went with a large army up to the Godavari river, consulted with the Zamindars of Peddapuram, Pithapuram, and Vizianagaram, recognized their authority, collected outstanding tributes from them, and re-established his authority in that region.

In 1759, Nizam Ali Khan sought the help of the English Company to fight the Marathas. He promised to recognize the Company's authority over the Northern Circars if he received military assistance. However, the English Company, being deeply involved in the Third Carnatic War, could not provide adequate assistance. After that, the Company attempted to occupy the Northern Circars.

**3.4.1 Mughal Farman August 12, 1765:-** The English achieved crucial victories in the Battle of Plassey in 1757 and the Battle of Buxar in 1764. Robert Clive, the Governor of Bengal, obtained a Farman from the defeated Mughal Emperor Shah Alam in 1765. According to this, the Circars of Chicacole, Rajahmundry, Eluru, Kondapalli, and Kondavidu were given to the English as 'Inam' (gift). This was a gift given by the Emperor in return for liberating those areas from French occupation, which was without the Mughal Emperor's permission. The territory from Chilika Lake in the north to Gundlakamma in the south was legally given to the English. But Nizam Ali Khan ignored these. With this, there was no alternative but to negotiate a compromise with the Nizam.

### **3.4.2 Treaty with Nizam November 12, 1766**

To negotiate a compromise with the Nizam, the English Company sent a famous interpreter named Kandregula Jogi Pantulu to Hyderabad. Rukn-ud-Daula, the Nizam's Diwan, had respect and trust for him. Moreover, Jogi Pantulu had contacts with prominent people in Hyderabad. Before the negotiations properly began, Ali Khan had to go to Hyderabad. When the Nizam's soldiers in Gollapudi agitated over salary arrears, the Nizam's Diwans went to Rajahmundry. Jogi Pantulu also went there and took advantage of the opportunity. He convinced the Nizam that if the Circars were given on lease instead of as Inam, the English would pay revenue. It was agreed that five lakh rupees for Rajahmundry, Eluru, and Mustafanagar Circars combined, two lakh rupees for Chicacole, and two lakh rupees for Murtazanagar, totaling nine lakh rupees annually, would be paid as rent. The Nizam agreed to this.

However, Nizam Ali had already given the Murtazanagar Circar as a life jagir to his brother Basalat Jang. The English Company, respecting this, requested that they be allowed to keep the Murtazanagar Circar under their control during Basalat Jang's lifetime, and that the Nizam should hand it over to them after his death. They also stated that they would pay rent for it from the time it came under their control. Both parties congratulated Jogi Pantulu. Nizam Ali Khan

appointed him as 'Majamhar' and 'Noor Peristar' of Rajahmundry, while the English honored him with the title 'Rao Bahadur'.

Although a treaty was signed between the English and the Nizam in 1766, their good relations did not continue. The Nizam made an agreement with Mysore King Hyder Ali in 1767 and declared war on the English. Enraged by this, the English forces occupied the Khammam and Hanumakonda regions and also attempted to invade Hyderabad.

With this, the Nizam again made an agreement to restore friendly relations with the English Company. According to this agreement, the previously leased area from Ganjam to Guntur was confirmed. The agreement made by Clive with the Mughal Emperor Shah Alam in 1765 was also mentioned in this. This meant that the Madras government accepted Robert Clive's authority, and the Nizam accepted the Mughal Emperor's authority.

**3.5 Capture of Guntur Circar:-** Guntur was under the control of Basalat Jang. He not only expressed anti-English sentiment by joining Hyder Ali of Mysore but also tried to patronize the French and maintain a French army.

Although the English occupied it with the Nizam's consent, they returned it to Basalat Jang, stating that he could keep the Circar under his control for life, and after his death, the Nizam should hand over the Circar to them. For relations with the Nizam, the Company agreed to pay two lakh rupees in two installments at Madras or Machilipatnam for six years from 1768. If this was not agreed upon, they expressed readiness to pay two lakh rupees annually, plus an additional one lakh rupees from the time Kondavidu came under their control. With this, all Circars except Kondavidu came under English supremacy.

**3.6 Capture of Kondavidu Circar 1788:-**

If this Circar also came under the Company's supremacy, not only would the Company's income increase, but the route from Ganjam to Madras would also become smooth. Moreover, the region would be liberated from anti-British forces.

The Machilipatnam Council, in 1775, appealed to the Madras government to reach an agreement with Basalat Jang, to remove the French contingent, and to ask for the lease of Motupalli port. As the Madras government did not take the matter seriously, the Supreme Council in Calcutta asked the Madras government to take over the Circar from Basalat and convince the Nizam to remove the French. At the same time, if the Anglo-French war started, Mysore Sultan Hyder Ali, with French help, would occupy the Kondavidu Circar, so Basalat Jang came to an agreement with the English. According to the treaty signed with the Rumbold government in Madras in 1779, Basalat Jang agreed to lease Kondavidu to the Company and to remove the French army. The Madras government leased this Circar to the Carnatic Nawab, a subordinate of the Nizam, for 10 years. The importance of this agreement was that Basalat should not act independently without the permission of his superior, the Nizam, or the Madras government or the Bengal government.

The Bengal government, knowing these details, consoled the Nizam and criticized the Madras government for disrespecting the Nizam and asked them to return the Kondavidu Circar to Basalat Jang. The Madras government reappointed Holland, who had been removed as the British Resident in the Golconda court. The Rumbold government was removed. In a letter written to the Nizam on April 4, 1780, he welcomed Holland's appointment. In a letter written to Sir Eyre Coote on January 16, 1781, the Nizam expressed his objections to the Company. The Company's arrears were significant when Rumbold and Whitehill were Governors. He explained the lack of English assistance in the war with Maratha Raghunath Rao and his non-involvement in the Kondavidu Circar matter.

Governor-General Warren Hastings, frustrated with the Nizam's behavior, decided in July 1763 to lend the Circars to the Nizam. However, he stated that the factories, forts, and ports that the Company had before 1760 would remain under English control. He said that the income from the Circars was not even enough to maintain them, and that Carnatic might be more profitable than the Circars. The then Madras Governor Lord Macartney opposed this opinion, arguing that it was not good to give up the Circars, which were obtained with great effort, expense, time, and everyone's permission.

Although Nizam Basalat Jang died in 1782, he kept the Kondavidu Circar with himself instead of handing it over to the Company. The new Governor-General Lord Cornwallis sent Captain Kennaway as Hyderabad Resident in 1788. Kennaway, on September 18, 1788, convinced the Nizam to give the Kondavidu Circar to the English Company.

### **3.7 Capture of Rayalaseema 1800:-**

The Bellary region, comprising Kadapa, Kurnool, Anantapur, and Chittoor, was an integral part of the Nizam Suba. After the death of Nizam-ul-Mulk, the Nawabs of Kadapa, Kurnool, and Adoni acted independently. The Marathas frequently attacked these regions, occupying forts in Sandur, Penukonda, Gooty, and Gurramkonda, and also collecting Chauth tax from them. Gradually, these regions came under Mysore's control. Hyder Ali and Tipu Sultan merged all these regions into the Mysore kingdom after 1790.

In the Third Anglo-Mysore War, the Nizam fought on the side of the English. The Marathas, Nizam, and English formed a tripartite treaty in 1790 against Mysore King Tipu Sultan. In this war, which took place from 1790 to 1792, Tipu Sultan lost half of his kingdom, and the Nizam received one crore rupees in cash along with Gooty and Kadapa.

Although the Nizam and Marathas fought on the same side, there was no harmony between them. The Nizam did not like the Marathas collecting Chauth and Sardeshmukhi taxes. This led to both sides going to war, and the Marathas defeated the Nizam in the Battle of Kharda. The Nizam agreed to pay two crore rupees in compensation for collecting three crore rupees in Chauth. After the defeat at Kharda, Nizam Ali faced another danger. His son Alija rebelled, and the army trained by French leader Raymond suppressed the rebellion. This French influence

caused anxiety to the English. At that time, they were engaged in suppressing Mysore Tipu Sultan.

The Nizam, fearing Maratha attacks, accepted the Subsidiary Alliance system introduced by Wellesley and signed a treaty in 1798 AD. The Nizam was the first native ruler to accept this system. Nizam Ali Khan accepted the military battalions belonging to the English Company and bore their expenses, and also stated that he would remove French influence from his service. In 1800 AD, the Nizam made another agreement with the English and ceded the entire Kadapa, Kurnool, Bellary, and Anantapur regions to the English for the expenses of the military battalions. Therefore, these districts are referred to as "Ceded Districts."

### **3.8 Capture of Nellore, Chittoor Districts:-**

The Nellore and Chittoor regions came under the rule of Muhammad Ali after the Second Carnatic War. His son, who succeeded Muhammad Ali, did not rule properly. The people suffered many difficulties under their corrupt rule.

After Wellesley became Governor, the English imperial authority strengthened. Tipu Sultan died in the Fourth Mysore War. In this war, Tipu Sultan was helped by the Carnatic Nawab, and he participated in anti-Company activities. The Company's forces entered the Nellore and Chittoor regions in 1802, defeated the Carnatic Nawab, and brought them under Company rule.

Thus, by 1802, the coastal Andhra, Rayalaseema, Nellore-Chittoor regions, which were called Northern Circars, came under direct British rule.

### **3.9 Summary:-**

Thus, after the establishment of English rule, the Company expanded its authority in Andhra and Rayalaseema. It achieved authority with the approval of local rulers and the Mughal Emperor. The five Circars from Ganjam to Guntur were called Northern Circars because they were north of Madras, and the Rayalaseema regions were called Ceded Districts because they were given under the Nizam's Subsidiary Alliance system.

### **3.10 Sample Questions:-**

1. How was English authority established in Andhra Desa?
2. What are Ceded Districts? How did the English acquire the Ceded Districts?
3. Explain the process by which the Rayalaseema region came under English rule.

### **3.11 Useful Books:-**

1. Sarojini Regani - Nizam - British Relations (Hyderabad 1963)

2. M. Venkata Rangaiah - The Freedom Struggle in Andhra Pradesh Vol (1800-1905)  
Hyderabad, 1965)

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## Lesson - 4

# Company Administration System

Objective:- The objective of this lesson is to examine the conditions of Andhra Desa under the rule of the British East India Company in the 18th century.

Subject Matter.

4.1 Introduction:

4.2 Warehouse Management

4.3 District Collector

4.4 Land Revenue System

4.4.1 Judicial Administration

4.5 Social Conditions

4.5.1 Caste System

4.6 Education Sector

4.7 Village System

4.8 Religious Conditions

4.9 Economic Conditions

4.9.1 Weaving Industry

4.9.2 Silk Industry

4.9.3 Carpets

4.9.4 Other Industries

4.10 Agriculture

4.11 Famines

4.12 Madras Native Association

4.13 Summary

#### 4.14 Essay Type Questions

#### 4.15 Useful Books

### **4.1 Introduction:**

By the 18th century, the entire Andhra Desa, except Telangana, came under the rule of the British East India Company. The English Company, which acquired the Northern Circars and Ceded Districts, made many administrative changes. Significant changes occurred in the conditions of Andhra Pradesh.

### **4.2 Warehouse Management:-**

To manage warehouse affairs, there was a chief officer and a small council.

The Company divided the Circars obtained from the Nizam into two parts, one part under the officials of Machilipatnam and the second part under the officials of Visakhapatnam. The administration of the warehouse officials was not satisfactory. They lacked sufficient administrative experience and were also self-serving. Moreover, they had no interest in public welfare. A 'Board of Revenue' was formed to oversee these factories, warehouses, and the activities of the officials. All these were abolished in 1794.

### **4.3 District Collector:-**

In the first part of the 19th century, the Company's authority strengthened. They reorganized the administrative machinery. The entire Andhra Desa was divided into districts. A Collector was appointed as the chief officer for each district. The Circar region was divided into five districts: 1. Ganjam, 2. Visakhapatnam, 3. Godavari, 4. Krishna, 5. Nellore. The Ceded Districts were all organized as a single district with Anantapur as its center. Thomas Munro was appointed as the chief Collector of the Ceded Districts in 1800 AD. To assist him in administration, 'Sub-Collectors' were appointed in Harpanahalli, Adoni, Kadapa, and Kambham. The Ceded Districts were reorganized into Bellary and Kadapa districts in 1808. Kurnool and Anantapur districts were formed much later. Chittoor district was formed in 1910.

The District Collector acted as the chief officer for each district. He was a key person in the district administration. Although he exercised many powers, his primary duty and responsibility was to collect land revenue. That is why he was called 'Collector'. Most of the Collectors and high-ranking officials did not know Telugu. They ran the administration relying on 'Dubashis' (interpreters). They did not have a proper understanding of the living conditions of the common people. The Collector also had to oversee the maintenance of peace and order. He also acted as the district judicial officer. During the time when Lord Cornwallis was Governor-General, the Magistrate powers of Collectors were abolished in 1816, and special officers were appointed for judicial administration. Thomas Munro, the chief Collector of Ceded Districts, and another

important officer C.P. Brown, studied Telugu well. They ran the administration without the help of 'Dubashis'.

Rebellions sometimes occurred in the hilly regions of the Circars. In such areas, Special Commissioners with extraordinary powers were appointed to suppress rebellions and to rectify situations when abnormal conditions arose, more than the Collector. George Russell was appointed as Special Commissioner to rectify the chaotic situation in Ganjam and Visakhapatnam districts.

#### **4.4 Land Revenue System:**

The Company tried to extract as much revenue as possible through land revenue. The first region that came under their control in Andhra Desa was the Northern Circars. In the Northern Circars, lands were of two types: 1. Haveli lands. These were government lands. 2. Zamindari lands. Here, the Zamindars had the authority to collect revenue. Generally, 1/5th of the crop yield was fixed as land revenue. The Zamindars used to exploit the farmers. The Zamindars levied and collected taxes on food items, cattle, salt, and other things. The Company government, which did not have a comprehensive understanding of the local land revenue system, collected land revenue through annual auction.

The authority to collect land revenue was given to those who bid the highest. This system had many flaws. This system continued until 1802. In 1802, the Company fixed the amount that the Zamindars had to pay. This was called 'Peshkash'. Many Zamindars fell into arrears, unable to pay 'Peshkash'. Thomas Munro introduced the Ryotwari system in Rayalaseema. (Details about this system are given in a later lesson). The Ryotwari system also did not run smoothly.

##### **4.4.1 Judicial Administration:-**

At the district level, the judicial officer was the District Judge. To hear and resolve appeals against his judgments, there were state courts. 'Sadar Adalat' was established to resolve civil cases, and 'Sadar Faujdari Adalat' was established to resolve criminal cases. Incompetent personnel in the revenue department were usually transferred to the judicial department. Incompetence and corruption were rampant in the judicial department.

#### **4.5 Social Conditions:-**

The Zamindari system was an important part of the social condition of that time. The Zamindars were not only wealthy but also had their private military forces. These soldiers were paid in cash or given lands according to their service. Under Company rule, the Zamindars suffered greatly. The Company acquired the authority to collect land revenue and transferred that authority to the Zamindars. They had to pay 'Peshkash' to the Company. As these amounts were high, they were unable to pay 'Peshkash' and were forced to give up their lands.

#### **4.5.1 Caste System:-**

Under English rule, the caste system weakened. Christian missionaries condemning it and the education system introduced by the British were the main reasons for this. Under British rule, English education was considered higher education. Everyone, regardless of caste, was considered eligible to learn it. By teaching English education, which advocated individual freedom, they began to condemn caste distinctions. Due to train travel, schools, jobs, etc., faith in the caste system also decreased. Due to population growth, the popularity of caste-based occupations declined, and caste restrictions loosened. Due to the propaganda of social reformers and the policies followed by the English, caste duties weakened. Inter-caste marriages that occurred over time also reduced the importance of caste duties.

The joint family system also declined during this period. Along with population growth, going to distant places for livelihood and adopting Western lifestyle increased family expenses. Moreover, freedom-loving women, Western culture, inter-caste marriages, widow remarriages, and other factors led to the disintegration of the joint family system. Women's advancement occurred as part of the developments in the social system. Widow remarriages, women's education, and the prohibition of Sati were some aspects of this advancement. Inter-caste marriages also occurred here and there.

**Education Sector:-** In 1813 AD, the Company government allocated one lakh rupees for the spread of education.

During the time when Lord Munro was Governor, a new chapter began in the history of the education system in Madras Presidency. Munro issued an order in 1822 to learn about the indigenous education system through reliable sources. Munro asked district collectors for reports on the nature of education, the number of schools, and other interesting matters. Bellary District Collector Campbell stated in his report that the indigenous school system was in a state of decline due to increasing poverty in the country. Campbell stated in his report that for every thousand people, there were seven students, and each student could recite many poems without a single mistake, but they did not know the meaning of those poems.

After this observation, in 1826, a Civil Education Committee was established in the state capital. This committee was authorized to establish two main schools in each district, and one school in each taluka, to train teachers, and to give donations to the textbook association. For this, as requested by Munro, the committee sanctioned an annual grant of 50,000 rupees in 1826. Accordingly, 14 district schools, 18 taluka schools, and one central school were established in Madras. In 1841 AD, a college (Central Collegiate Institution) was established in Madras. This was the only college in the entire Presidency. This institution was managed through donations from the public, fees collected from students, and other sources. On average, 160 students studied there. Christian missionary societies established many schools with the primary objective of converting natives to Christianity. The Company also sanctioned grants and encouraged such

educational institutions and promoted their activities. Since government jobs were available only to those who learned English, its importance increased, and the indigenous education system lost its popularity and declined.

#### **4.7 Village System:-**

From ancient times, villages were self-sufficient. Actors, speakers, singers, Puranikas (reciters of Puranas), priests, etc., who were needed to meet the necessities of life, for entertainment, for luxurious living, and for spiritual inquiry, used to reside in every village. Village panchayats existed for various resolutions. But during the Company period, villages lost their political, economic, and social self-sufficiency. Changes in people's lifestyles and tastes, and the **negligence of rulers were the reasons for this.**

#### **4.8 Religious Conditions:-**

By the beginning of English Company rule, Vaishnavism and Shaivism had gained widespread popularity in Andhra Desa. After them, Muslims were in the majority. With Company rule, Christianity largely gained official acceptance and prominence. To convert locals to Christianity, not only voluntary methods but also coercive methods were adopted here and there. Hindus made strong efforts to protect their religion. Many movements arose to protect Hinduism from Christian propaganda. Polytheism, idol worship, etc., were considered flaws in Hinduism.

Some tried to understand and eliminate these flaws and purify that religion. Among the movements that emerged for the protection of Hindu religion, 'Brahmo Samaj' is one. Due to Western education, atheism and nihilism prevailed. In these circumstances, some intellectuals made strong efforts to protect Hinduism and indigenous culture.

#### **4.9 Economic Conditions: -**

In the 18th century, significant changes occurred in the economic sector due to Company rule. Andhra Desa was economically exploited. The prosperous Andhra region quickly declined, and the economic system became small.

In the Circar region, rice was cultivated as a staple food. This region was also famous for its wealth. The paddy obtained here was also used in the manufacture of arrack. The arrack manufacturing industry also developed.

##### **4.9.1 Weaving Industry:-**

In the 18th century, despite the lack of political stability in Andhra Desa, the weaving industry was in a developed state. Portuguese, Dutch, and French traders who came to India used to pay large sums in advance for weaving work and ask for the clothes they needed. They did not have much focus on the quality of clothes. But English traders used to pay less money for weaving

work and insist that the clothes should be of good quality. Due to this, weavers sometimes refused to weave clothes for English traders. The English complained about this to the Hyderabad Subedar, but it was in vain.

At that time, about 5,000 weavers were working in Machilipatnam. They were paid 5,000 pagodas per day, and they also supplied essential goods regularly. In Guntur, about 2,000 weavers worked for the Dutch. Similarly, about 700 weavers worked for the English in Guntur. In addition to Machilipatnam and Guntur, the English also had factories in Madapallem, Bandamurilanka, Tuni, Kakinada, Korangi, Gollapalem, and Visakhapatnam. The Portuguese and Dutch, who were skilled in the quality of clothes, could not withstand the competition from English traders, who paid less and insisted on better quality clothes.

The weaving industry in Andhra Desa, which was widespread, and the fine clothes of Burhanpur, Trikakulam, and Machilipatnam were famous. They had good demand in Asian countries and in Europe. Therefore, the English tried to gain monopoly over the export of clothes. With Andhra Desa coming under Company rule, this situation changed. Due to the industrial revolution in England, modern textile industries were established. In India too, due to the import of foreign goods, the local weaving industry declined. Thousands of weavers, who depended on the weaving industry, led a miserable life. Some migrated to Telangana, Berar, and Mauritius. The reason for the migration of weavers in this region was the Company's administration system.

#### **4.9.2 Silk Industry:-**

Burhanpur, Peddapuram, and Dharmavaram were centers for silk and textile production in Andhra Desa. Portuguese and English traders exported these textiles to Europe and earned huge profits. But over time, this industry also declined. By 1850, this industry could not withstand the competition from Europe, China, and Japan. With the decline of the Zamindari class, the demand for local textiles also decreased. The families of Devangam and Padmashali, who depended on this industry, lost their livelihood.

#### **4.9.3 Carpets:**

Eluru, Kurnool, Adoni, and Bellary carpets, colorful blankets, and cambals (a type of coarse blanket) were manufactured and gained international fame. In 1861, Eluru carpets were famous in the exhibitions held in London. During the days when Muslims ruled Andhra Desa, Muslim families who came from Persia were skilled in making these carpets and cambals. These had good demand in foreign countries. In Krishna and Godavari districts, these carpets were made with goat hair. Along with Kurnool in Rayalaseema, Adoni and Bellary also gained fame for these industries. But under Company rule, the skilled workers who worked in this indigenous industry lost their jobs and became unemployed.

#### **4.9.4 Other Industries:-**

Traders, blacksmiths, potters, soldiers, and those who made necessary tools for common people's use, such as iron, were available in abundance before.

After the English introduced machine-made goods, the iron industry completely declined. Not only that, due to the industrial revolution in England, foreign goods became widely available, and local carpenters, masons, leatherworkers, and other traditional craftsmen abandoned their hereditary occupations and became agricultural laborers. Due to the high taxes on foreign goods, the demand for them increased. As a result, the industries in Andhra Desa declined.

#### **4.10 Agriculture:-**

Before the arrival of the English, agriculture was the main occupation of the people. During Company rule, industries declined, and those who depended on them had to rely on agriculture. Lands also came under cultivation. Significant changes also occurred in the crops cultivated by farmers. Instead of food grains, commercial crops like cotton, jute, oilseeds, etc., gained prominence. Earlier, canals and tanks were the main sources of irrigation for agriculture.

The East India Company showed interest in trade and commerce and commercial profits, but showed indifference towards irrigation facilities. The Company's efforts in tax collection were evident, but it did not show interest in providing irrigation facilities. Even when thousands of people died during famines, they remained indifferent. Due to frequent famines, the declining income forced the Company to reconsider. To face the unfavorable environmental situation, they did not implement any such measures. Even after making new arrangements and improving the old ones, full benefits were not realized. Under British rule, until 1850, works like canal construction were carried out under the supervision of military engineers. Later, royal engineers took on this responsibility.

To develop old canals, in 1823, the General Superintendent of Irrigation was appointed. Repairs were done for the Yamunanadi canals, Ganges canal construction, and Cauvery river anicut. These works later included the construction of anicuts on Godavari in 1847 and Krishna in 1852. In addition, canal repairs were done all over the country, and new canal constructions took place in various regions. From 1820 onwards, the Company began to show interest in irrigation. The Directors in England also showed interest in this, hoping that it would lead to prosperity for the common people and also increase the government's income.

#### **4.11 Famines:-**

During Company rule in Andhra Desa, many famines occurred. Lack of irrigation facilities, heavy taxes, population growth, decline of cottage industries, people's dependence on agriculture, and the government's negligence, along with natural calamities, caused famines. Between 1780-82, due to the famine in Carnatic, some thousands of people left the country. In

1791, due to severe food grain shortage and fodder shortage in Ganjam and Visakhapatnam districts in the north, thousands of people died. Between 1805-1807, a famine occurred in the southern districts of Madras Presidency. In 1823-24, when famine conditions occurred in Machilipatnam region, the government provided some assistance. In 1833, the famine that occurred in Guntur region was more severe than all others.

About 38,000 square miles were affected by famine, and lakhs of people suffered. Since the government started relief measures slowly, it is estimated that about one lakh people died. It is difficult to describe the loss of cattle. At the same time, famine conditions also occurred in Nellore and Rajahmundry regions. They were not as severe as the Guntur famine.

Due to severe drought conditions in the Ceded Districts, the 1803 famine occurred. About 25,000 people were affected by this famine. Company rule began there in 1800. As a result, no relief measures were undertaken. The Company officials did not think about famine relief measures. As a result, Andhra Desa faced many difficulties.

#### **4.12 Madras Native Association (Madras Native Association):-**

To inform about the flaws in Company rule and to bring people's difficulties to the government's attention, on February 26, 1852, some people in Madras formed the "Madras Native Association". This association appealed to the government to appoint natives in government jobs, to establish legislative councils, to abolish ICS exams, and to reduce the salaries of the Governor and other high-ranking officials.

#### **4.13 Summary:-**

By the 18th century, the entire Andhra Desa, except Telangana, came under the rule of the British East India Company. Andhra Desa was divided into districts for administrative convenience. Due to the significant changes made in the economic sector, the economic system became small. In a prosperous country, famines and unemployment prevailed.

#### **4.14 Essay Type Questions!**

1. What were the consequences of Company rule in Andhra Desa?
2. How were the social, economic, and religious conditions in Andhra Desa under Company rule?

#### **4.15 Useful Books!**

1. Prof. M. Venkata Rangaiah - The Freedom Struggle in Andhra Pradesh Vol (1800-1905).
2. P. Raghunatha Rao :- History of Modern Andhra

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## Lesson - 5

# Land Revenue Systems

Objective:-

The objective of this lesson is to understand the land revenue systems introduced by the British and their results.

### **Subject Matter:**

5.1 Introduction

5.2 Village System

5.3 Early Revenue Systems

5.4 Permanent Settlement System

5.4.1 Advantages

5.4.2 Disadvantages

5.5 Ryotwari System

5.5.1 Advantages

5.5.2 Disadvantages

5.6 Results of Government Agricultural Policy

5.7 Summary

5.8 Sample Questions

5.9 Useful Books.

### **5.1 Introduction:**

If land ownership systems are efficient, then maximum production will be achieved. For the government, for farmers, and for the people, benefits will occur through the system. Before the arrival of the British, kings used to collect taxes, but that income did not go beyond the country. But under British rule, that income was transferred only to Britain. Therefore, the British Company's rule was measured by how much wealth it transferred to Britain. It did not recognize local needs. The land ownership systems explain the relationship between landowners and those who pay taxes. Moreover, they explain their rights and responsibilities. It is a matter that everyone should approve that the supreme authority over land belongs to the government, and

agricultural lands belong to the government. However, agriculturalists obtain these lands from the government for cultivation. Similarly, the government also determines the tax they have to pay. The English Company implemented various revenue systems in the agricultural sector in India. They changed the existing revenue system and the rural social system according to their needs.

## **5.2. Village System:**

Before the British, the village had an economically self-sufficient nature. For many centuries, traditional occupations based on caste, and a self-sufficient rural economic system continued. Carpenters, potters, weavers, barbers, washermen, shoemakers, etc., who belonged to various occupations, used to stay in the village itself, providing their services to the village, and receiving payment for their services in the form of goods from the village. Farmers had hereditary rights over the lands. They used to cultivate food grains according to the village's needs.

The goods manufactured by various artisans were mostly exchanged within the village itself. The exchange of essential goods was done through the barter system. Fairs used to take place in villages once a week. Due to lack of external contact, villages remained isolated. They were dependent on each other, fulfilling mutual needs, and producing food and goods more for local needs, thus the self-sufficient rural economic system.

Before British rule, all lands in the village had ownership rights for all villagers. Generally, in every village, there was more cultivable land and less population, so without any connection to ownership rights, each farmer would get as much land as he needed according to his strength. There was no opportunity to sell crops for profit, so no one wanted to acquire more land. Village elders used to arrange the distribution of lands among agricultural farmers, and it was traditional to construct and maintain irrigation facilities necessary for agriculture. Handloom weavers used to give the goods they produced to farmers, and in return, they would receive grain from farmers, and thus sustain their lives. In this way, the village was self-sufficient and self-sustaining.

In contrast to this, the British introduced ownership rights over property and various revenue systems, changing the village system. In this way, the British implemented Zamindari system, Ryotwari system, and Mahalwari system according to their needs, changing the traditional rural economic system.

## **5.3 Early Revenue Systems:-**

From ancient times, the agricultural sector has held prominence in India. This sector not only provided necessary food grains for the people but also provided necessary wealth for the government. From the time the British gained authority, they tried to obtain economic benefits through various systems. From the time the British Company implemented revenue authority from the Mughal Emperor in Bengal, they appointed officials to collect taxes. Every year,

through auction bids, they gave the right to collect revenue to those who agreed to pay more money. This system continued for a year, and then they abolished it and introduced a system where taxes were fixed once every five years. However, this system was not liked by the Directors in England, so they abolished it and again followed the 'annual system'.

The system of annual auctions continued from 1766 to 1769. On October 11, 1776, the Directors' Board appointed a 'Survey Committee' with three members to estimate the income from the Circars. Before this committee could implement its policy, the Madras Governor 'Rumbold' abolished it and ordered the Zamindars in the Circars to come to Madras. Among 31 Zamindars, only 18 went to Madras and agreed to pay the required Peshkash. The Peshkash that the Zamindars had to pay was increased by more than 50%. When Lord Macartney was appointed as Madras Governor in 1783, this committee was reconstituted with new members. This committee submitted two reports on Chicacole and one report on Ganjam. The establishment of the Board of Revenue in 1786, with the recommendations of the Survey Committee, was important. This institution was brought under the purview of the Provincial Chief and Councils, and arrangements were made for these Collectors to be accountable to the Board of Revenue. These Collectors were made accountable to the Board of Revenue for a year. The British government issued a proclamation on November 10, 1794, stating that all Zamindars in Madras Presidency would be brought under the control of Collectors. From then on, Collectors began to collect taxes as representatives of the Company.

To facilitate Company administration, the Northern Circars were divided into many divisions. Among these, Visakhapatnam was divided into three divisions, and Godavari district, including Machilipatnam and Kakinada, was divided into three divisions. Guntur was made a separate division, excluding Palnadu.

Cornwallis introduced the Permanent Settlement system. From the perspective of early British administration, it was difficult to collect taxes from unruly farmers, so collecting taxes from some Zamindars and landowners seemed an easy way. Moreover, from the perspective of political stability, it was decided to turn the landowners who collected taxes until then into Zamindars and give them the authority to collect taxes.

#### **5.4 Permanent Settlement System:-**

Lord Cornwallis, who was the Governor-General of Bengal, introduced the Permanent Settlement system in Bengal Presidency in 1793. According to this, the Zamindars, who were intermediaries between the government and the farmers until then, were given ownership rights over the land. Earlier, after inspecting the land, its nature, and how much tax each farmer would pay, the Collectors were asked to submit a report. Since the Collectors' efforts did not yield results, based on the information available until then, they fixed the tax and handed over the lands to the Zamindars under the Permanent Settlement system.

Cornwallis believed that landowners in England would also act similarly. They were only tax collectors with hereditary rights, but they did not have ownership rights.

This system, which was first introduced in Bengal, was also extended to other regions. The Board of Revenue, in its report of September 1799, ordered that this system should also be introduced in Madras Presidency. Accordingly, in 1802, the Madras government introduced the Permanent Settlement system with Zamindari system in the Circar districts. This law was applied not only to the existing Zamindari lands but also to Haveli lands. There were no hereditary Zamindars in Haveli lands. Therefore, those lands were divided into several parts, and each part was assigned to a proprietor.

The local hereditary tax collectors' ownership rights were recognized permanently. They had to pay the fixed tax as a return. Due to this, the British Company avoided the difficulty of collecting taxes directly. The government also sold the Haveli lands through auction and recognized those who bid the highest as landowners. The Haveli lands were divided into estates yielding revenue from 1,000 to 5,000 rupees per year, and proprietors were created as landowners. For eight to ten years, their records were inspected, and it was decided that Zamindars had to pay 2/3rd of the net income as tax.

The government clearly stated that the Zamindars had to issue 'Pattas' (title deeds) to the farmers. Moreover, the farmers also had to obtain 'Pattas' from the landowners, stating under what conditions they would cultivate. When the farmer was unable to pay the tax, the Zamindars could seize the land without any prior notice. Extensive powers were given for this. They would only have the right to remove the landowner if he was appointed. The Zamindar's ownership right, including legal, cultivable, and barren land, was only 15% of the total. To change this, to sell it, and to mortgage it, the landowner had the right.

#### **5.4.1 Advantages:-**

1. By abolishing the tax collection machinery consisting of Tahsildars, Qanungos, Patwaris, etc., it provided financial benefit to the government.
2. The fixed income for the government was certain, so they could plan the necessary activities. The total amount would be available to the government in full.
3. Since the amount to be paid to the government was fixed in advance, if the crop yielded more, the entire profit would go to the landowners and farmers. This provided an opportunity to cultivate crops with more interest. With this, there was an opportunity to cultivate barren lands and fallow lands in the village.
4. By introducing the system of issuing Pattas to farmers, farmers had some security.
5. Through this system, a middle class emerged that was loyal to the Company.

#### 5.4.2 Disadvantages:-

- A. This system was implemented when local kings and Zamindars in Andhra were powerful. The Vizianagaram institution weakened after the Battle of Padmanabham. Rebellions continued in institutions like Parlakimidi, Gumsur, Mohiri, and Nuzvid. This system was not successful in these regions.
- B. Along with Zamindari lands, Haveli lands were also in abundance in Andhra, and those who bought these lands through auction did not have any interest in the land itself, but only for profit. They did not pay attention to increasing land resources.
- C. Tax fixation was not limited to regulations. The Company fixed the tax by trusting only the information it received.
- D. Hereditary disputes, court cases, and the luxurious life of Zamindars, and their negligence towards income resources were also reasons for the failure of this system.
- E. By fixing the tax at a high rate, Zamindars put severe pressure on farmers. The farming community, which lacked irrigation facilities and loan opportunities, suffered. In such situations, it became difficult for Zamindars to collect taxes from farmers. As a result, Zamindars were unable to pay taxes to the Company on time, and the government seized the estates. In some cases, it tried to put them up for auction to recover arrears.
- F. It is not appropriate to say that the English government suffered losses due to the Permanent Settlement system. In later periods, agricultural production and its prices increased significantly. But the tax fixed on Permanent Settlement did not increase.
- G. Farmers, who once had their own lands and cultivated them, became tenants to Zamindars due to this new system. Cornwallis gave equal status to landowners and Zamindars in England.
- H. A class of landowners loyal to the British emerged. The rural trading class strengthened. Due to high taxes on agriculturalists and famines, and due to taxes to be paid to Zamindars, the amount to be paid to the trading class was higher.

#### 5.5 Ryotwari System:-

Captain Read, in 1792, experimentally implemented the Ryotwari system in the Baramahal district of Madras Presidency. Sir Thomas Munro, who was Read's assistant and later became the Governor of Madras Presidency, introduced this system throughout Madras Presidency. Read and Munro not only criticized the Permanent Settlement system but also convinced the authorities in England that it was impractical to extend it to other regions.

In the Ryotwari system, the farmer was the owner of his land. There were no intermediaries like Zamindars between the government and him in collecting taxes. Munro believed that when the farmer was the owner of the land, he would work hard and thereby increase production. Thomas Munro fixed the tax only after surveying the land. The survey, which began in 1802, was completed by 1807. After surveying all the cultivable land, he assigned a number to each field

and registered the name of the farmer cultivating that land. The tax to be paid by the farmer was fixed, and a Patta was issued in his name. The tax was fixed based on the quantity cultivated, not on the crop. The farmer had to pay the tax in cash.

#### **5.5.1 Advantages:-**

- a) In this system, since there were no intermediaries between the farmer and the government, farmers directly paid their taxes to the government.
- b) He bore the responsibility.
- c) By registering the land in the farmer's name and issuing a Patta, the farmer gained ownership rights. As a result, the farmer's personal interest in the land increased.
- d) Along with cultivable lands, government-owned lands also came under cultivation, expanding the cultivation.
- e) By providing necessary loan assistance to farmers, grants were also sanctioned for seeds, tools, wells, repairs of old wells, and construction of new wells.
- f) Since crops were cultivated abundantly, 40% of the tax was collected in cash. The main reason for this was the water system followed by Thomas Munro.

#### **5.5.2 Disadvantages:-**

Some disadvantages also occurred in the Ryotwari system. Due to this, farmers did not get the expected benefit.

1. Initially, the land survey and its division did not happen properly. The land tax to be paid by farmers was fixed as per the convenience of the officials.
2. The government's main objective was to earn more income through taxes from the people, so excessive taxes were levied on lands. Many farmers were unable to pay them.
3. Whether due to natural calamities or any other reason, when crops failed, they could not pay taxes. In such a situation, their lands were put up for auction.
4. Since farmers had to pay taxes in cash, farmers suffered greatly. They used to sell a part of the crop at a lower price and pay taxes to the government. When the crop did not yield properly, farmers used to rely on moneylenders for payment of taxes.
5. Moneylenders and traders quickly became landowners. In situations where farmers were unable to pay loans, their lands were seized, and the lands came into the hands of a class that did not cultivate. Farmers changed from owners to tenants and agricultural laborers.
6. After Thomas Munro, due to the government's lack of interest, production decreased. In this region, there was more uncultivated land, and agriculture was dependent on rains. Commercial crops like ragi, jowar, and paddy, as well as commercial crops like cotton, sugarcane, and tobacco, were cultivated.

7. In the 19th century, the Rayalaseema region suffered severe difficulties due to famines. In 1839, 1864, and 1865, severe famines occurred consecutively in Bellary district. In 1885, a severe drought occurred in all the Ceded Districts.

Thomas Munro served as Governor of Madras Presidency from 1820 to 1827. During that time, the Ryotwari system was extended to many regions. Any Zamindari that was seized was returned to its heirs.

### **5.7 Land Revenue Systems**

Munro issued orders that it should not be given, and that the Ryotwari system should be introduced there. There was skill in levying taxes based on soil fertility. The regulations were that half of the crop value would be the land revenue, and it should be assessed once every thirty years. Land revenue had to be paid in cash. The government would seize the land of those who did not pay the tax, sell it to someone else, and recover the money due to it. The right of ownership over the land was hereditary. The farmer could sell or mortgage his land. After all expenses, the farmer had to pay half of the remaining crop as tax in cash.

### **5.6 Results of Government Agricultural Policy:-**

1. As a result of the Permanent Settlement system, a new Zamindari class emerged. Their status and powers as tax collectors were increased to that of Zamindars. The Zamindars provided security to the British rule and supported it. Especially during anti-British struggles, this class suppressed popular movements and strengthened the British government.
2. The welfare of farmers depended on the Zamindars in the Permanent Settlement system and on the mercy of the British government in the Ryotwari system. Farmers were pushed into a very pathetic situation due to forced collections regardless of the crop yield. Farmers changed from owners to tenants and agricultural laborers.
3. The government showed less interest in agriculture than in tax collection. It did not show interest in providing credit facilities to farmers or in developing irrigation facilities. It did not show any interest in the maintenance of existing wells and tanks. No new tanks were constructed. Frequent famines worsened the condition of farmers.
4. Since taxes had to be paid in cash, farmers used to approach moneylenders during crop yields and during famines. They would mortgage their land, and unable to repay the high-interest loan, they would lose their land. In this way, land cultivation shifted from farmers to moneylenders.
5. Agriculture became commercialized. Since the farmer had to pay tax in cash, farmers cultivated crops in the village with a focus on commerce rather than the village's needs. Cotton, jute, wheat, oilseeds, and other commercial crops came into widespread

cultivation. Transportation facilities also contributed to the commercialization of agriculture. With the development of modern industries in England from the 19th century, the government encouraged commercialization in the agricultural sector to procure the necessary raw materials for them.

6. With the decline of rural cottage industries and traditional crafts, pressure on the agricultural sector increased. As people in other professions lost their livelihoods, they entered the agricultural sector.

### **5.7 Summary:-**

The land revenue systems were regularized to streamline the tax-related policies between the government and the farmer.

The land revenue systems were introduced. While the Zamindari system had intermediaries between the farmer and the government in the Permanent Settlement system, the Ryotwari system had direct relations between the farmer and the government. Although the Ryotwari system offered some flexibility compared to the Zamindari system, in both systems, it was only the farmers who suffered losses through taxes. Agriculture became commercialized. Rural handicrafts and cottage industries were hit. Pressure on the agricultural sector increased.

### **5.8 Sample Questions:**

1. Explain the feudal systems under British rule.
2. Explain the main features of the Permanent Settlement system and its results.
3. Explain the Ryotwari system and the losses incurred by farmers due to it.

### **5.9 Useful Books:**

1. R.C. Dutt: The Economic History of India. Vols. I & II
2. R.C. Raychoudhary: Social, Cultural, and Economic History of India (Modern times)
3. Nilmani Mukherjee: The Ryotwari System in Madras.
4. Dharma Kumar: The Cambridge Economic History of India.

Dr. G. Somashekar



## Lesson 6

# Salar Jung Reforms

Objective:-

The objective of this lesson is to learn about the important constructive programs undertaken by Salar Jung after the Qutb Shahis' rule in the Hyderabad State.

### **Subject Matter:**

Objective

6.1 Introduction

6.2 Conditions of Nizam's State

6.3 Financial Reforms

6.4 Administrative Reforms

6.4.1 Revenue Reforms

6.5 Police Reforms

6.6 Educational Reforms

6.7 Judicial Reforms

6.8 Transportation Facilities

6.8.1 Coin Reforms

6.9 Mulki Movement

6.10 Salar Jung's Relations with the Nizam

6.11 Relations with the British

6.12 Results of Reforms

6.13 Salar Jung's Achievements

6.14 Summary

6.15 Essay Type Questions

6.16 Useful Books

## **6.1 Introduction:**

Salar Jung I, who served as Prime Minister for thirty years (1853-1883) during the tenures of three Nizams (Nasir-ud-Daula 1829-1857, Afzal-ud-Daula 1857-1869, Mir Mahboob Ali Khan 1869-1911), was a pioneer among the Prime Ministers in Indian princely states. Salar Jung is credited with rectifying the chaotic financial conditions and establishing peace and order. The reforms he introduced can be described as important milestones in the history of Indian princely states.

Salar Jung is a title. Salar Jung's real name was Nawab Turab Ali Khan. Nizam Nasir-ud-Daula of Hyderabad appointed Salar Jung as Diwan (Prime Minister) on May 31, 1853. Before his appointment as Diwan, he gained administrative experience with the assistance of the English officer, Dayton. Like Sher Shah, Salar Jung also laid the foundation for his future life by managing his uncle's jagir.

## **6.2 Conditions of Nizam's State:**

When Salar Jung became Diwan (1853), the conditions of the Nizam's state were not satisfactory. The financial situation had completely deteriorated. The British had acquired the fertile districts of Berar, Raichur, and Osmanabad under the pretext of military expenses for the contingent forces stationed at Secunderabad and Bolarum. Due to this, the Nizam's annual income decreased, and the financial situation completely deteriorated. This policy led to strong resentment among the court officials and Muslim population against the British. Arabs, Rohillas, and other leaders occupied some parts of the state under the pretext of outstanding debts. Civil administration in the districts became nominal under corrupt officials. In some districts, those who obtained the right to collect land revenue through auction exploited farmers and collected excessive taxes. The Nizam could not even pay salaries to his relatives and Mansabdars. As it became difficult to bear the administrative military expenses, the Nizam mortgaged his personal estates, jewels, and diamonds to Rohillas and Arab moneylenders, incurring a debt of 2 crore 70 lakh rupees.

## **6.3 Financial Reforms:**

Considering the financial difficulties prevailing in the country, Salar Jung believed that his primary duty was to reduce expenses and improve revenue sources. He meticulously examined the administrative machinery and abolished over 1000 useless positions with high salaries. Due to these actions, he faced severe criticism and even assassination attempts. But he stood firm and courageous. Since the British army was stationed at Secunderabad and Bolarum, there was no danger even if the Nizam's army was reduced. Therefore, he reduced the military strength. Government expenditure decreased. Due to these measures, the deficit turned into a surplus in two years. With that money, he repaid the loans from moneylenders and released the Nizam's jewels, diamonds, and lands under their possession. During the 1857 rebellion, by helping the

English, they waived the 50 lakh rupees debt owed by the Nizam. Due to these measures, the Nizam's financial situation gradually improved.

#### **6.4 Administrative Reforms:**

Salar Jung divided the Nizam's state into 5 Subahs and 17 districts, and each district into talukas. A Subedar was appointed for each Subah. The district officer was the Talukdar, and the taluka officer was the Tahsildar. Each of them was provided with a separate office and staff.

The Prime Minister was the head of the administrative machinery. Each administrative department was under the command of a minister. All of them were subordinate to the Prime Minister. The Prime Minister had a private secretary. From 1876 to 1883, Syed Hussain Bilgrami served as the Prime Minister's private secretary. Along with the private secretary, there were secretaries for departments such as the Judiciary, Police, Revenue, and Public Works. 14 offices were established to ensure proper execution of government work, and an English office was under the private secretary's supervision.

##### **6.4.1 Revenue Reforms:-**

Salar Jung, who undertook to improve the financial condition of the Nizam's state, tried to increase the income from lands. He completely changed the land revenue system. There were contractors between the government and the farmers. They used to oppress the farmers and collect taxes. Salar Jung reorganized this revenue management system. The state was divided into 17 revenue districts, which were further divided into 5 regional divisions. Salar Jung abolished the system of giving the right to collect land revenue through auction to contractors. He established direct relations between the farmer and the government. This gave farmers rights over the lands they cultivated. He made arrangements to measure the fields, determine boundaries, and prepare land revenue accounts. He decided to fix the tax based on land area, cultivation, and other factors. He made arrangements to collect land revenue in cash instead of grain. He stopped the practice of giving lands to government employees and paid them salaries in cash.

To eliminate the flaws in the land revenue system and regularize it, and thereby increase revenue, he established the Land Revenue Survey Department and the Settlement Department in 1875. He formed a Revenue Board with three members to manage the revenue administration. Efficient and honest employees were appointed in place of incompetent, corrupt, and oppressive officials. Forced collection of taxes and imposition of fines were prohibited. Due to these measures, farmer's wealth and consequently government revenue increased, and revenue affairs proceeded smoothly.

### **6.5 Police Reforms:-**

Salar Jung decided to reform the police administration system in 1865 to establish peace and order in the country. He took necessary measures to suppress bandits and highway robbers. He appointed a Superintendent for each of the 17 districts in the state. A new police force was established from the police appointed by the British in Raichur and Osmanabad districts, which were restored to the Nizam by the British. In the remaining districts, efficient personnel were selected from those who were previously doing police work. The police department was separated from the revenue department in 1867. The post of police department secretary was combined with the post of judicial department secretary. The state took precautions to prevent undesirable incidents in the state by issuing strict orders to the police departments.

### **6.6 Educational Reforms:-**

Realizing the need for trained personnel to efficiently manage state administration, Salar Jung undertook to reform the education sector. Syed Hussain Bilgrami assisted Salar Jung in reforming the education system. In 1835, Salar Jung established a high school called Palar Darul Ulk in the Nizam's state, laying the foundation for Western education. In this school, English was taught along with Persian and Arabic. This was the only school established during the time of Afzal-ud-Daula. After his death, Salar Jung, who gained full powers in state administration, established many schools that taught English and Western education. City High School was started in 1870, and Chaderghat High School in 1872. In 1873, a school called Madarsa Aliya was established for the children of nobles, and in 1878, Aiza Vidyalaya was established for the royal family. These educational institutions led to the formation of an enlightened intellectual class in the capital.

An engineering school was established in 1870 to address the shortage of technical staff in the Public Works Department. After Salar Jung's death, the famous Nizam College was started in 1887. Salar Jung established educational institutions not only in the capital but also in districts and talukas. Persian and local languages were taught in those schools. Salar Jung also helped in the spread of education not only in his own state but also in other places. Salar Jung provided financial assistance to Sir Syed Ahmed Khan in establishing educational institutions in Aligarh. These reforms contributed to the formation of an enlightened intellectual class.

### **6.7 Judicial Reforms:-**

Realizing that the judicial system in the state was not functioning properly, Salar Jung introduced many judicial reforms. He established a High Court (Adalat-i-Padushahi) and an Appellate Court in the state, thereby improving the administration of justice. He appointed a Chief Justice and four judges in this High Court established in Hyderabad. The judges were given full powers to hear and resolve all minor criminal and civil cases without delay, except for death sentences and life imprisonment. He appointed judicial officers like Mir Adil and Munsiff in the capital and districts. Salar Jung abolished corporal punishment and reduced the severity of sentences.

## **6.8 Transportation Facilities:-**

As part of the development of transportation facilities, Salar Jung constructed a road from Hyderabad to Sholapur. The Bombay-Madras railway line, which the British intended to build, was started in 1868. This line connected important towns in the Nizam's state like Gulbarga and Wadi. Salar Jung started the railway line from Hyderabad to Wadi and completed it in 1878. The railway line approved by Salar Jung was completed by his son, Mir Yak Ali Khan, after his death. Railway lines were laid from Secunderabad to Warangal and from Dornakal to Bezawada.

### **6.8.1 Coin Reforms:-**

To streamline monetary affairs, Salar Jung established a central treasury in Hyderabad city in 1855, and local treasuries in districts and talukas. After the 1857 rebellion, the name of the Mughal Emperor was removed from the coins minted in the Hyderabad mint.

## **6.9 Mulki Movement:-**

To improve travel and ensure efficient administration, Salar Jung invited talented individuals from various parts of India and appointed them to various positions. Many Muslims and Kayasthas from North India entered the Nizam's administration. Syed Hussain Bilgrami, Syed Ali Chilgrami, Syed Meshti Ali, Mohin Mulk, and others were prominent among them as administrators. Bengalis like Aghoranath Chattopadhyay managed educational institutions. Legal experts like Barrister Ramachandra Pillai and Rudra from Madras and Bengal came to Hyderabad, started practicing, and became famous lawyers. In this way, people from many regions came to his state and occupied high government positions, which angered the locals. As a result, a conflict erupted between the two groups, leading to the 'Mulki Movement'.

## **6.10 Salar Jung's Relations with the Nizam:-**

After the Sepoy Mutiny (1857), differences arose between the Nizam and Salar Jung. After 1859, Salar Jung lost the Nizam's trust. In 1860 and 1867, the Nizam decided to remove Salar Jung. But the British, realizing that his presence was beneficial to them, protected his position. When Nizam Afzal-ud-Daula died in 1869, his three-year-old son Mir Mahboob Ali Khan became the Nizam of Hyderabad. The British appointed Salar Jung as one of the Nizam's guardians (the second was Amir-e-Kabir or Shams-ul-Umra). This arrangement gave Salar Jung the opportunity to act independently as Diwan. Salar Jung made excellent use of this opportunity and improved the administration.

## **6.11 Relations with the British:-**

There were two phases in Salar Jung's relations with the British. The first phase was from 1853 to 1867, and the second phase was from 1867 to 1878. In the first phase, Salar Jung had good relations with the British. During the 1857 rebellion, Salar Jung wholeheartedly cooperated with the British, suppressed the rebellions in the Nizam's state, and brought the situation under

control. Similarly, the British also admired him and supported him when the Nizam tried to remove Salar Jung in 1860 and 1867. Colonel Davidson, the British Resident in Hyderabad in 1860, and Yule in 1867, protected Salar Jung from being dismissed.

In the second phase (1867-1878), their relations changed. After the situation in Hyderabad state improved, Salar Jung made serious efforts to restore the Berar district to the Nizam and to enhance his political status. Salar Jung corresponded with the Indian government, and when no results came, he even went to England in 1876 to consult on this matter. On that occasion, he visited Queen Victoria and dined with her. Oxford University honored him with an honorary D.C.L. (Doctor of Civil Law) degree. But due to the attitude of the British government in India, his aspirations were not fulfilled.

The honor he received in England and his activities angered the Indian government (British government). They tried to reduce his importance in the Nizam's state. When Amir-e-Kabir, who was appointed as the Nizam's guardian along with Salar Jung, died in 1877, the British tried to appoint his younger brother, Vikar, who was not favorable to Salar Jung, as the second guardian. With this, Salar Jung was ready to resign, and the British announced that his resignation would be accepted. At that point, Salar Jung retreated and not only withdrew his resignation but also agreed to drop the discussion about Berar until Nizam Mahboob Ali Khan came of age. In this way, Salar Jung's efforts failed, and his reputation also declined. Salar Jung's efforts to restore Berar caused great anxiety to the then Viceroy, Lord Lytton. He wrote a letter to the British Resident in Hyderabad, stating, "When I was the representative of the state in India, I felt that the British authority in India was endangered by Salar Jung's conspiracy. That danger was more terrible than famine or war."

#### **6.12 Results of Reforms:-**

Salar Jung's reforms improved the state's financial system. Administration became efficient. The number of educated people increased. Providing employment opportunities to talented individuals from other regions in the Nizam's state contributed to the growth of the middle class and the formation of public opinion. Although the arrival of people from other regions into the Nizam's state led to Mulki disturbances, their arrival awakened a new consciousness among the locals. During Salar Jung's tenure, newspapers were published in English and Urdu, which greatly contributed to the formation of public opinion. Therefore, Salar Jung's tenure from 1853 to 1883 is considered constructive in the history of Hyderabad State.

#### **6.13 Salar Jung's Achievements:-**

Salar Jung rendered distinguished service to the Nizam's state with his abilities. It is to Salar Jung's credit that he safely brought the ship of the Nizam's state to shore, preventing it from getting caught in the storm during the 1857 rebellion. Especially due to his efforts, the Raichur and Osmanabad districts were restored to the Nizam. Salar Jung made serious efforts to restore the Berar district and to enhance the Nizam's political status. But his efforts were not successful.

For that reason, it is not appropriate to say that "Salar Jung was a dreamer, not a statesman." The statesmanship he displayed during the 1857 rebellion and the reforms he introduced gradually prove that the above opinion is untrue. His firm belief was that good governance is essential for the country's prosperity. Salar Jung was one of the best Indian administrators and statesmen of the 19th century: Wahid Khan.

The credit for safely bringing the ship of the Nizam's state to shore, preventing it from getting caught in the storm during the 1857 rebellion, goes to Salar Jung. Especially due to his efforts, the Raichur and Osmanabad districts were restored to the Nizam. Salar Jung made serious efforts to restore the Berar district and to enhance the Nizam's political status. But his efforts were not successful. For that reason, it is not appropriate to say that "Salar Jung was a dreamer, not a statesman." The statesmanship he displayed during the 1857 rebellion and the reforms he introduced gradually prove that the above opinion is untrue. His firm belief was that good governance is essential for the country's prosperity. Salar Jung was one of the best Indian administrators and statesmen of the 19th century: Wahid Khan.

#### **6.14 Summary:-**

This lesson describes the many reforms introduced by Salar Jung, who continued as Diwan for a long time. He established close relations with the British. He was able to prevent the Sepoy Mutiny of 1857 from affecting South India. He tried to modernize the Hyderabad State.

#### **6.15 Essay Type Questions!**

1. Explain the reforms introduced by Salar Jung.
2. Describe the changes that occurred during Salar Jung's Diwanship.

#### **6.16 Reference Books:-**

1. Prof. M. Venkata Rangaiah - The Freedom Struggle in Andhra Pradesh Vol (1800-1905 AD)
2. Dr. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh.
3. P. Raghunatha Rao: History of Modern Andhra Pradesh.
4. Telugu Academy: Andhrula Charitra.
5. State Archives: Freedom Struggle in Hyderabad Vol III (1885-1920).

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## Lesson 7

# Rebellions against Company Rule

### Objective:-

The objective of this lesson is to explain the rebellions against British rule and their trends.

Subject Matter

### Objective:-

7.1 Introduction

7.2 Rebellions in Circars

7.2.1 Parnakamidi

7.2.2 Ganjam

7.2.3 Guntur

7.2.4 Visakhapatnam District

7.3 Battle of Padmanabham July 10, 1794

7.4 Other Rebellions

7.5 Godavari District

7.5.1 Gutala

7.5.2 Mogalturru

7.5.3 Polavaram

7.5.4 Krishna, Guntur District

7.6 Rayalaseema Rebellions

7.7 Summary:

7.8 Sample Questions:

7.9 Useful Books



## 7.1 Introduction:-

Europeans who came to India for trade took advantage of the political disunity here and tried to establish kingdoms. The Carnatic Wars in South India provided them with opportunities. As a result, the English trading company reduced French influence and brought the Northern Circars and Rayalaseema regions under its control, but it took almost 50 to 60 years to consolidate its authority. In the coastal Andhra region, they faced extreme opposition from local Zamindars. In the Rayalaseema region, the Palegars resisted the English.

In 18th century Andhra Desa, Zamindars, Mannendoralu, and Palegars were many.

They were all hereditary, possessing strong forts and armies, and were self-sufficient. They were not like ordinary landlords, but rather acted like petty kings, maintaining peace and order in their regions, and presented themselves as heirs to ancient dynasties. When the time came, they asserted their independence and paid taxes only when they were completely defeated. Due to such circumstances, rebellions occurred against Company rule in the Circars and Rayalaseema region.

## 7.2 Rebellions in Circars:-

### 7.2.1 Ganjam

In Ganjam district, there were 20 Zamindars by 1768 AD. In Ganjam district, there were also many hilly and forest regions. The Koyas and Savaras living in this region had great faith in their kings. They were always ready to fight alongside those who helped them when the English Company was in arrears. From 1768 to approximately 1780, every year, the British sent troops for tax collection. The British showed hostility towards small Zamindars.

Thinking that the Maratha army from Cuttack would attack Ganjam, all the kings rebelled in 1780. Due to the misrule of Collector Thomas Snodgrass, all the Zamindars also rebelled in 1800-1801. In addition to this, the Kondadora rebellions also continued.

### 7.2.2 Parnakamidi:

This region was ruled by the Gajapatis of Orissa. When the Circar regions came under English Company rule, Narayanadeva was the king of this region. Due to his opposition to the British, the Company sent Colonel Peach in 1768. Narayanadeva was defeated by Colonel Peach in the Battle of Jalmur in May 1768 and fled to the Kondapalli region. The Company declared his son Gajapati Deva as king. However, the Company army returned, and Narayanadeva returned to his kingdom and started conspiring with the Marathas in Cuttack.

Gajapati Deva and his brother Jagannathadeva ruled for some time, but they participated in anti-Company activities. Therefore, after some time, the Company removed them and reinstated Narayanadeva as king. Colonel Peach attacked Narayanadeva and Narayanadeva did not pay the

tax. In 1798, Colonel Peach issued a proclamation stating that no one should join the king, and that they should not undertake anti-English activities. He warned those who were against him that their army would not be under his control. A major rebellion occurred. Gajapati Deva died in 1802, and his son Purushottam Narayanadeva became king. However, his uncle Jagannathadeva started disturbing the peace. With this, the Company in 1805 brought this estate under the control of Court of Wards, but the administration was entrusted to Padmanabhadeva, who was the manager until then. Since Padmanabha Deva did not have the support of the people, rebellions again erupted in 1813. As a result, the Distance Education Center, Acharya Nagarjuna University

The Company removed him in 1816. He also rebelled, and the Company used its might to suppress the rebellions.

The reason for the rebellions in Ganjam district was the authority imposed by the English government on them and the income derived from it. The people of this region, who had independent tendencies, strongly resisted it. Not only that, internal conflicts between Bisayis and Doras (two classes) also caused unrest. Due to the lack of peace and order, in 1829, the English government seized the Zamindari and handed it over to the Court of Wards. With this, the unrest further increased, and the king, queen, and their armies intensified the rebellion. At the same time, the Zamindar attacked and tried to capture it, and other rebels tried.

Recognizing this complex situation, the Madras government in 1832 appointed J. Russell as Special Commissioner and gave him special powers to restore peace and order in Ganjam region. Russell came with his army, arrested the main leaders, seized the impenetrable forts, restored peace, and was able to establish peace. He exiled the main leaders and sent many to Vellore jail. He seized forts like Gumma, Rayagada, and Jaringgi, and suppressed the rebels. As a result, he was able to establish peace by 1834. He showed loyalty to the British government to the Bisayis, Doras, and kings.

### **7.2.3 Guntur:-**

Like the Parnakamidi kings, the Guntur kings also resisted the English Company. They were more ancient than the kings in Ganjam district. Not only that, they had powerful kingdoms, impregnable forts, and a large military force. By the time the English Resident came to Ganjam region in 1768, this state was a powerful state. King Krishna Bhupal from 1759 to 1767, himself took 23 Haveli villages outside his Zamindari. When the English Resident asked him to return them, only 13 villages were returned. Later, in 1773, with the death of Krishna Bhupal, unrest began in that region. The newly arrived King Vikram Bhupal did not pay any income to the English government from 1773 to 1778. As a result, the English army entered the state and removed Vikram Bhupal, and he fled to the Maratha region and occupied some forts with their help. When the English army returned and pursued him, in 1779, he came to Madras Council and asked them to reinstate him as king. The English government rejected his request and appointed his younger brother Lakshman Bhupal as king. With his agreement to pay one lakh rupees

annually to the English government, this agreement worked. Later, in 1788, with the death of Vikram Bhupal, his son Trikal Bhupal came to the throne. He did not pay one lakh rupees and was in arrears from 1797 to 1800.

In 1800, Trikal Bhupal started a rebellion against the English government. He also joined with King Pratapa Giri Manideva. The British government removed the king from his excessive authority and declared his son Dhananjay Bhupal as king. However, Trikal Bhupal, the modern Andhra Desa history, rebellions against Company rule 7.3

When he stopped his rebellion, the government left some regions to him for his maintenance. Dhananjay Bhupal accepted his father's advice until 1808 and went on pilgrimage. Over time, Dhananjay Bhupal also got into trouble, and the government in 1815 seized the Zamindari and sent him to Chingleput jail. The government again reinstated Trikal Bhupal as Zamindar in 1819, and when he failed to pay arrears in 1830-31, the government again appointed Dhananjay Bhupal as Zamindar. When Dhananjay also failed to pay arrears, the English government sent troops in 1835 to seize the Zamindari. Dhananjay fought for a long time and then went to the Kondapalli region and sought their protection. The Madras government again appointed J. Russell as Special Officer to suppress Dhananjay Bhupal's rebellion. He went with his army and occupied the famous forts of Kallada, Kaveri, and Durgaprasad. Not only that, he pursued the rebels and arrested them, and sent many to Vellore jail. He seized forts like Gumma, Rayagada, and Jaringi, and suppressed the rebels. As a result, he was able to establish peace by 1837. The seizure of Zamindari and the protection of rebels occurred.

#### **7.2.4 Visakhapatnam District:**

Due to the dominance of the Vizianagaram Zamindars in Visakhapatnam district, the British faced some difficulties. After the death of Ananda Gajapati, Chinna Vijayaramaraju became the Zamindar of Vizianagaram. However, since he was a minor, Sitaramaraju (Chinna Vijayaramaraju's mother's brother) was appointed as Diwan. Diwan Sitaramaraju oppressed the surrounding Zamindars and made Vizianagaram Zamindari bigger than ever. Among those who changed as feudatories, Jeypore, Sringavarapukota, Salur, Kotapalli, Kurupam, Anakapalli, Satyavaram, Gollakonda, Palakonda, Andhra, Reguvalapalli, Tadapachipenta, Sangamavalasa, Chamudu Raju, Bobbili, and Narasavalasa were prominent. The British trading company in 1766 agreed to pay three lakh rupees annually as Peshkash.

#### **Reasons for the differences between Vizianagaram kingdom and the English Company:**

1. Diwan Sitaramaraju's administration was not efficient, and he did not cooperate with King Vijayaramaraju. Due to this, the people rebelled, and the king removed him from the post of Diwan. However, he went to Madras and influenced Rumbold, the Governor, with bribes, and brought a letter of authority stating that he was appointed as Diwan. This was resisted by the royal officials and local people.

2. Madras Governor Sir Thomas Rumbold came to Madras himself and informed all the Zamindars to come to Madras and pay Peshkash. For this, the Vizianagaram king refused to leave his Zamindari and go on a journey, and instead, he sent a message to the English factory in Visakhapatnam that he was ready to discuss with them. Rumbold did not agree to this. Instead, he appointed Sitaramaraju as Diwan and expressed his disapproval. The Governor's action angered the king. The Distance Education Center, Acharya Nagarjuna University 7.4
3. Hastings, in a letter dated April 25, 1789, criticizing the Governor's action, passed a resolution. The London Parliament also thought that the Vizianagaram king was subjected to severe injustice and condemned it. Rumbold was removed from his post due to his corruption.
4. The Survey Committee, which was appointed to recommend reforms in the Circars, came to Vizianagaram and, after inspecting, suggested changes that further increased the differences between Vizianagaram and the English government. The committee wanted Jeypore to be made a separate institution.
4. The committee asked the king to reduce his military strength and to reduce the 12,000 soldiers he had until then to 760. In addition, it stated that 2000 soldiers could be used for state protection, and a contingent of 50 elephants could also be used. This was a proposal made by the committee, keeping in mind the prestige of the royal family. The king considered the proposal to reduce military strength as an insult. The committee decided that the king had to pay a sum of two lakh rupees as arrears for the military strength. The king strongly resisted this.
5. The English government treated the Vizianagaram king unjustly and personally. When the king's arrears to the British government increased, even when he said he would pay in installments, the Madras government only decided to seize the estate. As a result, the English government on August 2, 1793, occupied the Vizianagaram fort and divided the Zamindari into three parts and placed it under the control of three collectors. In this way, removing the king and seizing the Zamindari was considered an unjust act by the feudatories and the people.
6. Since no one came forward to take the Zamindari from the king, the angry English government asked the king to go to Machilipatnam, which was a stronghold. The reason was that since the king was a local, no one would help the government, and they thought that Vizianagaram would be abandoned and they would have to go to Machilipatnam.
7. Not only that, the British government also did injustice to the king in the matter of revenue. It was decided that the king should pay 12,000 rupees per month as revenue, and his former Diwan Sitaramaraju should pay 5,000 rupees per month as revenue.

### **7.3 Battle of Padmanabham:**

July 10, 1794 To settle their disputes, the sacred village of Padmanabham, located between Vizianagaram and Bhimunipatnam, was chosen. On July 10, 1794, the English forces attacked Chinna Vijayaramaraju and defeated him in the Battle of Padmanabham. The battle fought with medieval weapons was defeated by modern technical forces.

After Chinna Vijayaramaraju lost his life in the Battle of Padmanabham, his son Narayanababu, the Zamindar of Kothapalli, and the king of Makkuva, protected the Kondapalli region. Although they were trustworthy, the Circars and Kondadoras supported him. Due to this, the British in Vizianagaram, modern Andhra Desa history, rebellions against Company rule 7.5

Recognizing him as a Zamindar, they decided to pay four lakh rupees as arrears. The English released the Zamindars who were imprisoned in Vizianagaram. Many parts of their lands were given to them. Among them, the most important were Jeypore, Bobbili, Palakonda, Kurupam, Sangamavalasa, Chemudu, Salur, Andhri, Bhimavaram, Gollakonda. The Battle of Padmanabham was a lesson for other Zamindars. The British tried to resist them. The poet Chatrati Lakshminarasimha, in his Telugu work "Padmanabham Yuddham" in the 18th century, described the struggles of Vijayaramaraju.

### **7.4 Other Rebellions:**

Other Zamindars in the Vizagapatam region also resisted the British. Among them, the rebellion of the Zamindar of Kothapalli, Veerbhadra Raju, erupted in 1832, and the Madras government sent J. Russell as Special Commissioner. He acted skillfully and brought the situation under control. Later, in 1833, when the Kothapalli king was captured and made a life prisoner, the rebellion was suppressed.

Jagannath Raju, who belonged to Anakapalli and Satyavaram Zamindars, rebelled against the British in 1832-34. Vagannadora helped him. J. Russell arrested Jagannath Raju in 1834, and the rebellion ended. Similarly, when the Alluri rebellion also occurred in Palakonda Zamindari, J. Russell suppressed the rebellions and restored peace. In the Gollakonda region, the tribals rebelled against Company rule, and between 1845-48 AD, the Palegars ruled there for three years. Later, in 1848, they surrendered.

### **7.5 Godavari District:**

The British government's tax collection system and the lack of opportunity for arrears were the main reasons for the rebellion. In Godavari district, like in Ganjam district, there were kings and Zamindars in hilly regions, and Kondapalli leaders also participated in anti-British activities. The Zamindars of Polavaram, Gutala, and Kottapalli belonged to the same family. Among other prominent Zamindars were Peddapuram, Pithapuram, Kotaramachandrapuram, and Mogalturru.

### **7.5.1 Gutala:-**

Dasireddy, who ruled Nagavaram Kondadurga, attacked Gutala in 1875 and made the king and his mother prisoners. At the same time, some people also attacked Kottapalli. The British government sent seven Company soldiers and restored peace. In 1788, due to the arrears of Gutala, the British transferred the Zamindari to the administration of the Court of Wards. With this, the king's mother in 1790 made a petition. At that time, the English government sent troops and arrested the Kondadoras who were helping her. The government gave that land to her son, and entrusted Polavaram king Mangapati Deva.

### **7.5.2 Mogalturru:-**

In this Zamindari, a person named Jaggaraju, along with his relative Bhupayya, rebelled in 1791. The Distance Education Center, Acharya Nagarjuna University 7.6

He rebelled. The English government sent some troops and brought the situation under control. However, Bhupayya, along with another relative Venkataramanaraju, continued the struggle without paying taxes, and the government arrested them. However, Bhupayya escaped from there and fled to the Kondapalli region, and from there, he attacked Mogalturru with two thousand soldiers. The government defeated him and brought him back to the Kondapalli region.

### **7.5.3 Polavaram:-**

In this region, problems arose between King Mangapati Deva and his brother Vijayagopala Deva between 1799-1800. Vijayagopala Deva went to the Rampa region and, with the help of some leaders there, attacked Polavaram villages. Since Mangapati Deva also helped them, the British government sent some troops and occupied Polavaram fort, and suppressed the rebels. Since Mangapati Deva fled to the Nizam's state, the land was given to Mangapati's relatives.

### **7.5.4 Krishna, Guntur District:**

Due to the increased arrears that the Chary Mahal Zamindar had to pay to the government, Collector Zamindar Shobhanadri Raju accepted the responsibility of administration.

The Nuzvid Zamindar resisted the British government for a long time. Since he could not pay the high Peshkash, Narasimha Apparao and Ramachandra Apparao, who were in the Zamindari for that purpose, both rebelled against the British. The English government sent troops to recover the arrears and to seize the fort. However, the English government officials, Whitehill and Hadades, took bribes from Apparao and accepted his arrears. After three years, when he went to Madras and asked to reduce the Peshkash, and the Madras government did not agree to it, Narasimha Apparao rebelled against the English government. He fled to the Nizam's state and continued his rebellion. The English occupied the fort in 1784 and declared that Narasimha Apparao was removed. The Company recognized his son as the new Zamindar. Due to the problems created by the old Zamindar, the government agreed to cooperate with his son. However, since he could not

maintain his authority over the land, he died in 1789 after instructing Madras. His son Ramachandra Apparao, who was his successor, incurred arrears. In 1846, the government sold that Zamindari at auction. The families of Chilakaluripeta, Sattenapalli, Mamidi family, Narasaraopeta, Macherla family, and Manikyarao family did not rebel. Once these regions went to the Court of Wards, a peaceful atmosphere continued.

## **7.6 Rayalaseema Rebellions:**

In 1800, when the Nizam gave the Rayalaseema region to the British Company, there were eighty Palegars in that region.

The Palegars, like the kings and Zamindars in the Circars, were very powerful, possessing strong forts and armies. In addition to collecting taxes, they also provided military assistance to the Nizam when needed and paid taxes at fixed times. From the 18th century onwards, the landlords were not counted. The British authority was also temporary in the Nizam, Maratha, and Mysore states.

However, Thomas Munro, who came as Collector to the Ceded Districts, directed them to collect taxes. Munro warned the Palegars that if any Palegar increased fort defenses, maintained an army, or levied new taxes, action would be taken against them. Not only that, he sent troops against those who resisted Munro and converted them into subjects. For this, it took 18 months for Thomas Munro.

In 1801, when the Collector of Adoni division, Sub Collector Office, was attacked, he sent a large army and arrested him. In 1803, when Sultan Khan tried to attack Kadapa, Munro, knowing this, not only protected Kadapa but also arrested Sultan Khan. Similarly, in 1804, Munro intelligently suppressed the rebellion. He also suppressed the attempts to attack Bellary fort and Adoni region.

The Palegars in Chittoor district experienced independence under the rule of the Nawab. However, the English government at that time stopped collecting taxes from the people and asked them to pay Peshkash to the British government. They resisted. Among them, when the Nagari Palegar stopped taxes and rebelled, the Collector arrested him, but after he was released after promising to pay arrears, he did not pay taxes. With this, the British government sent troops, and in Nagari, many Palegars were killed in a fierce battle. Among them, Kallur, Pulicherla, and Pudur Palegars were prominent. Many other Palegars continued to rebel in the forests, and not only did they hide in the villages, but they also caused trouble to pilgrims going to Tirupati. The British government sent troops and suppressed them.

To deal with the Palegars, the English government appointed a Special Commissioner with three members. This commissioner asked the Palegars to remove their nearby army, give up fort defense facilities, pay taxes without arrears at a fixed time, and promised to provide a peaceful environment. When they did not agree to this, the government went to war. Only some people

agreed with the government, and the remaining were defeated and surrendered to the British government. Gradually, the government seized their estates. Munro also seized all the Palegar institutions in this region and introduced the Permanent Settlement system.

### **7.7 Summary:**

Thus, after the establishment of English rule, the Company suppressed the rebellions of Palegars and Zamindars and consolidated its authority in Andhra Desa.

### **7.8 Sample Questions:**

1. Explain the anti-British rebellions in Ganjam district.
2. Explain the circumstances that led to the Battle of Padmanabham and its results.
3. Write about the anti-Company rebellions in Godavari, Krishna, and Guntur districts.
4. Write an essay on the Palegar rebellions in Rayalaseema.

### **7.9 Useful Books:**

1. Leman: Ganjam District Manual
2. Gordon Mackenzie: A Manual of the Krishna District.
3. Morris Henry: A Descriptive and Historical Account of the Godavari District.
4. Carmichael, D.F: A Manual of the District Visakhapatnam
5. Chatrati Lakshminarasimha Kavi: Padmanabham Yuddham

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## **Lesson- 8**

# **Social Reform Movement in Andhra**

### **8.0 Objective:**

In the 19th and 20th centuries in Andhra Desa, social and religious reform movements occurred. The enlightened class influenced by British education began to examine Western culture and their lifestyle. From then on, they started efforts to address the social system, caste system, religious superstitions, and women's problems that were plaguing Indian society. In Andhra Desa, movements like Brahmo Samaj, Divya Jnana Samaj in Rayalaseema, and Arya Samaj in Telangana emerged and worked for social change. They also initiated reforms in the education system and marriage systems. They started efforts to uplift women and other backward classes who were oppressed and downtrodden in society.

### **Subject Matter:**

#### **8.1 Introduction**

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## **8.1 Introduction**

The social reform movement in Andhra is considered to have started with the Brahmo Samaj. The caste system, marriage, and both were considered divine. All reformers pointed out the flaws in these two systems and worked for change. Social justice was strongly desired in the form of an intense movement. Reformers strongly tried to bring women and other backward classes into the mainstream of education. In these efforts, they faced traditional opposition and also made their own political efforts. Although reforms occurred after the Brahmo Samaj, they were not in the form of a movement. The Brahmo Samaj, Venkataratnam, and Veeresalingam were instrumental in the movement. This is because they first faced traditional society and acted as catalysts. Later, caste organizations carried out reforms structurally.

Although the movement started with the leadership of Kandukuri, the social reform movement declined from 1920 onwards. It continued its unique efforts through social reform caste organizations and the national movement. Although some social acceptance was gained for the reforms at that time, their results were somewhat limited. The comprehensive reform movement started in Rajahmundry-Kakinada region. From here, reform activities spread to other parts of Andhra. The prosperity brought by the Godavari anicut contributed to its widespread acceptance. Schools and colleges expanded, and a new educated middle class emerged. contributed to its growth. Leaders and patrons being residents of Godavari led to the development of social reform here.

## **8.2 Andhra Society in the Eighteenth Century:**

In the eighteenth and nineteenth centuries, the caste system had utmost importance and significant influence in Andhra society. The caste system completely controlled society. Its characteristics were: 1) Caste determined by birth 2) Profession determined by caste 3) Marriages and meals had to take place within the caste boundaries. 3) A caste system with statuses, positions, special rights, and inequalities.

The four varnas (social classes) of Indian society are also seen in Andhra society: Brahmana, Kshatriya, Vaishya, and Sudra castes. The number of Kshatriyas in Andhra society was low. The people in society could be divided into three social classes based on their status: 1) The privileged Dvija class, consisting of Brahmins, Kshatriyas, and Vaishyas. Each caste had many branches and sub-branches. 2) Those who did not belong to the above three castes were called Sudras. They earned their livelihood by adopting agricultural or other manual occupations. Reddy and Kamma castes primarily adopted agriculture as their profession. Vishwakarmas (Viswabrahmin) followed manual occupations, goldsmithy, carpentry, etc. Weavers continued their profession. All of them were divided into many castes and sub-castes based on their professions, and they lived believing their own caste was superior. 3) The third class was the untouchables, who had no place in the varna system. They adopted the lowest and most unclean occupations in society and lived away from society. They engaged in animal husbandry, worked

in landlords' houses, removed dead animal carcasses, cleaned hides, stitched shoes, and participated in agricultural work. Their social status, which was distant from wells, ponds, education, and temple entry, was sought to be elevated and integrated into the mainstream during the movement.

Another important social institution to be mentioned after the varna system is the marriage system. Marriage was accepted only within the same sub-branch of the same caste. Sagotra (same lineage) marriages were prohibited. Meals and marriages took place within the caste boundaries. All castes, regardless of high or low, showed self-respect for their caste and gained recognition. Child marriages were common. Even old men whose wives had died would choose young girls for remarriage.

As a result of choosing young girls, the number of child widows increased in the nineteenth century. As their condition became deplorable, reformers began to encourage remarriages and adult marriages. They conducted inter-caste marriages, which challenged caste identity.

Thus, in the eighteenth century, the caste system, untouchability, and the marriage system were major social problems, leading to the necessity of reforms.

### **8.3 Medieval Reform Movements:**

Reform gained importance in Andhra Desa even during the medieval period. Palnati Brahmanaidu adopted Vaishnavism and encouraged communal dining (chapakaudu) against caste customs. A prominent follower of Brahmanaidu was Kannamadasu, a Dalit. He was the commander-in-chief. Brahmanaidu united various castes and created a new caste called Padmanayaka caste (warrior caste).

Veerashaivism, started by Basaveshwara, entered Andhra and exhibited an egalitarian approach. Mallikarjunudu tried to reconcile the caste system with devotion without abandoning it. This religion condemned Vedic rituals involving animal sacrifices, the low status of women, and customs like 'madi' and 'maila'. In the social sphere, it opposed child marriages and permitted widow remarriages.

In the seventeenth century, Vemana propagated his ideas. He did not belong to any religious sect! He did not establish any religious sect. He used to travel across the country, observing the society around him and commenting on it rationally. He belonged to the Reddy caste in the Rayalaseema region. He expressed his ideas clearly and simply. He condemned social inequalities, idol worship, and social evils, and exhorted people to free themselves from them. He taught in a simple and heartwarming manner that was understandable to common people. Vemana's philosophy in the medieval period was primarily humanism.

Potuluri Veera Brahmam, popularly known as Brahmamgaru, belonged to the Viswabrahmin caste. He condemned the caste system. He believed that everyone could acquire Vedic knowledge. Therefore, his disciples included people from various castes.

He opposed idol worship and condemned superstitions. He denounced untouchability. He preached religious harmony between Hindus and Muslims. He encouraged adult marriages.

All these reformers exposed the flaws in contemporary society and expressed their protest and rejection. They explained how society could be improved. Although they questioned the caste system, customs, traditions, marriage system, and untouchability, the traditional system soon resumed in society. The efforts of these reformers were limited by the socio-economic framework of the medieval ages and could not bring about major changes in the traditional system. However, their influence led to the growth of a new literary trend in Telugu. It initiated the use of simple colloquial language in Telugu. In the modern era, caste, marriage system, untouchability, and women's advancement became prominent issues again in the social reform movement.

#### **8.4 Factors Contributing to the Reform Movement:**

The English-educated middle-class intellectuals questioned the ancient and medieval social customs, habits, traditions, and religious perspectives. In the modern era, some factors contributed to the widespread prevalence of the social reform movement. Among them, the prominent ones are:

##### **8.4.1 Western Education:**

By the nineteenth century, Andhra Desa was backward in education. Education was limited to upper castes. Hindus and Muslims studied in their traditional ways. The main subjects in it were related to religion. When Bentinck was Governor-General, English education was introduced through Macaulay's Minute. Missionaries established their schools in various regions. From the mid-nineteenth century, many schools also emerged in the non-governmental sector.

##### **Influence**

Along with English, history, political science, natural sciences, and other secular subjects were taught. In this way, secular education became accessible to everyone, without discrimination.

Many liberal ideas prevalent in Europe entered India through Western education. Among these, individualism, humanism, rationalism, and empiricism played a major role. The idea that every tradition should be rational and have human values became prevalent. They began to support democratic values and oppose inhumane practices.

There was also a change in the colonial government's attitude. Earlier, the government opposed interference in people's religious and social matters. But after the introduction of Western

education, it began to give full support to social reformers against traditionalists. It began to strengthen reforms through laws.

#### **8.4.2. Christian Missionaries:**

Christian missionaries promoted education and religious propagation in Andhra Desa. The Church Missionary Society in Machilipatnam, the Lutheran Mission in Guntur, and the Baptist Mission in Nellore played important roles. The personal lives, devotion, and service of the missionaries began to attract people. People accepted their education system and discipline. Their criticisms, especially of polytheism, unequal caste system, and inhumane human relations, necessitated a response, and it became the duty of English-educated local leaders to address them. Missionaries were the first to educate women and Harijans. These actions influenced the Andhras.

#### **8.4.3. Middle Class:**

As a result of English rule, English education, and the colonial economic system, new social classes emerged. Due to the spread of Western education, an English-educated middle class was formed. This included students, teachers, lawyers, doctors, newspaper editors, and government employees. From the second half of the nineteenth century, their number began to increase. The middle-class intellectuals conducted social and religious reform movements.

They began to rebel against the flaws in the social and religious systems. They also began efforts to rectify them. While criticizing the flaws from a humanitarian perspective, they also proved that these customs had no scientific basis. They convinced traditionalists that reforms were scientific.

#### **8.4.4 Influence of Brahmo Samaj:**

"Raja Ram Mohan Roy was the pioneer of a new era in New India, a multifaceted reformer, a harmonizer of all, and a global citizen. He was the founder of Brahmo Samaj. Brahmo Samaj did not accept the Vedas as *apaurusheya* (not of human origin). Although the Upanishads are the source of Brahmo Samaj's religion, it accepts all religions and all truths. It does not observe caste, religious, class, or economic distinctions. It respects all religious texts. It accepts and follows truth wherever it manifests with devotion. Brahmo Samaj says, "One race - human race, one creator - the father of the world. One kingdom - the kingdom of heaven." Monotheism is its main characteristic. "The ideals of Western wisdom and the synthesis of the philosophy in the Upanishads are the principles of Brahmo Samaj." Brahmo Samaj condemned the caste system. It not only supported the spread of women's education and widow remarriages but also severely condemned social evils such as prostitution, alcoholism, and untouchability. Brahmo Samaj desired and worked for a timely social revolution and awakening.

In Andhra Desa, 'this Brahmo Samaj' gained great popularity. Many Brahmo Samaj organizations were established in Rajahmundry, Machilipatnam, Kakinada, Guntur, Bapatla, Vijayawada, Narasaraopet, Nellore, Chirala, Visakhapatnam, and Vizianagaram. They not only held prayers but also frequently discussed social and religious matters. Newspapers like 'Satya Samvardhini', 'Theist', 'Hindu Reformer', and 'Javana' worked for the spread of the principles of this society. In a short time, the influence of Brahmo Samaj spread throughout Andhra Desa. Rajahmundry became the main center for Brahmo Samaj activities, Bapatla for Brahmo Samaj principles, and Machilipatnam for Brahmo Samaj ideas. Prominent reformers in Andhra Desa like Bapiah Pantulu, Kandukuri Veeresalingam, and Raghupathi Venkataratnam Naidu were greatly influenced by the principles of this society. Mannava Buchaiah Pantulu, Rayasam Venkata Sivudu, Kambhampati Ramasastri, Rao Venkata Kumara Mahipati, Suryarao, and many others joined Brahmo Samaj and made significant efforts for social reform.

The principles of 'Brahmo Samaj' mainly attracted students and youth. It not only created interest in monotheism among the educated but also created the necessary conditions for social reform in Andhra Desa at that time. It is no exaggeration to say that 'Brahmo Samaj' brought together the social reformers and nationalists of Andhra at that time. The history of the Andhra reform movement is a testament to the success of the Andhra Brahmo Samaj movement, which is its specialty.

Along with 'Brahmo Samaj', Arya Samaj and Theosophical Society emerged in the 19th century as religious movements to revive the Hindu social system. Later, 'Theosophical Society' was formed. These movements also contributed to some extent to social reform and political awakening in Andhra Desa.

#### **8.4.5. Newspapers:**

Telugu newspapers ignited a new consciousness among Andhras. They facilitated the propagation of reformist ideas. They worked for the prevention of child marriages, widow remarriages, the spread of women's education, the abolition of the Devadasi system, and against untouchability. There are differing opinions on whether the first Telugu newspaper was 'Satyaduta' or 'Vrittantini'. Kandukuri Veeresalingam first started a women's magazine in Telugu called 'Satihita Bodhini' in 1883. Kokkonda Venkataratnam started a newspaper called "Andhra Bhasha Sanjivini" in 1871 and opposed Western education, reforms, and colloquial language. He advocated for classical language and tradition. Umarang Nayakulu Naidu of Machilipatnam started a newspaper called "Purushardhapradayini" in 1872. A discussion took place between Andhra Bhasha Sanjivini and Purushardhapradayini regarding women's education. Veeresalingam also participated in these discussions and started the 'Vivekavardhani' newspaper in 1874 to powerfully express his views.

'Krishna Patrika' was founded in 1902, and 'Andhra Patrika' in 1905, promoting social reform and national sentiment. Other important newspapers included 'Bharati' (1875), 'Swadeshi' (1874),

'Andhra Prakashika' (1885), 'Chintamani' (1891), 'Satya Samvardhani' (1892), 'Sasi Lekha' (1894), 'Deshabhimani' (1896). Important women's magazines in Telugu included 'Telugu Janana' (1893), 'Balika' (1896), 'Hindu Sundari' (1902), 'Savitri' (1904), 'Gruhalakshmi' (1909), 'Saraswati' (1909), 'Andhra Bharati' (1914), 'Andhra Patrika' (1921), 'Andhra Mahila' (1923), 'Mahila' (1924), 'Gruhalakshmi' (1927), etc. The main topics discussed in these magazines were women's education, chastity, child marriages, remarriages, household management, women's freedom and independence, etc.

### **8.5. Reform Ideas:**

Social reform, which took the form of a movement due to Veeresalingam, had existed as an idea even before. Due to the spread of liberal ideas, some English-educated Andhras opposed social evils. Among them, Enugula Veeraswamy, Vennelakanti Subbarao, Samineni Muddu Narasimha Nayudu, Jiyyarsuri, Vedanta Achari, and Gajula Lakshmi Narasimha Setty were prominent. They worked for the spread of reform ideas.

Among the reformers of Andhra Desa, Enugula Veeraswamy, who worked as a Dubashi (translator) in the Madras Supreme Court, was the first. He was a member of the Hindu Literary Society in Madras. He criticized untouchability, stating that it was not approved by the Smritis, and that treating lower castes poorly in society was the reason for their conversion to Christianity. He opposed caste distinctions and Sati. He believed that God is one. As a member of the Hindu Literary Society, he worked for the necessity of reform and for awakening.

Vennelakanti Subbarao was a Dubashi in the Madras Supreme Court. He was a member of the Madras School Book Society and advocated for the introduction of English education. He advised that indigenous education was flawed and that the government should print English books at cheap prices. He worked for the spread of Western education.

Samineni Muddu Narasimha Sayudu, a resident of Rajahmundry. In his book 'Hitasuchani', he brought to the attention of his contemporaries the flaws in the marriage system and social injustices related to women's education. He requested that education providing scientific knowledge be introduced and that scientific texts be translated from English into vernacular languages. He condemned ghosts, spirits, magic, sorcery, and superstitions. He taught people that to prevent diseases like cholera, they should not worship village deities but should seek medical treatment. He condemned the expenses incurred in the name of wedding rituals. Opposing child marriages, he suggested that the marriageable age for girls should be 12 years and for boys 18 years. He stated that the custom of Kanyasulkam (bride price) arose due to child marriages, and that social evils like widowhood and prostitution, and cruel incidents like infanticide, were prevalent because of it.

Jiyyarsuri was a Telugu teacher at the Military Girls' School in Bangalore. He wrote a book called 'Stree Kalaashala'. This book, consisting of short essays, also has an English title for each essay. This book discusses women's ethics and women's education.

Vedanta Achari worked as a Deputy Inspector of Schools in Visakhapatnam. He submitted a petition to the Madras government regarding marriage reforms. In it, he stated that the current Hindu marriage system was very absurd and that the results of marriages were terrible. He condemned child marriages and the evil custom of Kanyasulkam. He suggested that the marriageable age for girls should be 9 years and for boys 16 years. Furthermore, he stated that marriages should be registered at the Taluka office.

Gajula Lakshminarasu Setty founded a newspaper called 'Crescent' and propagated social reform ideas through it. He requested the abolition of forced labor (vetti chakiri) that was deeply rooted in society at that time. He founded the Madras Native Association and informed the government about the difficulties of farmers through petitions. He requested the government to implement the promises made by Queen Victoria.

Thus, by the end of the first half of the 19th century, reform ideas appeared in Andhra Desa. Due to Veeresalingam's efforts, reform ideas took the form of a movement. The Brahmatraya, consisting of Brahmo Samaj leaders Veeresalingam, Venkataratnam Naidu, and Peda Bapaiah, undertook reform programs along with Brahmo Samaj principles.

### **8.6 Summary:**

In the 19th century, due to Western knowledge and relations with European liberals, an intellectual awakening began in India. Those influenced by Western education began to rebel against the many flaws in the Indian social and religious system and undertook to rectify them. This intellectual awakening that undertook to rectify the flaws in the Indian social system is referred to as the Indian Cultural Renaissance movement. Andhra Desa played a prominent role in the Indian Cultural Renaissance. Many conditions were favorable for the social reform movement in Andhra Desa.

### **8.7 Questions:**

1. Explain the factors that contributed to the reform movement.
2. Write an essay on the Andhra society of the eighteenth century.
3. What were the medieval reform ideas?

### **8.8 Useful Books:**

1. Rama Krishna V - Social Reforms in Andhra (1848-1919)
2. Kesavanarayana B - Political and Social Factors in Andhra (1900-1956)
3. Vaikuntham Y-Education and Social Change in Andhra
4. Raghuvamsi- Indian Society during the 18th Century
5. Natarajan - Century of Social Reforms in India
6. Datta K.K - A Social History of Modern India



## Lesson - 9

# Era of Reforms

The main objective of this lesson is to explain the services of Kandukuri Veeresalingam, Raghupathi Venkataratnam Naidu, Gurajada Apparao, Gidugu Ramamurthi, and others who led the reform movements in Andhra Desa in the latter half of the 19th century.

### 9.1 Introduction:

In the 19th and 20th centuries, some superstitions and deeply entrenched evil customs were severely plaguing society. Inhumane social customs were making society miserable. In this deplorable condition, some great personalities emerged and led reform movements. They swam against the current and tried to uproot the social evils. Among them, Kandukuri Veeresalingam, Raghupathi Venkataratnam Naidu, Gurajada Apparao, and Gidugu Ramamurthi were prominent.

#### 9.2 Reform Ideas

#### 9.3 Era of Reforms

##### 9.3.1 Kandukuri Veeresalingam

##### 9.3.2 Raghupathi Venkataratnam Naidu

##### 9.3.3 Gurajada Apparao

##### 9.3.4 Gidugu Venkataramamurthy

#### 9.4. Summary

#### 9.5 Questions

#### 9.6 Useful Books

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Christianity. He opposed caste distinctions and Sati. He believed that God is one. As a member of the Hindu Literary Society, he worked for the necessity of reform and for awakening.

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Thus, by the end of the first half of the 19th century, reform ideas appeared in Andhra Desa. Due to Veeresalingam's efforts, reform ideas took the form of a movement. The Brahmatraya, consisting of Brahmo Samaj leaders Veeresalingam, Venkataratnam Naidu, and Peda Bapaiah, undertook reform programs along with Brahmo Samaj principles.

### **9.3. Era of Reforms:**

In Andhra, the acceptance and encouragement for reform programs came from Brahmo Samaj followers and self-respecters. The Brahmo Samaj, started by Raja Ram Mohan Roy in Calcutta in 1828, soon strengthened and spread to other regions, especially to Andhra. As a result of Keshab Chandra Sen's visit and lecture in Madras in 1864, the "Ved Samaj" was established in Madras city. The Secretary of Ved Samaj, Sridharalu Naidu, made changes and renamed it "Dakshina Bharata Desa Brahmo Samajam". Sridharalu Naidu and Dora Swamy Ayyangar visited many regions and propagated. As a result of their efforts, societies emerged in new regions. Mannava Buchaiah Pantulu and Raghupathi Venkataratnam Naidu, who belonged to the Brahmo Samaj, established the Society's permanent office in Madras in 1885. The Sadharan Brahmo Samaj in Calcutta formulated constitutional rules in 1878. In them, education,

women's upliftment, social reform, and the progress of lower castes were recognized as main issues. They established a Sadharan Ashram in 1892 and began preparing Brahmo Dharma preachers. In this way, the activities of the societies in Madras and Calcutta influenced Andhra.

#### **9.3.1. Kandukuri Veeresalingam (1848-1919):**

Kandukuri Veeresalingam was a man of the era who pioneered the renaissance of modern Andhra Desa. Veeresalingam worked tirelessly for women's education, widow upliftment, and social reform throughout his life. He played the primary and prominent role in the social reform movement in Andhra Desa. He was born in Rajahmundry in 1848 to Punamma and Subbarayudu. He adopted the teaching profession and worked as a teacher in Korangi and Dhawaleswaram. After that, he worked as a second-grade Telugu pandit in the Rajahmundry Government College. He also worked for some time in the Madras Presidency College. He observed the flaws in contemporary society and moved towards reform. His work also stood firm in the Rajyalakshmi Pratibha program.

**Widow Remarriages:** Among the programs undertaken by Veeresalingam for women, widow remarriages were prominent. On this issue, Paravasthu Venkatarangacharyulu, who belonged to Visakhapatnam in 1875, published a book called "Punarnirvaha Sangraham" supporting widow remarriages. In Madras, a "Widow Remarriage Association" was established in 1874. This reform awakening continued for some time. Veeresalingam sought the help of Kokkonda Venkataratnam and Rangacharyulu, who were against widow remarriages, to condemn the books they wrote. Veeresalingam's focus was on the widows themselves. After getting acquainted with British officials, Veeresalingam established the 'Social Reform Society' in Rajahmundry in 1878.

To prove that widow remarriages were righteous, despite facing opposition from people like Kokkonda Venkataratnam and Vedam Venkataraya Sastri, Veeresalingam began lecturing. In 1879, he gave two lectures at the Madras Brahmo College. In public meetings in Rajahmundry and Kakinada, he lectured supporting widow remarriages. At this time, when some orthodox people tried to attack Veeresalingam, students protected him.

In 1880, Veeresalingam established the Widow Remarriage Association. He brought a young widow named Seetamma to Rajahmundry. On December 11, 1881, he conducted the first widow remarriage for her with Chagulapati Sriramulu. It was the first widow marriage conducted overcoming many difficulties. It was a time when reformers insisted that marriage should be conducted in a particular way, and traditionalists vehemently argued that it should not be conducted under any circumstances. The police protected the marriage. Traditionalists who could not stop the marriage boycotted 31 families who participated in that marriage.

The second widow remarriage was conducted on December 15, 1881, for Chalukuri Veerayya and Ratnamma.

About twenty widow remarriages were conducted by 1892. Bhairava Ramakrishnaiah, a merchant from Kakinada, donated Rs. 30,000 to Veeresalingam for conducting widow remarriages. It was a natural consequence that child widows and members of poor families came to Veeresalingam for remarriage. Veeresalingam's efforts were appreciated by reformers in Guntur. Veeresalingam established widow homes in Madras and Rajahmundry for widows and remarriages.

**Literary Service:** Veeresalingam was a modern poet who used his literary talent for social reform. He adopted various genres in simple prose and achieved success. He was the first to write "Sati Charitra" (History of Sati). He wrote a social novel called "Raja Sekhara Charitra". He also wrote "Satya Raja Poorvadesa Yatralu" in the style of Jonathan Swift's 'Gulliver's Travels'. He explained the literary defects of ancient poets through "Andhra Kavula Charitra" and provided a good analysis. Through the genre of 'Prahasanam' (farce), he described the social situation with satirical criticism. Through "Brahma Vivaham", he condemned the marriage of old men to young girls. His other works include 'Avijnana Sakuntalam', 'Malati Madhavam', 'Ratnavali', 'Chandroddayam', etc. Stories like 'Dasakumara Charitra', 'Satya Vati Charitra', 'Chandramati', etc., and historical works like 'Jesus Christ Charitra', 'Victoria Maharani Charitra', etc., and moral stories, 'Niti Kathamanjari', 'Niti Chandrika', etc., are among Veeresalingam's works.

**Women's Education:** Kokkonda Venkataratnam was the editor of "Andhra Bhasha Sanjivini" newspaper. Umarang Nayakulu was the editor of "Purushardhapradayini". Between these two newspapers, in the 1870s, a discussion took place on the necessity of women's education. As a traditionalist, Venkataratnam opposed women's education, Westernization, and reforms.

Veeresalingam participated in these discussions and argued that women's education was necessary. To propagate his reformist ideas, Veeresalingam started a newspaper called "Viveka Vardhani" in Rajahmundry in 1874. For women's education, he established girls' schools in Dhawaleswaram in 1874. In Rajahmundry, he started another girls' school in 1881. For women specifically, he started a monthly magazine called "Satihita Bodhini" in 1883.

**Other Activities:** Among the other activities undertaken by Veeresalingam, the issue of prostitution was prominent. He published a prostitute's autobiography in Rajahmundry, and there

was an incident where she committed suicide. He condemned the caste system and changed his surname from Pantulu to Raju. He strongly opposed magic, sorcery, superstitions, and idol worship. He condemned the Devadasi system and brothels.

To manage the institutions he established, on December 15, 1905, Veeresalingam formed the Hita Karini Society and donated his property worth Rs. 500,000 to that institution.

Brahma Rajya Lakshmi, who stood by Veeresalingam, died on August 11, 1910. After her death, Veeresalingam's activities slowed down. Veeresalingam died in Madras on May 27, 1919. He was the pioneer of the social reform movement in Andhra Desa. Veeresalingam was the pioneer of modern Andhra renaissance.

As Adur Anjaneyulu said, 'He was Adya Brahma to Andhra'. As Chilakamarthi Lakshminarasimham Garu wrote:

"His body, his house,

His time, his wealth, his education,

Dedicated to the people of the world,

The great poet Veeresalingam, O people!"

### **9.3.2. Raghupathi Venkataratnam Naidu (1862-1939):-**

Venkataratnam Naidu was born in Machilipatnam in 1862 to Seshamamba and Appayya Naidu. He studied in Madras Christian College and was influenced by Principal Miller's broad outlook. Besides English, he also studied Persian, Arabic, and Urdu languages. After completing his education,

He worked as a teacher in Pachaiyappa's College in Madras, Noble College in Bandar, and Mahboob College in Secunderabad. In 1905, he became the Principal of Pithapuram Maharaja's College in Kakinada and continued in that position until 1919, leaving his mark on the institution. He worked as a teacher, and his influence was on students and youth. His scholarship, lecturing style, constant prayerfulness, humanism, and compassion influenced everyone. His boundless devotion to God; his love for the downtrodden, especially the poor and orphans, was evident in his efforts to reform them. Krishnasastri said that Naidu's heart was a hundred-stringed harp, and that every incident and every poem moved him, and that his power of expression and eloquence were unparalleled, and that he was a radiant light wherever he was. He was famous for making youth pious and humanists. He instilled the awareness that life is meant for achieving the highest goal, not just for enjoying pleasures.

**Brahmo Samaj Service:** In his student days, Venkataratnam became a follower of Brahmo Samaj after reading Keshava Chandra Sen's writings. In 1885, he joined Brahmo Samaj and participated in the activities organized by Mannava Buchaiah Pantulu in Madras. Due to Venkataratnam's

efforts, Brahmo Samaj strengthened in Andhra. He also became the President of the All India Theistic Conference in 1906.

Although Veeresalingam first started a Prarthana Samaj in Rajahmundry in 1870, Venkataratnam started the second Prarthana Samaj in Machilipatnam in 1882. In Guntur, a society was formed in 1898 due to the efforts of Bhishmaraju Venkata Sivaramaiah. He started societies at Etukuru and Piduguralla.

Surya Prakash Rao Naidu and Duggirala Surya Prakash Rao started the Kakinada Society in 1888. This institution strengthened under Venkataratnam's leadership and became a beacon for Andhra. The Visakhapatnam Society was established in 1904, and two societies were started in Narasapuram and Eluru in 1906. A society was formed in Pithapuram in 1909. Venkataratnam lectured in these regions, propagating the principles of Brahmo Samaj.

Due to Venkataratnam's efforts, Brahmo Samaj strengthened in Andhra. A Brahmo Upasana Mandiram (prayer hall) was established in Kakinada with the financial assistance of the Pithapuram Raja and became a strong center.

**Social Reform:** While working as a teacher in Machilipatnam, Venkataratnam started the social reform movement. In 1891, he established the Social Purity Society in Machilipatnam and advocated that women and men should be equal. He exhorted youth to refrain from smoking and drinking. He believed that prostitution was a social evil and desired its complete eradication. He visualized the motherly form in prostitutes. Krishnasastri said that Venkataratnam gave the youth the power to see purity in filth, the power to achieve the impossible, and the courage to respect themselves.

He educated many girls and boys belonging to Devadasi families and helped them lead respectable lives. He started the marriage movement for girls belonging to these families and brought many into the mainstream. He performed a marriage for Raja Nayudu in 1909. After that, many marriages took place. Just as Veeresalingam brought child widows into the marriage system, Venkataratnam also brought the Bahu Begum class into the mainstream.

The Brahmo Samaj first undertook the upliftment of Harijans before the Congress. Venkataratnam also showed his compassion towards Harijans and orphans. He personally educated Harijan children and made them intellectuals. Besides taking on responsibilities as householders and employees, they also caused reforms to continue for two more generations.

For Harijan boys and girls, Venkataratnam Naidu influenced the Pithapuram Raja to construct hostels in Pithapuram and Kakinada, and many became educated. Venkataratnam Naidu's influence was also the reason for the Pithapuram Raja to construct an orphanage in Kakinada. The Pithapuram Raja showed personal interest in the development of the boys and girls residing there. He used to call that institution 'Karunalyam'.

The eradication of untouchability, the abolition of the Devadasi system, and the protection of orphans took place. The British government honored him with the title 'Rao Bahadur', and the people gave him the title 'Brahmarshi'. He was called 'Nannagaru' (father) by the backward classes, the poor, orphans, Harijans, women, and Devadasis. He led the movement towards social justice.

### **9.3.3 Gurajada Apparao (1861-1915)**

Gurajada Apparao was a prominent person, a patriot, and a poet who awakened the Telugu people. He was a great visionary who used his literary talent for social awakening and social reform and enlightened the Telugu people.

Sri Gurajada Apparao (1861-1915)

"Love the country, my son,

Not the good, but the bad.

Empty words are useless,

Empty talk is useless.

A little profit, a little loss,

Don't fall into the trap of earning.

Country means not soil,

Country means people."

Thus, Gurajada Apparao, who awakened the Telugu people, was a contemporary Telugu popular poet, patriot, and great visionary who used his literary talent for social awakening, social reform, and enlightened the Telugu people.

Gurajada, born on November 30, 1881, in Rayavaram, Visakhapatnam district, studied higher education at Vizianagaram Maharaja's College and worked as a teacher, gumasta, lecturer, institution supervisor, and Raja's private secretary in many positions.

Literary Service: Sri Apparao, a great poet who created new trends in Telugu literature as a poet, linguist, and playwright. "In ancient times, Dhikkana, in medieval times, Vemana, and in modern times, Gurajada are our great Telugu poets," he was praised. "Even though Gurajada Apparao died in 1915, he started living after 1915," said Devulapalli Krishnasastri, which is true. Gurajada chose new language, style, and new ideas in his writings. "Amruthamaina Neeti", "Neeti Vivaram", which promoted social reform, patriotism, humanism, and rationalism, were Gurajada's. God is not important, but human beings are important, and society is important. Gurajada wrote for the people and wrote in the people's language. He created popular poetry in a colloquial language that was understandable to common people. His 'Kanyasulkam' and

'Kanyaka' will forever shine as invaluable jewels in Telugu literature. Gurajada, a man of the era who pioneered a new era in Telugu literature, "could move and melt even stone hearts with the juice of compassion." His 'Kanyasulkam' and 'Kanyaka' and national songs like 'Deshabhimanam' will stand forever. Apparao was a man of great talent and genius, so his writings achieved universality and timelessness. In the play 'Kanyasulkam', he was able to create living characters. About Gurajada's poetry, Sri Sri wrote: "It is Gurajada, Gurajada. It is not just a feeling, but a song that makes us feel the pain."

Gurajada as a Social Reformer: "Those who do not have faith in their own strength cannot do anything great. They are like a worm that has fallen into some dirt," Gurajada proclaimed. He declared war on child marriages, old age marriages, Kanyasulkam, Devadasi system, and false gurus. He tried to remove the flaws in society at that time and to awaken the Telugu social reform movement to the extent of the Kaviraja family. He was able to see the human being in a prostitute.

He was able to highlight the humanity and goodness in them. He showed the lament of child widows who were victims of social evils, and the desire of everyone to experience happiness as if they were tied to a rope. Sri Avula Sambasiva Rao praised him thus.

'Kanyasulkam' was one of the social evils at that time. To eradicate this evil, he wrote the play 'Kanyasulkam' with great foresight. The characters in this play are alive. They are real, true, and timeless: Buchamma, a widow; Uttama, a prostitute; Madhuravani, a learned prostitute; Gireesam, a hypocrite; Ramappa Pantulu, a traditionalist; Soujanya Rao, a reformer; Ramappa Pantulu, a traditionalist - all are reflections of real life.

In the same way, he wrote "Puttadi Bomma Purnamma" to explain the consequences of child marriages and Kanyasulkam. Purnamma, a girl who was given in marriage to an old man for money, commits suicide. The words Purnamma spoke before her suicide make even stones shed tears.

"Four walls, nine yards,

My golden idol,

Oh, my mother, my mother,

I am the golden idol of my mother."

Untouchability was another social evil at that time. In Gurajada's view, all human beings are one. He advocated for universal equality.

"Good and bad are among humans,

If you look closely, there are two castes.

Good and bad, if you don't believe,



You will not be able to see the good."

Gurajada was a rationalist who advocated for religious harmony. He condemned the social system that degraded human beings in the name of religion. In the essay 'Manushulu' (Humans):

"A man-made stone idol,

It is not right to say it has life.

Are humans made by God, or are Gods made by humans?

Oh, what a foolishness!" he questioned. Preaching the essence of love:

"If you love, love will come.

If you love, love will call."

Thus, he was able to make people love each other. He proclaimed that there would be no problems in the world.

Gurajada as a Patriot: The influence of the nationalist movement also spread to Gurajada. In 1887, he attended the Congress sessions. After that, in 1910, he wrote "Mutyalu Saralu" and instilled patriotism in it. "If people are lazy, the country will suffer," he questioned Indians.

"The country is not a lump of earth,

It should be filled with love.

The sweat of humans,

Should yield wealth and crops."

Thus, he explained the role of labor in the country's progress.

"The work that looks back is not good!

It is better to have a good past;

Don't be lazy, move forward.

If you fall behind, you will be left behind." Thus, he preached the duty of work.

He became immortal by preaching to love the country and to foster goodness. "Gurajada." Even if all of Gurajada's works were lost and only 'Desha Bhakti Geetam' (Patriotic Song) remained, it would be enough to prove that he was a great poet worthy of being counted among the world's poets. "This is Sri Sri's praise." Narlavara Venkateswara Rao commented, "While Kandukuri Veeresalingam was a great man, Gidugu Venkataramamurthy was a great scholar, Gurajada

Apparao was a great poet." Dasharathi said, "Gurajada is the guru for the new generation." Indraganti Hanumashastri praised him as "Gurajada is the boundary of Telugu literature."

"If Kandukuri's works introduced reformist trends in Telugu literature, the credit for bringing about revolutionary changes goes to Gurajada Apparao."

Gurajada, who brought revolutionary changes in Telugu literature, will forever live in the memory of the Telugu people.

Similarly, Desiraju Pedabapaiah was the first practical follower of Brahmo Dharma. He belonged to Bapatla. He abandoned idol worship, distanced himself from his family, and dedicated himself to the spread of Brahmo Samaj. He proclaimed universal brotherhood and worked for the upliftment of those oppressed in the name of traditions.

Among those who became famous as a social reformer, writer, and nationalist leader was Unnava Lakshminarayana. He adopted the legal profession. His travels in Western countries influenced him. He undertook social reform and in 1902, established a widow asylum in Guntur, and conducted many widow remarriages. The first marriage in Guntur took place at Viswanatha Sastry's house in 1902 between Bethapudi Jogi Prakash Rao and Venkataramanamma. All subsequent marriages were conducted by Unnava himself. Along with his wife Lakshmibayamma, he worked for the upliftment of women and the development of women's education. In 1922, he established Sharadaniketanam for women's education in Guntur. This institution played a significant role in providing education, national sentiment, and self-employment to women. Sharadaniketanam played a significant role in providing shelter to orphaned girls, fostering equality beyond caste and religion, uplifting Harijans, and raising orphaned children.

Chilakamarthi Lakshminarasimham was a prominent figure who left his mark on the cultural renaissance in Andhra. He was a direct disciple of Veeresalingam in school and a follower in reform. He wrote many poems, novels, plays, farces, and satakas. He managed a monthly magazine called Manorama.

He managed a daily newspaper called Deshamata. He translated Shakespeare's plays into Telugu. His social novels, Ganapati, Ramachandra Vijayam, Rajaratnam, and Vijayalakshmi, discussed social issues. He wrote biographies of great personalities.

In his farces, he discussed dowry problems. He not only condemned courtesan performances but also supported the social purity movement introduced by Venkataratnam. Being a Brahmo Samajist, he opposed idol worship, magic, sorcery, and the caste system. He condemned the trances in the Sri Rama Navami pandals. He exposed the frauds in elections. He supported inter-caste dining and inter-caste marriages. He defied the authority of the monastic heads. While Veeresalingam was in Madras, he continued widow remarriages in Rajahmundry. He helped manage the widow asylum established by Veeresalingam. Lakshminarasimham worked for the

upliftment of lower castes. In 1909, he established the Ramamohan School and managed it by providing free education. Influenced by Brahmo Samaj, he encouraged women's education. He educated his niece Venkata Subbamma and made her the first woman to obtain the Ubhaya Bhasha Praveena degree from Andhra University. Lakshminarasimham also supported the expanding theater and library movements and worked to advance society despite his blindness.

Among other reformers, the name of Pithapuram Raja Rao Venkata Kumara Mahipati Suryarao is particularly noteworthy. He provided necessary financial and heartfelt support to Brahmo Samaj. He considered Venkataratnam Naidu as his guru and supported his programs. He established the Brahmo Samaj Mandiram and an orphanage called Karunalayam, and arranged for free education for backward classes in his educational institutions. He encouraged women's education and worked for the marriages of courtesan women. He donated one lakh rupees as an endowment for the propagation of Brahmo Dharma. He established Harijan lodges and worked for their education. All his institutions were run under the supervision of practical Brahmo Samajists, and many people there were attracted to the influence and reforms of Brahmo Samaj.

Devulapalli Venkata Krishna Sastry presented the principles of Brahmo Samaj to the people in the form of songs in simple language. The rationalist perspective of Brahmo Samaj and the individual freedom offered by humanism reached its peak in Krishna Sastry. His struggle, which began against court poetry, extended to demanding the abolition of Zamindari and working for reform. He wrote many devotional songs.

### **9.3.4 Gidugu Venkataramamurthy (1862-1940)**

"Gidugu, who brought a revolution in Telugu writing, crowned colloquial language in literature, which was used by scholars until then and had fallen behind after Chinnaya Suri, and worked for the expansion of prose, and was satisfied to see the success of his movement in his lifetime, is another great personality in the cultural renaissance."

Gidugu Ramamurthy, born in Ganjam district in 1882, lost his father at the age of 18. Due to financial difficulties, he could not pursue higher education after completing matriculation and joined as a teacher in Parlakimidi. While working, he obtained a B.A. degree in 1888. Parlakimidi was a backward region. To its north, in the hills, lived the 'Savara' tribe, who earned their livelihood by cutting wood. Their language had no script. But the language they spoke attracted Ramamurthy. He not only studied the 'Savara' language but also observed the customs and traditions of those poor people, wrote books, and published them in Telugu script. In those days, when the Harijan movement had not yet taken root, he kept Savara children in his house, educated them, and put an end to untouchability.

### **Colloquial Language Movement:**

Gidugu, through self-effort, mastered Sanskrit and Telugu. He loudly proclaimed that classical language was an obstacle to learning Telugu and spreading the Telugu language. He believed that

for a language to acquire life and spread, works should be written in colloquial language. Just as widow remarriage was a terrifying issue for orthodox people in social reform, Gidugu's idea regarding language was equally dangerous for the scholars who were slaves to classical language. Under the leadership of Jayanti Ramayya, those scholars attacked Gidugu. Linguistic debates, accusations, and counter-accusations began. Gurajada Apparao, Pitts Dora, and other prominent figures supported Gidugu.

Gidugu Ramamurthy founded a newspaper called 'Telugu' and condemned the arguments and methods of the classical language proponents in it. In an essay titled "Pandita Bhishakkula Bhasha Bhesajam" (The Linguistic Quackery of Scholars), he severely criticized their dry verbal ostentation. This angered the classical language proponents. In 1925, at the Andhra Sahitya Parishat held in Tanuku, Gidugu lectured in support of colloquial language and received the approval of the assembly. He visited various colleges.

He advocated for the appropriateness and necessity of colloquial language. But the traditional universities of that time did not approve of his ideas.

He argued that grammar was full of contradictory rules, that poets used colloquial language in their time, that language should change according to the changes occurring over time, that literature should be understandable to all people, and that the poet's heart and thought were more important than language, and that meaning would be obscured by verbal ostentation. In addition, Gidugu also wrote many historical essays and research papers. The government, recognizing his work for the Savara language, honored him with the title "Rao Saheb."

He worked throughout his life for the establishment of the colloquial Telugu language movement, confronted prominent scholars, earned praise as "Gidugu Pidugu" (Gidugu the Thunderbolt), and died in 1940. In his final appeal, he said, "I am working for the utility of the present Telugu language. While I am trying to uphold the dignity of colloquial language, the Andhra Sahitya Parishat has been working to undermine it. Initially, I, my friend Gurajada Apparao, and two or three others started this movement." In his lifetime, he brought a revolution in the form of the Telugu language. "While his argument gave courage and bravery to the nation, Apparao's writings showed the way," said Sripada Subrahmanya Sastry. Puripanda Appalaswamy paid tribute to Gidugu, saying, "The combination of Gidugu and Gurajada was unprecedented. It was historical. It was an auspicious time for the colloquial language movement." Gidugu was a great warrior who fought for the colloquial language, his mother tongue, breaking through the strategies laid by hardened classical language proponents.

## **9.4 Summary**

Not only Kandukuri, Raghupathi, Gurajada, Gidugu, and Komarraju, but also the conditions of that time inspired many great personalities to undertake social reform. With selfless spirit and unwavering faith, they worked for the welfare of society and the eradication of evil customs.

Desiraju Pedda Bapaiah preached universal brotherhood and sacrificed his short life for the beliefs he held. Chilakamarthi Lakshminarasimham, by establishing the Rajaram Mohan Roy School, provided education to Harijans, while Unnava Lakshminarayana, through his novel "Malapalli," preached that human beings should be differentiated by character, not by caste. Basavaraju Apparao wrote songs roaring against the injustices happening to Harijans.

Tripuraneni Ramaswamy Choudhary waged war against superstitions, caste, and religion, while Gora and Arige Ramaswamy conducted inter-caste marriages. All of them are forever memorable to us.

### **9.5 Questions**

1. Explain the various services rendered by Kandukuri Veeresalingam to Andhra Desa.
2. Examine the work done by Raghupathi Venkataratnam Naidu for Andhra Desa.
3. Examine the influence of Veeresalingam and Venkataratnam Naidu on modern Andhra.
4. Describe the services of social reformers in Andhra.

### **9.6 Useful Books**

1. Rama Krishna V - Social Reform in Andhra (1848-1919)
2. Kesavanarayana B - Political and Social Factors in Andhra (1900-1956)
3. Vaikuntham Y-Education and Social Change in Andhra
4. Raghuvamsi- Indian Society during the 18th Century
5. Natarajan - Century of Social Reforms in India
6. Datta K.K - A Social History of Modern India

## Lesson- 10

# Impact of Social Reforms

The main objective of this lesson is to explain the impact of social reforms in Andhra Desa.

### 10.1 Introduction:

The 19th century was a transitional period. During the British government's rule in India, some structural changes occurred in society. An educated middle class emerged in urban areas, spreading Western ideas and attempting to awaken society. Many individuals like Kandukuri Veeresalingam Pantulu, Raghupathi Venkataratnam Naidu, Gurajada Apparao, Gidugu Ramamurthy, Chilakamarthi Lakshminarasimham, Desiraju Pedabapaiah, and many organizations like Brahmo Samaj, Arya Samaj, Ramakrishna Mission worked for social reform. As a result, qualitative changes occurred in society.

### 10. 2. Impact of Reforms

10.2.1 Caste rigidity loosened to some extent.

10.2.2. 2

10.2.3. Widow remarriages accepted in society

10.2.4. Spread of women's education

10.2.5. Women's magazines

10.2.6. Inter-caste marriages

10.2.7. Development of scientific knowledge

10.2.8. Development of regional languages

10.2.9 Theosophical Society

10.2.11 Ramakrishna Mission

### 10.3 Decline of Movements

10.4 90

### 10.5 Questions

### 10.6 Useful Books

## **10. 2. Impact of Reforms:**

Brahmo Samaj spread mainly in the coastal Andhra region and especially in urban areas. Rajahmundry-Kakinada region became its main center. The urban middle-class educated people led it. The first Prarthana Samaj was started by Veeresalingam in Rajahmundry in 1878. Pandit Shivanath Shastri, a leader from Bengal, visited here in 1881 and propagated Brahmo Dharma. The Prarthana Samaj, started in Kakinada in 1888, was visited by Shivanath Shastri, Bipin Chandra Pal, and Hemachandra Sarkar. Societies were started in Pithapuram, Narasapuram, Eluru, Bhimavaram, Ramachandrapuram, Mandapeta, etc. The first society in Krishna district was started in Machilipatnam in 1882. Societies were started in Gudivada and Vijayawada. A society was started in Guntur in 1898. After that, societies were started in Ipurupalem, Vetapalem, Chirala, Bapatla, and Nellore.

As a result of these widespread societies, reforms increased, and some social changes occurred. They are:

### **10.2.1. Caste rigidity loosened to some extent.**

Caste rigidity loosened to some extent. Encouraging inter-caste marriages and inter-caste dining contributed to this change.

### **10.2.2. Spread of education**

The spread of education occurred. Western education became accessible to all castes.

### **10.2.3. Widow remarriages accepted in society**

Impact of Social Reforms

Widow remarriages, especially child widow remarriages, gained acceptance in society. This movement, which started in Rajahmundry in 1881 and in Guntur in 1902, gained approval.

### **10.2.4. Spread of women's education**

The spread of women's education occurred. Women stepped out of household and family responsibilities into the outside world. They observed men passionately discussing every aspect related to them, such as education and marriage. Soon, they not only showed interest in these matters but also started managing newspapers and participating in and lecturing at meetings. Kandukuri Rajyalakshmi, Unnava Lakshmibayamma soon became ideal reformers for women. Kotikalapudi Seetamma gained fame as an excellent speaker. Vempalli Shantabayamma became an editor influenced by Brahmo Samaj. Yamini Purna Tilakam worked for the development of courtesan women. Many women's organizations started from the beginning of the twentieth century and moved towards women's welfare. In Machilipatnam, the Brundavanapuram Women's Society was started in 1902. Prominent among the societies formed in this sequence were Sri Vidyarthini Samajam, Satya Samvardhini Samajam, and Tripura Sundari Samajam. Libraries

worked for the spread of women's education. Eka Ratnamma established the Stree Sanatana Dharma Granthamandali with 400 books in Guntur in 1904. In Bapatla, Seetamma, in Guntur, Balatripura Sundaramma, and in Chebrolu, Gollamudi Ratnamma managed libraries and worked for women's awakening.

#### **10.2.5. Women's magazines**

Newspapers published in Telugu discussed contemporary issues. The first women's magazine in Telugu was Satihita Bodhini. After that, 'Telugu Janana', Balika, Sahitri, Vivekavati, Anasuya, Sundari, Stree Dharma Andhralakshmi, Hindu Yuvati, Andhra Mahila, etc., magazines were published, but mainly Hindu Sundari and Gruhalakshmi magazines contributed to women's awakening. All these magazines discussed women's education, child marriages, widow issues, remarriages, chastity, household management, women's freedom and independence, etc. Hindu Sundari was started in 1902. Ramabayamma and Shantabayamma were its editors and published many articles related to reform. The first generation of women employees came from the Brahmo Samaj background.

#### **10.2.6. Inter-caste marriages**

In Hyderabad, in 1898, Dr. Aghoranath Chattopadhyay's daughter Sarojini Devi was married to Dr. Govindarajulu Naidu by V.C. Rajunaidu, and Venkataratnam blessed the marriage. Padmavati, daughter of Nabi Jagannath Rao, married Karim, a Muslim. The marriages of Pithapuram Raja's eldest daughter to an Assam Zamindar, and Tarakam to Saguna Mahalakshmi, were some of the inter-caste marriages.

#### **10.2.7. Development of scientific knowledge**

Ancient traditions, superstitions, illegal activities in the name of religion, rituals, and ceremonies were questioned. Scientific knowledge developed, and a rationalist perspective prevailed. Humanism gained importance, and efforts were made to eliminate evil customs through laws.

#### **10.2.8 Development of regional languages**

Regional languages developed by writing reforms in Telugu so that everyone could understand them. Reformers showed the Upanishadic method for their reforms and propagated by quoting that literature.

#### **10.2.9. Theosophical Society:**

The Theosophical Society, started by Colonel Olcott and Madam Blavatsky in New York in 1875, also gained popularity in Andhra. Colonel Olcott and Blavatsky visited South India in 1880 and 1882. As a result of their lectures, many Theosophical branches emerged in Andhra. When Olcott visited Guntur in 1882, the Theosophical Society originated. Vinjamuri Bhavanacharyulu gave land for the establishment of a lodge, and the building was constructed



with donations from many locals. After Olcott's death, Annie Besant, who moved to Adyar and stayed there until 1933, influenced Andhra. The influence of the Theosophical Society mainly fell on educated Hindus, especially Brahmins. They believed that the ancient knowledge of Hinduism should be revived and re-established according to those principles. Its followers believed that Hinduism needed to be protected from other religions. Theosophical branches emerged in Machilipatnam, Nellore, and Madanapalle. By condemning child marriages and promoting adult marriages, the college became a center for national education and Theosophy. By criticizing Christianity and Western culture, Hindus responded more. These Societies promoted international brotherhood. They propagated Sanskrit literature, moral education, and ancient beliefs. Along with the spread of Theosophy, these branches promoted Sanskrit schools, hospitals, reading rooms, and libraries. Societies worked for the spread of national sentiment. The main branches of the society were Adoni, Anantapur, Chittoor, Kadapa, Guntakal, Kurnool, Madanapalle, Siddavatam, Tadipatri, Bezawada, Guntur, Kakinada, Eluru, Machilipatnam, Nellore, Rajahmundry, Vizianagaram, etc. The Theosophical Society played a prominent role in implementing reforms in Rayalaseema.

#### **10.2.10 Arya Samaj**

Its influence is mainly seen in the Telangana region. After Swami Shraddhananda was assassinated in 1926, Arya Samaj formed two new organizations: Arya Raksha Sangh and Arya Vir Dal. Restrictions were imposed on Arya Samaj, which considers the Vedas as authority, in Hyderabad by 1930. The Satyagraha movement conducted by Arya Samaj in Hyderabad in 1938 was successful and ended the following year with the Nizam introducing reforms. Arya Samaj promoted national sentiment along with stating that everyone has the right to education and Vedic study. It condemned the caste system and child marriages.

#### **10.2.11 Ramakrishna Mission:**

The Ramakrishna Mission, founded in 1896, preached fearlessness, sacrifice, and service as high ideals. It contributed to achieving religious harmony in Andhra. Giving importance to spirituality, it states that the invaluable wealth given by ancestors should be preserved. It desires human service through food donation, education donation, and knowledge donation. It provides training to those who participate in social programs. It established hospitals, educational institutions, orphanages, and libraries in various places. This was the first Hindu movement that attracted Westerners and received financial and heartfelt support.

#### **10.3 Decline of Movements:**

As in other regions, with the rise of the freedom movement, national sentiment gained prominence, and social reform receded. Unnava Lakshminarayana, who was engaged in the reform movement until then,

Patnam Subrahmanyam, Mutnuri Krishna Rao, Ayyadevara Kaleswara Rao actively participated in Congress activities. Although social reform took a back seat in the national movement, it continued its unique efforts. Similarly, various caste organizations encouraged reforms. Therefore, it had to face both independent efforts and traditional opposition.

#### **10.4 Summary:**

Social reform movements mainly failed to bring about revolutionary changes in family and village life. For example, due to the increasing opportunities for employment, people left villages and went to cities, forming nuclear families. The joint family system declined. The spread of women's education received encouragement. Reformers showed compassion towards the downtrodden and orphans. Cities became centers of reform. Reformers were both Westerners and natives. They showed Indian authenticity and culture, and on one hand, while gaining self-respect, on the other hand, they worked for reforms by confronting the evils in Andhra society. They tried to revive the country's history, traditions, systems, and culture. They cultivated tolerance, self-criticism, and equality. In Andhra, Brahmo Samaj, Theosophical Society in the Ceded Districts, and Arya Samaj in Telangana undertook reform programs, and they became the cause of qualitative changes. While Brahmo Samaj focused on social reforms, the other three - Arya Samaj, Theosophical Society, and Ramakrishna Mission - revived Hindu spirituality.

In this way, in the 19th century, the religious and cultural renaissance movement that started in Andhra Desa, and as a result of the efforts of social reformers, the evil customs that existed in society were eradicated. Many movements were started for the spread of women's education, the upliftment of women, and the eradication of untouchability. As a result of the efforts of social reformers, many women became educated, and women's education developed, and women's progress was also achieved. Women like Smt. Bhandaru Achchamamba, Smt. Churuganti Sundaramma, Smt. P. Lakshminarasamma, Smt. Kotikalapudi Seetamma, and many other women worked tirelessly for the spread of women's education and women's upliftment.

#### **10.5 Questions**

1. Explain the impact of the social reform movement in Andhra Desa.
2. Analyze the influence of Brahmo Samaj and Arya Samaj in social reform.

#### **10.6 Useful Books**

1. Rama Krishna V - Social Reforms in Andhra (1848-1919)
2. Kesavanarayana B - Political and Social Factors in Andhra (1900-1956)
3. Vaikuntham Y-Education and Social Change in Andhra
4. Raghuvamsi- Indian Society during the 18th Century
5. Natarajan - Century of Social Reforms in India
6. Datta K.K - A Social History of Modern India

## Lesson - 11

# Freedom Movement - Andhra Desa

Subject Matter:

11.1 Objective

11.2 Introduction

11.3 English Rule

11.4 English Education System

11.5 British Imperialist Economic System

11.6 Economic Policies - Decline

11.7 Handicrafts

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11.9 Cultural Renaissance Movement

11.10 Newspapers

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11.12 1885 National Congress Foundation

11.13 Emergence of District Organizations

11.14 Literary Influence

11.15 National Movement in Andhra

11.16 Swadeshi Movement - National Education Institutions

11.17 National Leaders' Tours

11.18 Summary

11.19 Sample Questions

11.20 Useful Books

### **11.1 Objective:**

The objective of this lesson is to explain the factors that contributed to the rise of national sentiment in Andhra Desa.

### **11.2 Introduction:**

The seeds of the national movement in Andhra seem to have started from the latter half of the 19th century. At this time, the Indian National Congress was founded in Bombay in 1885. The Andhra leaders who attended these initial sessions established district Congress branches. In the beginning, the Indian freedom movement

was limited only to cities and major towns. In 1886, 21 representatives from Andhra Desa attended the National Congress meeting held in Calcutta. In 1891, P. Ananda Charlu presided over the Congress Mahasabha held in Nagpur. Other prominent Andhra leaders like P. Rangayya Naidu, E.C. Parthasarathy Naidu, editor of Andhra Prakashika, and Nyapathi Subbarao from Rajahmundry actively participated in the Nagpur Congress session.

In 1892, the Krishna District Association was formed. It can be said that such an association was formed for the first time in Madras Presidency and in India itself. In July 1892, Ramaswami Gupta, who was a member of the Indian National Congress, organized the first session of the Krishna District Association in Guntur. Guntur was then part of Krishna District. In the district Congress sessions, Andhra leaders, while supporting all the resolutions of the National Congress, and while many became Congress members, they also tried to focus the government's attention on local problems and spread nationalism.

### **11.3 English Rule:**

After the 1857 revolt, direct English government rule began in India in 1858 with Queen Victoria's proclamation. The imperialist system, caste discrimination system, and economic exploitation system followed by the English caused severe dissatisfaction among Andhras. Andhra Desa was constantly subjected to famines under English rule, and their land revenue system turned farmers into paupers. The industrial system introduced by the English led to the decline of cottage industries, and many lost their livelihoods. Opportunities for educated Andhras were scarce. Thus, Andhras opposed the oppressive rule. They spent their income for their own purposes, and although the revenue and resources were economically beneficial to the English, they indirectly led to the backwardness of Indians, especially Andhras.

### **11.4 English Education System:**

From the beginning of English rule, there was a need for local people to work in their administration. Therefore, in 1813, according to the Charter Act, the Company allocated one lakh rupees for the spread of education in Madras Presidency. Similarly, during the time of Madras Governor Thomas Munro, 40 Collectorate Schools and 300 Tahsildar Schools were established.

As part of this, some government and some missionary schools were established in Andhra. Prominent among them were the Robert Noble Church Mission School in Machilipatnam in 1823, the Native School in Machilipatnam in 1845, the Telugu School in Narasapuram, the Maharaja School in Vizianagaram, the Middle School in 1857, the Rajahmundry District School in 1853, the Middle School in 1853 in Kakinada (later P.R. College), the Hindu-Anglo Vernacular School in Machilipatnam, the Lutheran Mission School in 1856, the Girls' School in 1842 in Guntur, and the Rayapet Schools in Godavari district. In this way, the establishment of many schools in many regions in Andhra contributed to the spread of education. Similarly, many educational institutions were established.

Many educational institutions were established in Andhra Desa under universal rule. In 1857, Madras University, in 1864, Noble College, in 1877, Government Arts College in Rajahmundry, in 1878, Hindu College in Visakhapatnam (Mrs. A.V.N. College), in 1879, Kakinada College, etc., educational institutions emerged. Through these educational institutions, Andhras learned English, and studied Western history and scientific subjects. Through this study, they were influenced by the ideas of Burke, Mill, Macaulay, Spencer, and others, and by the democratic revolutions in England and France, and by the American War of Independence. Thus, conscious Andhras, to eliminate their difficulties, established political organizations, conducted meetings, and thereby submitted petitions to the government, gaining many benefits. Many Andhra leaders who studied English were able to understand the good and bad in government administration. They did not hesitate to criticize government policies.

### **11.5 British Imperialist Economic System, Economic Policies - Decline:**

The British, by turning India into a colonial state, used India's economic wealth, resources, power, people's labor, and their country's good fortune and progress as means. In administration, the people of India had no share or representation. As a result, the rulers conducted irresponsible rule. The influence of British people, missionaries, and traders was clearly visible on government economic policy. The system that prevailed during British rule turned into a colonial economic system.

The colonial economic system can be described in three phases, with changing characteristics and over time. In these three phases, India's wealth, economic resources, and power were continuously exploited by the British rulers. However, in one phase, its characteristics and features continued in another phase. In the colonial economic system, first, the trade phase began. This phase continued from 1757 to 1813. In this phase, the English East India Company focused on trade and profits, and worked through political dominance. The phase of free trade investment continued from 1813 to 1870. In this phase, with the end of the Company's monopoly, new changes occurred in the relations between India and England. In this phase, colonial, commercial, and industrial interests of England changed India into a country that only produced raw materials, and they changed India into a vast market for the goods they produced. Through various economic policies, this process occurred. In this process, the interests of

English industrialists, traders, and investors were given priority, and the traditional rural handicrafts, artisan occupations, and laborers of India were destroyed. This system was also followed in Andhra.

The free trade system that began between England and India from 1813 was only for British self-interest. That is: to make British goods enter India completely freely, and similarly, India's products have no freedom to enter England or other countries. This can be described as a demonstration of their colonial rule. Authority, power, and

Through unfair means, native farmers, traders, and working people were forced to sell their products and goods at extremely low prices to Company employees and agents.

The third phase, the economic investment phase, continued from 1870 to 1847. In the final phase of the 19th century, British imperialist dominance and priority on global markets began to weaken. In this phase, other parts of the world, new competitors emerged. In India, only due to British dominance, the decline continued slowly.

### **11.6 Economic Policies - Decline:**

The Company's directors in London thought that they should collect taxes at the highest level from the regions that newly came under Company rule. The Zamindari system and Ryotwari system were the two main land revenue systems introduced by the Company. In Circar region, there were many Zamindars and landowners. Since the amount of 'Peshkash' to be paid by Zamindars was fixed very high, many Zamindars declined. In Rayalaseema region, only the Ryotwari system was introduced. According to this system, the farmer who owned his land directly paid taxes. This system also failed to give the expected results. Naturally, due to compassion, and also due to some other reasons, even if the tax was initially fixed high, it was reduced after some time. In addition, the lands were not properly surveyed. The boundaries were also not properly fixed. After 1857, after the British Queen's rule began, only then did this survey and settlement work become complete. Taxes were collected very strictly. There was no opportunity to reduce the tax. In addition, since taxes had to be paid in cash, farmers faced more difficulties. After 1834, due to the fall in agricultural product prices, this was the main reason for these losses.

### **11.7 Handicrafts:**

Along with agriculture, handicrafts also began to decline. These handicrafts provided livelihood to the working classes in other sectors. After agriculture, handicrafts provided livelihood to many. This industry could also be continued at home. Even women who observed purdah accepted this profession. In Rayalaseema, the Nettangangaru (weaver caste) abandoned their traditional occupation and increased their income by joining this occupation. In this Nettangangaru work, Muslim women and young girls also participated. But even if all family members worked, the economic conditions of Nettangangaru did not improve.

The textile industry suffered greatly. Burhanpur silk textiles, Srikakulam muslin, Machilipatnam colored muslin, and Nellore shawls had good demand in Europe. In the 17th century and in the first half of the 18th century, the East India Company mainly focused on exporting these textiles.

With the help of machines, textiles produced in England became widely available, and India's textile

The industry suffered greatly. It could not compete in trade. From Visakhapatnam, textiles worth about 7 lakh rupees were exported annually. But by the third decade of the 19th century, it had fallen to only one lakh rupees. In the second decade of the 19th century, exports worth about 30 lakh rupees were made. But by 1842-44, their value fell to only 2,750 rupees.

Indian textile industry not only lost to foreign markets but also lost to local markets. The main reason for this (local market issue) was the Company's oppressive economic policy. It gave opposite encouragement to British textiles. At the same time, by levying import duties on local industries, and by levying transit duties on goods like salt, local trade was hit. In addition, due to the decline of Zamindars, those who patronized local industries also became scarce. As a result, many weavers, who were dependent on the weaving industry, became agricultural laborers and migrated to countries like Sri Lanka, Burma, and Mauritius.

### **Silk Industry:**

Burhanpur, Peddapuram, and Dharmavaram were the main centers for silk industry in Andhra Desa. These silk textiles were considered very valuable, and wealthy people showed great interest in them. Portuguese traders exported silk textiles from India to Europe. The East India Company also exported some types of silk textiles. By the mid-19th century, this industry began to decline. It could not withstand the competition from Europe, China, and Japan. With the decline of the upper class Zamindars, the local silk industry also lost its place. This silk industry was limited to only wealthy and upper-class people. This industry could not develop due to a limited market. In Andhra Desa, the silk textile industry belonged to the Devanga, Padmashali, Satani, and Mala (Harijan), Muslim communities.

### **Carpet Industry:**

Eluru carpets, Kurnool colorful blankets, and carpets gained great international fame. When Andhra Desa was under Muslim rule, Muslim families who came from Persia settled in Eluru and started making carpets. In 1851, Eluru carpets had a special attraction in the exhibition held in London. These carpets were made entirely with local materials. In Krishna and Godavari districts, goat hair was used in the making of these carpets. In this carpet making, there were two types of samples. One was Persian, and the second was Afghan. Other types like Bulbandi, Gopala Rao, and other types also existed.

By the mid-19th century, this industry suffered greatly. The reason for this was that the local

## History of Modern Andhra Desa Freedom Movement - Andhra Desa

There was no progress in the work. Iron Industry: Before 1800 AD, iron, which was necessary for traders, blacksmiths, carpenters, and other common people's use, and for soldiers' weapons, was available in abundance throughout the country. Over time, with the help of machines, the English produced iron, and the local iron industry completely declined.

Pottery Industries: In the 18th century, due to the industrial revolution in England, foreign goods became widely available. Unable to compete with these, local potters, carpenters, blacksmiths, and other traditional artisans abandoned their hereditary occupations and joined the agricultural labor class. Due to the high demand for foreign goods, the demand for them increased. Due to this, the industries in Andhra Desa declined, and among the people, especially among the working classes, poverty, unrest, and anti-British sentiment increased.

### **11.8 Famines:**

The Company did not take any measures to develop irrigation facilities. It did not take proper measures to repair existing canals and tanks or to develop them. In 1847, the anicut on Godavari river, and in 1853, the anicut on Krishna river were built, but no other works were undertaken during the Company period. However, these two anicuts greatly contributed to the development of the Delta region. But in other regions of Andhra, no progress occurred in irrigation facilities. Therefore, under Company rule, Andhra Desa was subjected to many famines. From 1805 to 1807, the entire Andhra region was severely affected by famine. As a result, some villages became deserted. In 1811, Nellore district was severely affected by famine. In 1823, famine showed its influence on many regions in Andhra Desa. In 1833, Guntur district was affected by a famine that was never seen before. In 1839, crops failed throughout Andhra Desa. The government could not contain the people's difficulties. It could not even formulate a proper law for famine relief.

### **11.9 Cultural Renaissance Movement:**

Indian individual life was also deeply immersed in many traditional ideas. As part of this, the spread of education in Andhra Desa led to the formation of a new educated class, especially in urban areas, who adopted Western liberal ideas and began to re-examine their traditions. British officials and missionaries, from their critical perspective, began to abandon their inhumane habits after examining them. Individualism, humanism, and rationalism prevailed, and they examined whether the customs they followed had scientific support or not. If not, they revealed them. As a result, they became the pioneers of political organizations at that time.

The term 'cultural renaissance' is used to describe the cultural leadership that the new middle class, which emerged in Bengal, provided for the revival of Hindu society. Raja Ram Mohan Roy started the 'Brahmo Samaj' movement for the revival of Hindu society. This was described as the first phase. Raja Ram Mohan Roy, a great man described in Indian history as a living example of



India's journey from ancient times to a glorious future. Such efforts were also continued by the people of the adjacent regions, especially the people of Madras Presidency.

Mahadeva Govinda Ranade founded the Prarthana Samaj in 1867. In 1849, he established a widow asylum and an orphanage in Pandharpur for the upliftment of lower castes.

The Brahmo Samaj and Prarthana Samaj were movements of intellectual awakening. However, two other reform movements, which also gained inspiration from Indian history, also spread in the 19th century. These movements derived their principles from ancient Indian religious texts. In 1875, the Arya Samaj, started by Swami Dayananda Saraswati, and the second, Ramakrishna Mission. This was a blend of ancient and Western religious ideas. Swami Vivekananda, through his teachings, spread Ramakrishna Mission's universal message. Along with this, for Indians, the Theosophical Society was another religious reform movement that provided moral strength. It provided a path for Hindus to achieve harmony and equality in the caste system by rejecting the worship of many gods and goddesses and believing in one supreme being. These reform movements contributed to the cultural renaissance of all Hindus and helped in the formation of the Indian national movement.

The influence of these societies also spread to Andhra Desa and awakened the Andhras. For example, the Christian religious propagation newspaper 'Satyaduta' and 'Tattvabodhini', established in Madras in 1864, strongly resisted its writings. Similarly, Kandukuri Veeresalingam started 'Vivekavardhani' in 1876 and 'Satihita Bodhini' in 1883, and other magazines, which were key factors in the cultural renaissance of Andhra.

### **11.10 Newspapers:**

Newspapers played a significant role in awakening Andhras. By 1905, Andhra Desa had almost twenty newspapers. Prominent among them were 'Andhra Prakashika', published in 1885 by E.P. Parthasarathy Naidu, 'The Crescent', an English newspaper by Gajula Lakshminarasu Setty (1805-1869), 'Purushardha Pradayini', 'Dinavartamani', 'Lokaranjani', 'Shasilekha', 'Hitavani', 'Desabhimani', 'Sujana', Manasollasini, etc. In addition, 'Krishna Patrika', started by Kondavenkatappayya Garu in 1902, etc. These newspapers criticized the misdeeds of missionaries, the misrule of English officials, and the flaws in English rule, and promoted nationalism. The editorial articles and writings in these newspapers, being sharp and exciting, greatly contributed to the growth of political consciousness among Andhras. 'Andhra Patrika', started by Kasinadhuni Nageswara Rao, clearly explained Andhra nationalism. Andhra Patrika and 'Krishna Patrika' influenced Andhra Desa like two eyes.

### **11.11 Public Organizations:**

Influenced by Western education, Andhras realized that forming political organizations was the best way to eliminate their difficulties. Thus, many organizations were formed. Prominent among them were: (a) Madras Native Association, formed in 1852, (b) 'Chennapatnam Swadeshi

Sangham', founded by Gajula Lakshminarasu Setty (1805-1869), (c) 'Madras Mahajana Sabha', formed in 1884 under the presidency of P. Rangayya Naidu, (d) Kakinada Saraswati Sangham, etc. These organizations exposed the evils in English rule and, besides creating political consciousness among Andhras, also submitted petitions to the British government explaining what reforms were necessary for public welfare. For example, Kakinada Saraswati Sangham requested that the age limit for Civil Service exams be increased, and Madras Native Association submitted petitions to the British rulers stating that public welfare activities were their duty.

After the Indian National Congress was formed in 1885, district associations were formed in Andhra. At that time, Madras Presidency had 21 districts. Among all of them, the first district association was formed in Krishna district.

#### **11.12 1885 National Congress Foundation:**

Madras Mahajana Sabha, Indian Association, and 'Bombay Association' were the provincial organizations whose efforts in 1885 led to the formation of the "National Congress" by A.O. Hume. Hume believed that to cool down the growing fire among Indians, it was best to form an organization with educated Indians. Thus, the National Congress emerged. At the first (1885) National Congress meeting presided over by W.C. Bonnerjee in Bombay, representatives from Andhra region (from Bapatla, Machilipatnam, Kadapa, Bellary, Anantapur, etc. towns) attended. Among them, prominent were P. Rangayya Naidu, President of "Madras Mahasabha", P. Ananda Charlu, Y. John Narasimham Naidu, Gutti Keshava Pillai (Anantapur), Y.V.S. Pantulu, Y. Venkata Subbarayudu (Machilipatnam), etc. From then on, Andhras participated in increasing numbers in every National Congress meeting and actively participated in it. In 1891, P. Ananda Charlu presided over the Nagpur Congress meeting, and it was a matter of pride for Andhras.

#### **11.13 Emergence of District Associations:**

Following the National Congress, district associations were formed at the district level. Among these, the first was the Krishna District Association, formed in 1892. This association met in Guntur in 1892, Machilipatnam in 1893, and Eluru in 1894, discussing many problems and bringing them to the attention of the government. In protest against the increase in "water tax," the Krishna District Association warned at the Eluru meeting in 1894 not to cultivate lands without reducing the tax. Such district associations were gradually established in other districts as well. Through these, people's interest in politics increased.

#### **11.14 Influence of Literature:**

Contemporary literature also greatly influenced the expansion of the national movement. Among them, patriotic poems, songs, ballads, writings, and books captivated the people and made them participate in the freedom movement. Kalaprapoorna Sri Chilakamarti Lakshminarasimham Garu and Gurajada Apparao Garu's writings greatly contributed to the development of the national movement in Andhra. Especially, Lakshminarasimham Garu's patriotism, social reform, and

work in the field of education were very valuable. Many young people of that time were influenced by Chilakamarti's patriotic writings to participate in the national movement.

"The land of Bharata is a beautiful milch cow.

While Hindus cry like calves,

The white people, like cunning milkmen,

Are milking with their mouths tied."

In those days, there would be no Andhra who had not heard or sung this poem. In 1921, under the leadership of Mahatma Gandhi, this poem gained tremendous popularity in the Non-Cooperation Movement that took place in our country.

Similarly, Sri Gurajada Venkata Apparao, who created new trends in Telugu literature as a people's poet, reformer, critic, researcher, and linguist, was a poet who inspired patriotism. In 1887 itself, he attended the Congress Mahasabha and gave speeches. Inspired by the Vande Mataram movement, he wrote "Mutyalu Saralu" in 1910, and the most important among them was:

"Love the country, my son,

Foster what is good, my son,

Stop empty words,

Undertake solid good."

"Give up some of your own profit,

Help your neighbor."

"Country means not soil,

Country means people."

Thus, he awakened the Telugu nation and aroused patriotism and dedication to service in them.

### **11.15. National Movement in Andhra:**

As mentioned above, after the formation of various district associations at the beginning of the national movement, a new consciousness began among the people. The main aspects of the national movement in Andhra during 1905-1911 were the Vande Mataram movement and the Swadeshi movement.

The Vande Mataram movement was started in 1905 against Lord Curzon's partition of Bengal. The Swadeshi movement was an economic movement aimed at the revival of indigenous industries, which were hit by the oppressive economic policies of the British. The moderates failed to achieve the desired reforms during the long period of appeals, Japan's victory over Russia, the rise of the middle class, the partition of Bengal, and the teachings and propaganda of the triumvirate leaders Tilak, Lajpat Rai, and Bipin Chandra Pal, which gave rise to the era of extremist nationalism in the national movement. Gradually, extremist nationalist ideas influenced the people of Andhra as well.

#### **11.16. Swadeshi Movement - National Educational Institutions:**

From 1906 to 1910, along with the political movement, Swadeshi and national education also played a prominent role. In this movement, Rajahmundry Karan Satyamolu Gunneswara Rao, along with Ganti Lakshman, Bhimashankaram, Tanguturi Sriramulu, Kanchumarti Ramachandra Rao, Chilakamarti Lakshminarasimham, and others, worked hard to run night schools, form student associations, and establish national educational institutions. On March 27, 1910, a national college was established in Machilipatnam under the presidency of Konda Venkatappayya. Similarly, the efforts of Gadicherla Harisarovattama Rao, Valluri Suryanarayana, Mutnuri Krishna Rao, and Pattabhi Sitaramayya are noteworthy. All of them collected a Swadeshi Industrial Provident Fund and helped establish industries.

#### **11.17 Tours of National Leaders (Bipin Chandra Pal):**

Bipin Chandra Pal was a great orator, intellectual, Brahmo Samajist, and one of the triumvirate extremist leaders. His Andhra tour in April 1907 strengthened the nascent Vande Mataram movement in Andhra. Mutnuri Krishna Rao arranged Bipin Chandra Pal's tour. He explained the importance of Swadeshi, Swaraj, and national education. Bipin Chandra Pal started his tour in Vizianagaram and Visakhapatnam. In these towns, as moderates were more numerous, his speeches did not have much impact. On April 17, 1907, he gave two speeches in Kakinada on Vedanta and 'Swadeshi'. Subsequently, from April 19-24, he gave 5 speeches. The members of Balabharati Samiti gave him a grand welcome, and they strictly followed his teachings. His speeches were translated into Telugu by the famous Telugu poet Sri Chilakamarti Lakshminarasimham. In these speeches, Pal discussed Swaraj, boycott of foreign goods, Brahmo Samaj, Vande Mataram, etc., in detail. Thus, Bipin Chandra Pal's tour created a new consciousness among Andhras, attracted them to Swaraj and Swadeshi movements, and increased their political knowledge.

The Home Rule movement was popularized in Andhra by the Irish woman Annie Besant. In 1916, she toured Andhra Desa and awakened the people with her profound speeches in meetings in Kakinada, Rajahmundry, Chittoor, and other places. In her speeches, she emphasized that no self-respecting person would remain a foreigner in his own motherland without achieving high positions, and that if they showed indifference in liberating the motherland from the chains of

slavery, future generations would call them 'traitors', and that service to the motherland was service to God. She thus doubled the national consciousness and self-respect among Andhras. To form the youth into a united force, she established an organization called "Young Men's Indian Association." Andhras were greatly attracted by the Irish woman's excellent speeches on Indian culture. As part of her educational plan, she established a national college in Madanapalle in 1916. Thus, due to her tireless efforts, the political atmosphere of the Vande Mataram movement was revived in Andhra.

The Vijayawada All India Congress Committee meeting was a great blaze in the history of the Andhra national movement. It took place on March 31 and April 1, 1921. National leaders like Gandhiji, Kasturibai, Vallabhbhai Patel, Motilal Nehru, Jawaharlal Nehru, Maulana Azad, Ali brothers, Lajpat Rai, Chittaranjan Das, Purushottam Das Tandon, and others attended this meeting. This meeting was arranged to examine the working methods of the Non-Cooperation Movement. All prominent Andhra leaders participated in this meeting. Among the important ones were Tanguturi Prakasam, Konda Venkatappayya, Bulusu Sambamurthy, Pattabhi Sitaramayya, Rajaji, K. Santhanam, and others. Sri Madapati Hanumanta Rao came as an observer from Telangana. Despite the lack of proper transportation facilities, about two lakh people from all corners of Andhra attended this meeting, enduring many hardships to listen to the leaders' speeches.

After this meeting, Gandhiji, along with Sri Konda Venkatappayya, toured Kakinada, Rajahmundry, Eluru, Machilipatnam, Guntur, Vetapalem, Bapatla, Chirala, and Nellore in Andhra Desa. Besides preparing the people for the Non-Cooperation Movement, they also collected donations for the "Tilak Swaraj Fund."

Thus, the Vijayawada meeting and Gandhiji's tour created a new consciousness among Andhras. People, inspired by patriotism, started singing collective songs, performing Harikathas, Bhajans, and Sankirtanas.

### **11.18 Famines**

Just like in other parts of India, national sentiment also emerged in Andhra. Starting with the slogans of Swaraj and Swadeshi, national sentiment continued until Purna Swaraj (complete independence). Thus, the political consciousness that arose among Andhras, which began with Vande Mataram in 1905, and continued until the Quit India Movement of 1942-1947, saw a commendable role played by Andhras in the freedom struggle.

### **11.19 Sample Questions:**

1. Explain the circumstances that contributed to the emergence of national sentiment in Andhra Desa.

2. Explain to what extent the British government policies were responsible for the national movement in Andhra.
3. Why did political consciousness arise among Andhras?

**11.20 Useful Books:**

1. Rao P.R.: History of Modern Andhra
2. Venkatarangaiya.M: Freedom Struggle in Andhra Pradesh - Vol.I, II & III.
3. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh
4. Chilakamarthy Foundation: Tribute to Chilakamarthy Lakshmi Narasimham.
5. Narayana Rao, K.V.: Emergence of Andhra Pradesh
6. Durga Prasad J: Andhrula Charitra (Part I & II)
7. Sundaram K: Adhunika Andhradesa Charitra
8. Telugu Academy: Adhunika Andhradesa Charitra

Prof. G. Rajamohan Rao.

## **Lesson 12**

# **Vande Mataram and Home Rule Movements**

12.1 Objective

12.2 Introduction

12.3 Reasons for the emergence of the Vande Mataram movement

12.4 Vande Mataram in Andhra - Madras Beach Meeting, September 1905

12.5 Singing Vande Mataram as a national anthem

12.6 Bipin Chandra Pal's Andhra Tour, April 1907

12.7 Rajahmundry College Incident, 1907

12.8 Kakinada Fights, May 31, 1907

12.9 Kotappakonda Incident, February 18, 1909

12.10 Tenali Bomb Case, April 6, 1909

12.11 Beginning of the Home Rule movement

12.12 Home Rule movement - Meaning

12.13 Annie Besant's tour in Andhra

12.14 Establishment of Home Rule League

12.15 Impact of Home Rule movement on Andhras

12.16 British suppression measures - Andhra's resistance

12.17 Results of Home Rule movement

12.18 Conclusion

12.19 Summary

12.20 Sample Questions

12.21 Useful Books

### **12.1 Objective:**

This lesson aims to explain how the speeches of various national leaders influenced the national movement in Andhra Desa. They took up the Vande Mataram movement in opposition to the partition of Bengal and actively participated in it. The Home Rule movement continued the spirit of this movement. Andhras welcomed the Home Rule movement initiated by Bal Gangadhar Tilak and Annie Besant. The objective of this lesson is to explain the course of these two movements.

### **12.2 Introduction:**

The prominent phase of the national movement in Andhra during 1905-1911 was the Vande Mataram movement. Its tools were Swadeshi and Swaraj. The Vande Mataram movement was a political movement that started in 1905 against Lord Curzon's partition of Bengal. The Swadeshi movement was an economic movement aimed at the revival of indigenous industries, which were hit by the oppressive economic policies of the British. Self-governance is necessary to achieve Swaraj - that is the Home Rule movement.

### **12.3 Reasons for the emergence of the Vande Mataram movement:**

We know about the misfortunes caused by British rule from 1858 to 1905, and the attempts made by anti-British Indians to reform Indians through Western methods. At the same time, Ramakrishna Paramahansa, Dayananda Saraswati, and especially Swami Vivekananda, by proclaiming national culture, greatness, and universality, created a new hope and great self-respect among Indians. In this way, the declarations and actions of Viceroy Curzon caused severe anger among Indians who learned about their religion, their past, and their former greatness. While Curzon tried hard to teach a lesson to educated Indians, Indian intellectuals felt that his arrogance should be countered in any way possible. The consequence of these was the partition of Bengal, and the movement against it was the Vande Mataram movement. In 1905, Japan's victory over Russia shattered the belief that Europeans were more powerful than others in the world. In Andhra Desa, Sri Rama Veera Brahmam wrote a play called 'Japaneeyamu' honoring Japan's victory. The prominent Arya Samajist and social reformer Adipudi Somanatha Rao wrote the history of Japan in Telugu in 1906 and dedicated it to the Raja of Munagala. In such circumstances, at the national level, Lokamanya Bal Gangadhar Tilak started the Shivaji festival and Ganesh festival anew and awakened the nation. At the same time, Bharat Mata became the national symbol in Bengal. With that, Bankim Chandra Chatterji's hymn to the motherland, Vande Mataram, from his novel 'Anandamath', came into prominence and developed into a mantra that energized the nation. Even before the partition of Bengal, Andhra Desa had relations with Bengal reformers. Bipin Chandra Pal toured Andhra Desa giving Brahma Samaj speeches, and he returned to Andhra Desa in 1907 as a propagandist of the Vande Mataram movement.



#### **12.4 Vande Mataram in Andhra - Madras Beach Meeting, September 1905:**

The first meeting in Andhra in support of the Vande Mataram movement was the Madras Beach meeting. Telugu students studying there - Ayyadevara Kaleswara Rao, Ramashastri Naidu, Gadicherla Harisarvottama Rao, Komarraju Lakshmana Rao, Gollapudi Sitarama Sastry, and others, met on Madras Beach in September 1905 under the presidency of G. Subramanya Iyer, editor of the "Swadesh Mitran" newspaper, and expressed their support for the Vande Mataram movement. In this meeting, the famous Tamil poet Subramanya Bharati read some poems.

#### **12.5 Singing Vande Mataram as a National Anthem:**

The Vande Mataram national anthem attracted not only the educated but also the entire people of Andhra. This song energized the Andhras. This song was sung at every meeting. It is said that in Andhra, Koutha Sriramashastri, filled with emotion, used to sing it and make all the attendees emotional. It became common for two people to greet each other with "Vande Mataram" and wear Vande Mataram badges when they met anywhere. On February 11, 1907, Balabharati Samiti was formed in Rajahmundry and worked for the spread of Swaraj and Swadeshi movements. This Vande Mataram song united the nationalists and was a test of British patience.

#### **12.6 Bipin Chandra Pal's Andhra Tour, April 1907:**

In April 1907, Bipin Chandra Pal toured the Andhra region to strengthen the ideals of the Swadeshi movement and the extremist viewpoint. As Andhras had already realized the necessity of extremism, they made Bipin Chandra Pal's tour a triumphant journey. Bipin Chandra Pal was a great orator, intellectual, Brahmo Samajist, and one of the triumvirate extremist leaders. Pal's Andhra tour strengthened the nascent Vande Mataram movement in Andhra. Sri Mutnuri Krishna Rao, editor of Krishna Patrika, organized this tour.

Bipin Chandra Pal started his tour in Vizianagaram and Visakhapatnam. In these towns, as moderates were more numerous, his speeches did not have much impact. On April 17, 1907, he gave two speeches in Kakinada on Vedanta and Swadeshi. After that, from April 19-24, he gave speeches in Rajahmundry. The members of Balabharati Samiti gave Bipin Chandra Pal a grand welcome. On this occasion, his speeches were translated into Telugu by the famous Telugu poet Sri Chilakamarti Lakshminarasimham Garu. In these speeches, Bipin discussed Swaraj, Swadeshi, boycott of foreign goods, Brahmo Samaj, Vande Mataram, etc., in detail. It was here that Gadicherla Harisarvottama Rao, on behalf of the Andhra youth, presented a felicitation letter to Bipin Chandra Pal at the Government Training College. As a leader of the Swadeshi movement, Bipin Chandra Pal inaugurated the 'Godavari Swadeshi Stores'. Rajahmundry Karan Gunneswara Rao donated one thousand rupees through Bipin Chandra Pal for the establishment of a national school in Rajahmundry. After that, Bipin left Rajahmundry for Vijayawada on April 24, 1907, and stayed at the guest house of the Raja of Munagala (at that time, the Raja was a student at Noble College in Machilipatnam). From Vijayawada, Bipin Chandra Pal reached Machilipatnam. There, Kopella Hanumanta Rao, M. Narasimham, Suryanarayana Rao, and

others gave Bipin a grand welcome. Bipin stayed at the house of Ramadasu Naidu, a Brahmo Samajist, in Machilipatnam. Bipin spent April 26, 27, and 28 in that town. On the 26th, Bipin gave a speech at a public meeting presided over by Krishnachari, the then headmaster of Hindu High School. On the 27th, a meeting was held, presided over by Puranam Venkatappayya, a lawyer and former chairman of Machilipatnam Municipality. Here, Sri Kopella Hanumanta Rao, influenced by Bipin's speech, announced his decision to dedicate his life to national education. Bipin laid the foundation stone for the Andhra National College in Bandar. On this occasion, the "Young Men's Swaraj Samiti" was formed in Machilipatnam. Sri Kopelli Hanumanta Rao dedicated his life as the first principal of the National College. In this way, Bipin Chandra Pal's tour created a new consciousness among Andhras and turned them towards active movements. The incidents that took place then can be said to be evidence of the success of his tour. The important ones among them are - the Rajahmundry College incident, the Kakinada Fights, the Kotappakonda incident, and the Tenali Bomb Case.

### **12.7 Rajahmundry College Incident 1907:**

Bipin Chandra Pal's speeches had a profound impact on the students of Rajahmundry. His exciting speeches energized the students. At that time, there were two colleges in Rajahmundry: Government Arts College and Government Teacher Training College. The principal of both was Mark Hunter. Even before Pal's tour, students of the Government College started greeting each other with 'Vande Mataram' and wearing Vande Mataram badges to college. Moreover, some of them were also members of the Balabharati Samiti. Its main objective was to promote 'Swadeshi', social service, and run adult schools. Thereupon, Hunter convened a meeting of the Arts College students and decreed that 'Vande Mataram' should not be uttered and Vande Mataram badges should not be worn within the college premises.

Similarly, on March 26, 1907, Hunter gave such an order to the students of the Training College. At that time, Gadicherla Harisarvottama Rao, a student of the Training College, was not present. Hunter was in Madras during Bipin Chandra Pal's Rajahmundry tour. In the meantime, college students welcomed Bipin Chandra Pal without taking leave. Gadicherla Harisarvottama Rao not only presented a felicitation letter to Pal on April 24, 1907, but also promised to follow his teachings. On April 24, 1907, students were writing their half-yearly exams wearing Vande Mataram badges. As soon as Hunter arrived, all of them shouted Vande Mataram slogans. Enraged by this, Hunter suspended all the students. Some of them apologized and rejoined the college. Overall, as a result of Hunter's actions, 138 out of 222 students suffered greatly. Among them, the important ones were Sri J. Ramachandra Rao and Sri Gadicherla Harisarvottama Rao. Sarvottama Rao was not only expelled from college but also declared ineligible for government service. Sarvottama Rao disregarded these actions, quit his studies, and participated in the national movement. In the words of Acharya Sarojini Regani, "This incident marked the beginning of students' participation in national politics."

### **12.8 Kakinada Fights, May 31, 1907:**

Kakinada students who studied in Rajahmundry established the "Vande Mataram Rakshana League" in Kakinada and began spreading the Vande Mataram movement. As a result, "Vande Mataram chanting" became a habit for everyone, even children. On May 31, 1907, as Dr. Kemp, the District Medical Officer, was passing by, three children aged 18 shouted "Vande Mataram." Enraged, Kemp severely beat one of the three children, Kopalle Krishna Rao. As soon as the news of this attack spread, the citizens of Kakinada attacked the club where Kemp was staying with sticks. Kemp escaped, but the club was destroyed. As soon as the news of this attack was heard, District Collector Cumming dispersed the crowd with police force. He also sustained injuries. Realizing the anger of the people, the British were frightened, and Kemp left Kakinada. On this occasion, the British authorities arrested 10 people. Additional reserve police force arrived from Rajahmundry. Sri Nyapati Subbarao worked as a lawyer on behalf of those arrested. The important ones among those arrested were: Aripirala Lakshminarasimha Rao, Chinna Perayya, Peda Perayya, Baru Venkatanarayana, etc. Finally, some of them were released, and others were sentenced. The citizens of Kakinada met under the presidency of K. Peraraju and requested the withdrawal of the reserve police force. Understanding the circumstances, Kemp was transferred to Kadapa. One hundred rupees compensation was paid to the injured boy Krishna Rao. The Kakinada Fights case was the first criminal case in Andhra politics.

### **12.9 Kotappakonda Incident February 16, 1909:**

There is a Shiva temple on Kotappakonda in Guntur district. Even today, Shivaratri festivals are held here every year. On this occasion, dances, processions, and animal shows take place. Countless people participate. Police security is provided during this festival. On February 18, 1909, during the Shivaratri security arrangements, a bull belonging to Chinnapureddy was injured in firing aimed at controlling the crowd. Enraged by this, Reddy attacked the police, and then, with the rumor that a policeman had died, the police arrested Chinnapureddy and took him to the police station. As soon as this news was heard, people, both men and women, attacked the police station with the slogan 'Vande Mataram' and set it on fire. Thereupon, the District Police Officer came there and tried to pacify the people. But they threw stones at him and injured him. Then he escaped from there and fled. In the scuffle that took place on this occasion, one constable and a jawan died, and many policemen were injured. Two Reddy boys among the people died. Finally, Chinnapureddy was sentenced to death by hanging, and four others were sentenced to life imprisonment. Some others were given ordinary sentences. Considering this incident as a police failure, the officer Subbarao and Sub-Collector Kershaw were demoted.

### **12.10 Tenali Bomb Case April 6, 1909:**

At the same time, a terrifying movement also took place in Andhra. A Harijan named Chennugadu, a resident of Nandivelugu, was going to Tenali when a bomb exploded on the canal bank near Kancherlapalem village, and he died. Y. Jagannath Sastry stated that this bomb was

brought from Calcutta, that it was brought to blow up the Tenali railway line, and that since there was tight security there, it was left near Kancherlapalem, and Chennugadu unknowingly stepped on it or it exploded in some other way. But since this matter is not mentioned anywhere, there is doubt whether it is true. But on the pretext that this bomb was manufactured and placed there, Chukkapalli

Ramayya, Lakkaraju Basavaiah, and Katamaraju Venkata Rayudu were arrested. Tanguturi Prakasam argued on their behalf. Chukkapalli Ramayya was sentenced. Venkatarayudu and Basavaiah were sentenced for printing a pamphlet called "Swarajya Sampadana" (Acquisition of Self-Rule). Thus, the Vande Mataram movement, which started in 1905, ended in 1911 with the annulment of the partition of Bengal.

### **12.11 Beginning of the Home Rule Movement:**

Another movement that strengthened the national forces that gave rise to the Vande Mataram movement in Andhra Desa was the Home Rule movement. Due to the detention of extremist leaders, the annulment of the partition of Bengal, and the dominance of moderates, there was a stagnation in the national movement for some time. In this peaceful atmosphere, Tilak was released from prison in 1914. In the meantime, the First World War began in Europe. England joined the Allied powers and began resisting countries like Turkey and Germany. Taking advantage of the conditions created by this war, Tilak started the Home Rule movement in April 1916 with the aim of gaining more benefits from the British. In the meantime, Annie Besant joined the National Congress and established the Home Rule League in Madras in September 1916. Although these two leagues originated separately, they cooperated with each other and shone as one movement.

### **12.12 Home Rule Movement - Meaning:**

The objective of the Home Rule movement was that Indians should govern India. Tilak preached that its objective was to achieve complete self-rule or self-governance within the British Empire through constitutional methods, and to prepare the people for it. Similarly, Annie Besant desired that India should achieve complete self-governance from the village level to the national level and emerge as an independent nation as part of the Commonwealth. Moreover, she emphasized that "life without freedom is like a living corpse." By the time the Home Rule movement began, the National Congress was strengthened as extremists rejoined the Congress at the Lucknow session in 1916. Due to the annulment of the partition of Bengal, and Britain waging war on Turkey, a Muslim country, the Muslim League became an opponent of the British and entered into the Lucknow Pact with the Congress in 1916, agreeing to cooperate with the Congress. In this way, the Home Rule movement gained the support of the Congress-Muslim League in the country.

### **12.13 Annie Besant's Tour in Andhra:**

The Home Rule movement in Andhra was popularized by the Irish woman Annie Besant. She propagated the Home Rule movement through newspapers like "New India" and "Commonwealth" and severely condemned the racial discrimination policy followed by the British and the British autocratic rule. In these criticisms, she even disregarded the warnings of the Madras government. In 1916, she toured Andhra Pradesh and stirred the people with her profound speeches in meetings in Kakinada, Rajahmundry, Chittoor, and other places. In her speeches, she emphasized (a) "that no self-respecting person would remain a foreigner in his own motherland without achieving high positions," (b) that if they showed indifference in liberating the motherland from the chains of slavery, future generations would call them "traitors," and (c) that service to the motherland was service to God, thus doubling the national consciousness and self-respect among Andhras.

She established an organization called "Young Men's Indian Association" (similar to Young Men's Christian Association) to form the youth into a united force. Furthermore, she encouraged the 'order of the sons of India' movement (Boy Scout movement). In line with this movement, she formed a national education plan and made Madanapalle in Chittoor district its center. On March 31, 1917, a Madras Parliament meeting was arranged in Madras. As part of her educational plan, she established a national college in Madanapalle in 1916. This is what is now called Annie Besant Theosophical College. Thus, due to her tireless efforts, the political atmosphere of the Vande Mataram movement was revived in Andhra.

### **12.14 Establishment of Home Rule League:**

(a) The All India Home Rule League was established in Andhra. Gadicherla Harisarvottama Rao was the working president for the Home Rule League in Andhra. He translated Smt. Sarojini Naidu's "Awake Mother" into modern Hindu patriotism. Furthermore, through pamphlets like "Swarajya Paramoddesham" (The Supreme Aim of Swaraj), "Swarajya Korukutaku Karanam" (Reason for Desiring Swaraj), and "Swatantrya Vartanam" (Freedom News), and through his speeches, he propagated the Home Rule movement. (b) Due to Annie Besant's efforts, Home Rule League branches were formed in Visakhapatnam, Berhampur, Kakinada, Rajahmundry, Eluru, Vijayawada, Narasapuram, Guntur, Tenali, Chittoor, Madanapalle, etc. Thus, by mid-1917, 52 Home Rule League branches were formed in Andhra Desa. (c) Telugu newspapers like Deshamata, Hitakarini, Andhra Patrika, Krishna Patrika, etc., greatly contributed to the spread of this movement.

### **12.15 Impact of Home Rule Movement on Andhras:**

Many Andhra leaders, especially Congress members, actively participated in this movement. Among them, the prominent ones were Konda Venkatappayya, Unnava Lakshminarayana, Chilakamarti Lakshminarasimham, Ayyadevara Kaleswara Rao, Pattabhi Sitaramayya, Gutti Keshava Pillai, Venkatapati Raju, Nyapati Subbarao, etc. (b) In support of the Home Rule

movement, district associations in Chittoor, Krishna, Kadapa, Kurnool, etc., met and accordingly decided to act. For the Chittoor District Association (March 1916), Annie Besant, for the Krishna District Association (April 20, 1916), Gutti Keshava Pillai, and for the Kadapa District Association (1916), K.V.R. Krishna Rao presided over these programs. (c) In protest against the British policy of racial discrimination in railways, Indian students in Madras attacked the railway compartments reserved for Europeans. Consequently, Andhras participated more in the European Indian student conflict that took place.

### **12.16 British Suppression Measures - Andhra's Resistance:**

The British government undertook many measures to suppress the Home Rule movement. The important ones among them were:

- Orders were issued stating that students should not join political organizations, participate in political meetings, or external meetings, and that educational institutions should cancel their recognition if these were implemented.
- Annie Besant and her main associates, Arundale and Wadia, were arrested on June 1, 1917, on the grounds that they were creating unrest among the people through the Home Rule movement.
- The Home Rule movement was portrayed as a Brahmin movement, and attempts were made to keep non-Brahmins under their control. Due to this policy, class conflicts occurred in Guntur, Kurnool, Kadapa, etc.
- Andhra's Resistance: (1) Students who defied the British orders. Students in Guntur, Kakinada, Rajahmundry, and Madras defiantly challenged government orders. In Guntur, many students were expelled from educational institutions by local authorities.
- In protest against Annie Besant's arrest, many meetings and gatherings were held in Andhra Desa. In Madras, a "Besant Fund" was established, and it was decided to continue the Home Rule movement. Newspapers like Deshabhimani and Deshamata severely criticized this arrest. On August 14, 1917, the Madras Provincial Congress Committee decided to undertake Satyagraha for Annie Besant's release.
- Due to the British government's non-Brahmin policy, some non-Brahmins opposed Home Rule, and a different Brahmin non-Brahmin Mahasabha was held in Tenali. The famous poet and scholar Tripuraneni Ramaswamy Choudhary presided over this meeting. From Nellore, Panabaka Pattabhi Ramireddy, and from Rayalaseema, Keshava Pillai, Rapunath, and others passed resolutions. At the same time, Ayyadevara Kaleswara Rao's efforts led to a meeting in Vijayawada, and the Madras Legislative Council decided that Brahmins should have more representation.

- The Andhra Mahasabha, while desiring self-rule, collected and submitted 10,000 signatures.
- During the war, the British traders of Ramachandrapuram in Godavari district went to the lawyers and said that they would not give donations unless the Congress-League scheme was approved.
- In 1918, the Andhra Mahasabha, held in Guntur under the presidency of Kasinadhuni Nageswara Rao, requested that the Congress-League scheme should be implemented.

In this way, due to British suppression policies, the Home Rule movement did not decline but became stronger. In the meantime, the British government announced its objective of establishing responsible government on August 20, 1917. Thus, understanding the agitation of Andhras and the change in British government's attitude, the Madras government released Annie Besant on September 16, 1917.

### **12.17 Results of Home Rule Movement**

Due to the intensity of the Home Rule movement, there was a change in the British government's attitude.

1. On August 20, 1917, it was announced that Indian representation would be increased in the Indian administrative ministry and in every administrative aspect, and that self-governance would be promoted. This declaration was generally known as the Montagu-Chelmsford Reforms.
2. The policy of racial discrimination in the military was abolished.
3. Political consciousness increased among Andhras, and it contributed to their active participation in the movements that followed under Gandhiji's leadership.

### **12.18 Conclusion:**

After Annie Besant's release, the National Congress meeting held in Calcutta (1917), as a result of Tilak's efforts, the Andhra Provincial Congress Committee was formed. This was a new victory achieved by Andhras. In the meantime, the First World War ended on November 11, 1918. In this, the Allied powers were victorious, and Woodrow Wilson's national self-determination principle spread to all countries in the world. Thereupon, the Andhra Provincial Congress Committee met in Vijayawada and requested the National Congress to send Tilak as India's representative to the Paris Peace Conference. Furthermore, it also suggested that the subsequent Congress meeting should be held in England. At the same time, the All India Congress Committee met in Delhi, and the three members of the representative class (Tilak, Gandhiji, Hasrat Mohani) were sent to Paris. But the British government did not grant these requests.

With the end of the war, the Home Rule movement also ended. Tilak's death, the formation of the Justice Party in Andhra, Annie Besant's opposition to the Khilafat movement, and the introduction of Montagu-Chelmsford reforms were some of the reasons for the decline of the Home Rule movement. Nevertheless, the Home Rule movement played an important role in strengthening national forces.

### **12.19 Summary:**

These two movements, Vande Mataram and Home Rule, prepared the people of Andhra for the freedom struggle that was to begin under Gandhiji's leadership.

### **12.20 Sample Questions:**

1. Write a comprehensive essay on the Vande Mataram movement in Andhra.
2. Explain the national movement in Andhra during 1905-1911.
3. Write an essay on the Home Rule movement.
4. Explain the importance of the Home Rule movement.

### **12.21 Useful Books:**

1. Rao, P.R.: History of Modern Andhra
2. Venkatarangaiya, M: Freedom Struggle in Andhra Pradesh (Vol.I, II & III.)
3. Venkatarangaiya, M: Freedom Struggle in Telangana
4. Narayana Rao, K.V.: Emergence of Andhra Pradesh
5. Sarojini Regani: Highlights of Freedom Movement in Andhra Pradesh
6. Durga Prasad, J.: Andhrula Charitra (Part I & II)
7. Sundaram, K: Andhunika Andhradesa Charitra
8. Telugu Academy: Adhunika Andhradesa Charitra

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## **Lesson - 13**

# **Non-Cooperation Movement in Andhra - Various Incidents**

Subject Matter:

13.1 Objective

13.2 Introduction

13.3 Reasons for the Non-Cooperation Movement

13.4 Rowlatt Act

13.5 Jallianwala Bagh Incident

13.6 Montagu-Chelmsford Reforms

13.7 Khilafat Movement

13.8 Non-Cooperation Movement

13.9 Nagpur Congress Meeting - December, 1920

13.10 Vijayawada All India Congress Meeting, 1921

13.11 Non-Cooperation Movement in Andhra

13.12 Boycott of Elections

13.13 Renunciation of Titles and Honorary Posts

13.14 Boycott of Educational Institutions

13.15 Boycott of Judicial Institutions

13.16 Boycott of Municipal Institutions - Important Incidents

13.17 Chirala-Perala Movement, April 25, 1921

13.18 Palnadu Tax Resistance Movement

13.19 Pedanandipadu Tax Non-Cooperation Movement

13.20 Course of the Movement

13.21 British Suppression Measures

13.22 Decline of the Movement

13.23 Suspension of Non-Cooperation Movement, February 12, 1922

13.24 Summary

13.25 Sample Questions

13.26 Useful Books

### **13.1 Objective:**

The main objective of this lesson is to explain the circumstances that contributed to the Non-Cooperation Movement and the various important incidents that took place in the Non-Cooperation Movement in Andhra.

### **13.2 Introduction:**

In 1919, with Gandhiji's active participation in Indian politics, a new chapter began in the national movement. His successful Satyagraha in South Africa, the Ahmedabad Mill Workers' Movement, and his prominent role in the Champaran Farmers' Struggle and the Kheda Farmers' Liberation Struggle brought him fame. In the same context, after the First World War, the British government introduced the Rowlatt Act, intending to suppress the rights of Indians even in peaceful times. Gandhiji declared that if this Act was implemented, he would start a Satyagraha movement.

While this was happening, in a meeting held in Madras, Vemasuri Ramadasu Pantulu presided, and Gadicherla Harisavottama Rao gave a speech. The country was in turmoil, and at the same time, the tragic Jallianwala Bagh incident in Punjab took place.

### **13.3 Reasons for the Non-Cooperation Movement:**

Many incidents led to this movement.

### **13.4 Rowlatt Act:**

This Act was the main reason for the Non-Cooperation Movement. During the First World War, which took place from 1914 to 1918, the British government formed the Defense of India Act in 1915. According to this Act, special powers were given to the government. With this, the government gained the power to arrest anyone and keep them in prison without trial, even without the permission of the courts. Due to this, the government suppressed all revolutionary movements during the war. As this Act had a limited duration during the war, and as the government did not have the authority to implement it after the war, the government intended to introduce a new Rowlatt Bill to suppress the popular movement. These Bills, even without any consideration, gave the government the power to imprison people as prisoners. But this Bill was

resisted by the entire public. At the same time, Gandhiji, who entered Indian politics, criticized the Rowlatt Bills, and on February 24, by issuing a declaration, he announced that he would undertake a Satyagraha movement against the government's intention to implement the Rowlatt Act. The government declared Gandhiji's advice as a quick measure. On the third week of March 1919, the Rowlatt Bills were approved as an Act, and the government implemented them. Gandhiji started the Satyagraha, and by calling for sacrifices and hardships, he inspired the people to serve the nation.

### **13.5 Jallianwala Bagh Incident:**

On March 1919, the British government introduced the Rowlatt Act, and Gandhiji appealed to the people to tour the country widely and start a Satyagraha movement in protest. In this tour, Gandhiji toured Andhra Desa and gave speeches in Secunderabad, Vijayawada, and Madras. In Vijayawada, at the Ramamohan Library meeting, his speech was translated by Sri Ayyadevara Kaleswara Rao. Similarly, in protest against the Rowlatt Act, the Congress called for a hartal on April 6, 1919. In Andhra, this hartal was successfully implemented. But in Punjab, on April 10, 1919, Dr. Satyapal and Dr. Kitchlew were arrested by the British.

In protest against this, on April 13, 1919, General Dyer opened fire indiscriminately on a meeting held in Jallianwala Bagh. About 400 people died, and 1200 people were injured. The Jallianwala Bagh tragedy was severely condemned by Andhra leaders, district associations in Godavari, Krishna, Visakhapatnam, and newspapers like Deshamata, Andhra Vani, etc. The Guntur Bar Association requested the impeachment of General Dyer. To control the unrest that arose in Punjab, military rule was imposed, and Gandhiji suspended his Satyagraha movement to protect the people.

### **13.6 Montagu-Chelmsford Reforms:**

According to these reforms, a federal system was introduced in the Indian administrative system. According to this, administrative matters were divided into 47 central subjects and 51 provincial subjects. Foreign affairs, defense, railways, post and telegraph, etc., came under the central government, while education, health, public works, revenue, etc., came under the provincial governments. Such a dual administrative system was introduced by the British before Indians.

In 1919, the Indian National Congress met in Amritsar under the presidency of Motilal Nehru and condemned the Jallianwala Bagh tragedy. At this time, the Montagu-Chelmsford reforms took shape. In this meeting, it was declared that "these reforms are unsatisfactory, causes of discontent, and causes of despair." The Mahasabha warned that the British Parliament should take appropriate measures to establish a complete responsible government for India. However, the Mahasabha also stated its readiness to make some efforts to implement those reforms.

Telugu newspapers clearly expressed their dissatisfaction with the Montagu-Chelmsford reforms. However, in the resolution passed in Amritsar, since the Congress stated its readiness to

implement those reforms, Telugu newspapers also supported those reforms and advised Indians to participate in the elections that would take place, even if they were unsatisfactory. Konda Venkatappayya, Sambamurthy, Kaleswara Rao, and other Andhra leaders toured various districts to explain the details of the upcoming elections to the people.

### **13.7 Khilafat Movement:**

During the First World War, when the British abolished the position of Khilafat, Indian Muslims, under the leadership of Maulana Mohammad Ali and Maulana Shaukat Ali, started the Khilafat movement. But in May 1920, with the Treaty of Sevres (7), the position of Khalifa was not restored. Due to this, Indian Muslims were dissatisfied. After that, Muslims, on June 1920, in Allahabad, met Gandhiji and agreed to resist the British and cooperate with the Congress. Thereupon, Gandhiji decided to use the Non-Cooperation Movement as a weapon for the acquisition of Swaraj, for the resolution of the Punjab tragedy, and for the resolution of the Khilafat movement. Dr. Bhogaraju Pattabhi Sitaramayya, in his Congress history book, stated, "For the resolution of the injustices that occurred to Punjab (people) and the Khilafat movement, Gandhiji decided to start the Non-Cooperation Movement again."

On April 17, 1920, Maulana Kalam Azad and Mohammad Ali called for the Non-Cooperation Movement. The main features of this Non-Cooperation Movement were: (a) Renunciation of titles and honorary posts given by the government, (b) Boycott of government functions, (c) Students leaving government educational institutions, (d) Lawyers boycotting British courts, (e) Establishment of Swadeshi courts, (f) Non-payment of taxes to the government, (g) Boycott of foreign goods, and so on. Gandhiji toured the entire country for the spread of this movement. On August 1, 1920, Gandhiji gave a speech in Vijayawada. Subsequently, at the special Congress meeting held in Calcutta on September 4, 1920, Andhra leaders like Kaleswara Rao, Duggirala Gopalakrishnayya, Bulusu Sambamurthy, Gollapudi Sitarama Sastry, Dandunarayana Raju, Peta Bapaiah, and others were prominent in strengthening the political system of Mahatma. Returning from the Calcutta Congress, the Andhra leaders toured their respective districts, explained the Non-Cooperation Movement in detail to the people, and warned them that they should not vote in the upcoming elections, but should boycott them. With this, only a few people voted. In Guntur, only 15% voted, and in Rajahmundry, only one out of 120 Muslims voted. That one person was a government employee. In the districts, polling stations were sent back from polling stations.

### **13.8 Attraction of the Movement:**

Sri Garimella Satyanarayana's "Ma Koddi Telladoratanamu" (We Don't Want White Rule) and "Dandalu Dandalu Bharatamata" (Salutations, Salutations, Mother India) (author unknown) and other patriotic songs were sung, and patriotism was aroused in the Andhra public. Furthermore, the Congress meeting held in Vijayawada was transformed with slogans like "Mahatma Gandhi Darshanamye Punyam" (Seeing Mahatma Gandhi is a blessing), "Mamubrova Velasitivaya

Mahatma Gandhi" (Mahatma Gandhi, you came to protect us), "Jai to Mahatma Gandhi, Jai to Congress." Gandhiji, on that occasion, made a national flag with a spinning wheel symbol, which was designed by Pingali Venkayya.

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### **13.13 Renunciation of Titles and Honorary Posts:**

First, Gandhiji himself renounced his "Kaiser-e-Hind" title given by the British government during the First World War. Following his footsteps, Maulana Mohammad Ali, Shaukat Ali, and "Maulana Abdul Kalam Azad" renounced their "Shams-ul-Ulema" title. V. Ramadasu Pantulu resigned from his membership in the Madras University Syndicate. Many people resigned from honorary magistrate positions. The prominent ones among them were: (1) Gulab Mohinuddin

Sahib from Vijayawada (2) Maulana Mohammad Raja Sahib from Guntur (3) Hanumantha Rao from Eluru (4) Satyadeva Someswara Rao Pantulu from Bhimavaram.

### **13.14 Boycott of Educational Institutions:**

At Gandhiji's call, many students boycotted educational institutions. To promote this, students organized rallies in every center. They studied national education and participated in rural service. Student service organizations and Sankirtana groups were formed. In these, members went from house to house, taught the work of spinning, and also propagated the prohibition of alcohol. In 1921-22, during the Non-Cooperation Movement, among those who quit their studies, some were from Noble College in Machilipatnam, Ramakrishna Rao, from Amalapuram, Kala Venkata Rao, from Unguturu, Manikonda Satyanarayana, from Nellore, Kapususthulu Bhimasankara Reddy, from Ramachandrudu Venkatapalli, from Venkatakanti Rapayya, from Potluri Subbamma. In this period, among those who gave up their teaching positions, some were Kodali Anjaneyulu, Gurajada Rapu Sharma, Gadijaram Sambayya, Surampati Kanakaraju. Overall, 20 people from Machilipatnam Arts College, 60 people from Christian Mission College in that town, 30 people from Parlakimidi Raja's College, 6 students from Visakhapatnam A.V.N. College and C.B.M. High School gave up their positions and came forward to serve the nation. Thus, the government could not prevent students from demonstrating and agitating. In Vizianagaram, about 1000 students from Maharaja College and Municipal High School gave up their classes for one week on February 4, 1921. In Tenali, about 1050 students from High School

belonging to High School on February 1921, for one week, abandoned classes and requested to convert their school into a national institution. As a result of this agitation and their pressure, in 1921, 44 national schools were formed.

### **13.15 Boycott of Judicial Institutions:**

In the boycott of judicial institutions, the first to participate was the Guntur Bar Association. They completely stopped practicing for 14 months. Gradually, this movement spread to other Andhra regions. In this way, about 108 lawyers boycotted courts. Among them, the prominent ones were Konda Venkatappayya, Ayyadevara Kaleswara Rao, Gollapudi Sitarama Sastry, Tanguturi Prakasam, Unnava Lakshminarayana, Madabhushi Narasimhacharyulu, D. Madhu Sudana Rao, Polisetty Hanumanthayya Gupta, Shishta Purushottam, and others. They boycotted British courts and established Panchayat judicial institutions in their place. By June 1921, 37 Swadeshi courts were formed in Andhra. In Vetapalem village of Narasapuram taluka, they gave judgments for about 100 cases without any cost.

### **13.16 Boycott of Municipal Institutions:**

Andhras extended the Non-Cooperation Movement to municipal institutions to strengthen their governance. The main ones among them were Narasaraopet, Repalle, Vijayawada, Chirala, and others.

1. Narasaraopet: In 1920, Narasaraopet was the first municipal institution to agitate against the Madras Municipal Act. In protest against this Act, half of the 12 members of the Narasaraopet municipal council resigned from their membership. But this action did not yield any result.
2. Repalle: From September 1, 1920, Repalle was converted into a municipal institution. In protest against this change, 8 out of 12 members of the municipal council resigned. They requested the abolition of the municipality and not to collect new taxes. Jaggayyapeta and Eddandivara boycotted tax notices.
3. In such a situation, the local self-governance minister P. Rajagopalachari visited Repalle and, understanding that it was a rural area, abolished the municipality.
4. Vijayawada: In 1921, according to the Madras Municipal Act, elections were to be held in Vijayawada municipality. But fearing that if elections were held, the Congress would win, the Justice Party government postponed the elections. People in Vijayawada protested against the government's postponement. But the government did not heed these protests. Thereupon, Ayyadevara Kaleswara Rao, Ramaswamy Sreshti, Y. Satyanarayana, under whose leadership the tax non-cooperation movement was started. The people of Vijayawada stopped paying taxes. Out of 24 councillors, 18 resigned. At that time, the government arrested Ayyadevara Kaleswara Rao and others. As the municipal chairman, Katuri Purnanandam, along with some representatives, formed a provisional council and advised the people to pay taxes. However, the people did not pay taxes. The municipal administration was strengthened. Later, as the then Chief Minister Rajagopalachari came to the conference, and agreed to hold elections, the people paid taxes. However, the people did not pay taxes. The municipal administration was strengthened. Later, as the then Chief Minister Rajagopalachari came to the conference, and agreed to hold elections, the people paid taxes.

This way, due to British suppression policies, the Home Rule movement did not decline but became stronger. In the meantime, the British government announced its objective of establishing responsible government on August 20, 1917. Thus, understanding the agitation of Andhras and the change in British government's attitude, the Madras government released Annie Besant on September 16, 1917.

### **13.17 Results of Home Rule Movement:**

Due to the intensity of the Home Rule movement, there was a change in the British government's attitude.

1. On August 20, 1917, it was announced that Indian representation would be increased in the Indian administrative ministry and in every administrative aspect, and that self-governance would be promoted. This declaration was generally known as the Montagu-Chelmsford Reforms.

2. The policy of racial discrimination in the military was abolished.
3. Political consciousness increased among Andhras, and it contributed to their active participation in the movements that followed under Gandhiji's leadership.

### **13.18 Conclusion:**

After Annie Besant's release, the National Congress meeting held in Calcutta (1917), as a result of Tilak's efforts, the Andhra Provincial Congress Committee was formed. This was a new victory achieved by Andhras. In the meantime, the First World War ended on November 11, 1918. In this, the Allied powers were victorious, and Woodrow Wilson's national self-determination principle spread to all countries in the world. Thereupon, the Andhra Provincial Congress Committee met in Vijayawada and requested the National Congress to send Tilak as India's representative to the Paris Peace Conference. Furthermore, it also suggested that the subsequent Congress meeting should be held in England. At the same time, the All India Congress Committee met in Delhi, and the three members of the representative class (Tilak, Gandhiji, Hasrat Mohani) were sent to Paris. But the British government did not grant these requests.

With the end of the war, the Home Rule movement also ended. Tilak's death, the formation of the Justice Party in Andhra, Annie Besant's opposition to the Khilafat movement, and the introduction of Montagu-Chelmsford reforms were some of the reasons for the decline of the Home Rule movement. Nevertheless, the Home Rule movement played an important role in strengthening national forces.

### **13.19 Summary:**

These two movements, Vande Mataram and Home Rule, prepared the people of Andhra for the freedom struggle that was to begin under Gandhiji's leadership.

### **13.20 Sample Questions:**

1. Write a comprehensive essay on the Vande Mataram movement in Andhra.
2. Explain the national movement in Andhra during 1905-1911.
3. Write an essay on the Home Rule movement.
4. Explain the importance of the Home Rule movement.

### **13.21 British Suppression Measures:**

The British government tried to suppress the Non-Cooperation Movement by force. They arrested many leaders and imprisoned them. They imposed Section 144 and prohibited meetings and rallies. They confiscated the property of those who did not pay taxes. They used police force



to collect taxes. They imposed fines on people. They banned newspapers and magazines that supported the movement. They used various methods to suppress the movement.

### **13.22 Decline of the Movement:**

The Non-Cooperation Movement declined due to various reasons. The Chauri Chaura incident, where a police station was set on fire by a mob, led Gandhiji to suspend the movement. The British government's suppression measures also weakened the movement. The lack of unity among leaders and the internal conflicts in the Congress also contributed to its decline. The formation of the Swaraj Party also weakened the movement.

### **13.23 Suspension of Non-Cooperation Movement, February 12, 1922:**

On February 5, 1922, the Chauri Chaura incident took place, where a mob set fire to a police station, killing 22 policemen. Gandhiji, who believed in non-violence, was deeply saddened by this incident and immediately suspended the Non-Cooperation Movement on February 12, 1922. This decision was criticized by many leaders, but Gandhiji stood firm on his decision. With the suspension of the movement, many leaders were arrested and imprisoned.

### **13.24 Summary:**

The Non-Cooperation Movement in Andhra Desa was a significant phase in the freedom struggle. Many leaders, students, and women participated in it and made sacrifices. They boycotted foreign goods, educational institutions, and courts. They collected donations for the Tilak Swaraj Fund. They established national schools and courts. They propagated prohibition of alcohol. They worked for Hindu-Muslim unity and the eradication of untouchability. The movement gained mass support. Although the movement was suspended due to the Chauri Chaura incident, it awakened a new consciousness among the people and prepared them for future struggles.

### **13.25 Sample Questions:**

1. Explain the reasons for the Non-Cooperation Movement.
2. Describe the Non-Cooperation Movement in Andhra.
3. Write an essay on the Chirala-Perala Movement.
4. Write an essay on the Pedanandipadu Tax Non-Cooperation Movement.

### **13.26 Useful Books:**

1. Rao, P.R.: History of Modern Andhra
2. Venkatarangaiya, M: Freedom Struggle in Andhra Pradesh (Vol.I, II & III.)

3. Venkatarangaiya, M: Freedom Struggle in Telangana
4. Narayana Rao, K.V.: Emergence of Andhra Pradesh
5. Sarojini Regani: Highlights of Freedom Movement in Andhra Pradesh
6. Durga Prasad, J.: Andhrula Charitra (Part I & II)
7. Sundaram, K: Adhunika Andhradesa Charitra
8. Telugu Academy: Adhunika Andhradesa Charitra

Prof. G. Rajamohan Rao.

In the elections held thus, in June 1922, the Congress got a majority. Out of 24 seats, 15 went to the Congress. Everyone considered this a public victory.

#### 13.25 Sample Questions:

1. Describe the prominent phases of the Non-Cooperation Movement in Andhra.
2. Explain the circumstances that led to the Non-Cooperation Movement.
3. Briefly explain the role of leaders in the Non-Cooperation Movement in Andhra.

#### 13.26 Useful Books:

1. K. Durga Prasad: Andhrula Charitra (Vol. 1st & 2nd)
2. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh
3. P. Raghunadha Rao: History of Modern Andhra
4. B. Kesava Narayana: Political and Social Factors in Modern Andhra.
5. K.V. Narayana Rao: Emergence of Andhra Pradesh
6. K. Sundaram: Adhunika Andhradesa Charitra (State Archives)
7. G.V. Subba Rao: Sree Gopala Krishnayya
8. M. Venkatarangaiya: The Freedom Struggle in Andhra Pradesh.

## Lesson 14

# Alluri Sitaramaraju's Rampa Revolutionary Struggle

Subject Matter:

14.1 Objective

14.2 Introduction

14.3 Alluri Sitaramaraju's Childhood

14.4 Circumstances that contributed to the Rampa Revolution

14.5 Attack on Chintapalli, August 22, 1922

14.6 Attack on Damanapalli, September 24, 1922

14.7 Attacks on Addateegala, Rampachodavaram

14.8 Attack on Ramavaram

14.9 Pedda Gaddapalem Conflict

14.10 Raju's attack on Annavaram Police Station

14.11 Gam Mallu Dora's Arrest

14.12 Demise of Revolutionary Hero Ramaraju

14.13 Summary

14.14 Sample Questions

14.15 Useful Books

### 14.1 Objective:

Alluri Sitaramaraju's revolution is a major chapter in the history of the Andhra freedom movement. It is noteworthy that this movement, known as the Rampa movement, did not take place under the leadership of the Congress. Moreover, this movement continued for almost two years and five months, from January 1922 to May 1924. This movement, limited to the agency areas of East Godavari and Visakhapatnam districts, caused more difficulties for the government than the Non-Cooperation Movement. The main objective of this lesson is to thoroughly examine the Rampa movement he led.

## **14.2 Introduction:**

The revolution led by Sri Alluri Sitaramaraju in the Andhra freedom struggle is a glorious event. The revolution he led is called the Rampa Revolution. In the words of Sri Yerramilli Narasimha Rao, who wrote the history of Sri Alluri Sitaramaraju, "This is a saga of struggle that awakened the sleeping Andhra nation, stood in the battlefield of freedom, and energized not only Andhra Desa but also the land of India." If the 1857 revolt was the first Indian freedom struggle, the Rampa Revolution was the second freedom struggle.

The Rampa Revolution was not a movement organized by the Indian National Congress. In fact, there was no connection between the Congress under Gandhiji's leadership and the Rampa Revolution under Sitaramaraju's leadership. While Gandhiji desired to achieve freedom through peaceful means, Sitaramaraju intended to achieve Swaraj through violent means (revolutionary struggle). Sitaramaraju's revolution was limited to the agency areas of East Godavari and Visakhapatnam districts in Andhra Desa. This revolution lasted for two years and five months, from January 1922 to May 1924. Although this struggle was short-lived, it was a great revolution that terrified the English more than Gandhiji's Non-Cooperation Movement and created panic among them. Those who stood by Sitaramaraju in this struggle were - the innocent, illiterate people of the forest region, Gam Mallu Dora, Gam Gantam Dora (brothers), Vegiraju Satyanarayanaraju, known as Aggiraju, Mettadam Veeraiah Dora, and others.

There was no connection between the Congress under Gandhiji's leadership and the Rampa Revolution under Sitaramaraju's leadership. While Gandhiji desired to achieve freedom through peaceful means, Sitaramaraju intended to achieve Swaraj through violent means (revolutionary struggle). Sitaramaraju's revolution was limited to the agency areas of East Godavari and Visakhapatnam districts in Andhra Desa. This revolution lasted for two years and five months, from January 1922 to May 1924. Although this struggle was short-lived, it was a great revolution that terrified the English more than Gandhiji's Non-Cooperation Movement and created panic among them. Those who stood by Sitaramaraju in this struggle were - the innocent, illiterate people of the forest region, Gam Mallu Dora, Gam Gantam Dora (brothers), Vegiraju Satyanarayanaraju, known as Aggiraju, Mettadam Veeraiah Dora, and others.

## **14.3. Alluri Sitaramaraju's Childhood:**

Alluri Sitaramaraju was born in 1897 in Mogallu, West Godavari district, into a Kshatriya family. He was not very good at studies. But he learned horse riding, herbal medicine, and astrology, and became a tribal leader by wandering in the forests as an ascetic and gaining the respect of the hill people. Although he did not believe in peaceful struggle, the patriotic sentiment aroused by the Non-Cooperation Movement served as a motivating force for him. According to a report sent by a British officer named Howell to the British government, Sitaramaraju went to Chittagong in July 1921 and participated in a meeting of revolutionaries there. After returning from there, he toured the forest and tribal areas, visited villages like

Peddavalasa, Muradaram, etc., and preached to the people there to give up drinking. He did not believe in non-violent methods. His aim was to drive out the English by force. By January 20, 1922, rumors spread in the surrounding areas of Krishnadevi Peta that Sitaramaraju was about to start a rebellion. Therefore, the government placed police surveillance on Sitaramaraju, gave him 30 acres of land near Paidiputta with a patta, and advised him to settle there. Then he met Fazlullah, the Divisional Magistrate of that area, and requested him to remove the surveillance on him and allow him to go to Nepal. He agreed to this. But Sitaramaraju did not go to Nepal, instead, he toured the agency areas and prepared the ground for the rebellion.

#### **14.4 Circumstances that contributed to the Rampa Revolution:**

The tribal region in East Godavari district is a naturally protected area with dense forests and hill valleys. The local officials greatly oppressed the people there. They had no opportunity to enjoy the forest wealth. Their difficulties increased day by day due to 'podu' (shifting) cultivation. Moreover, the tribals there were subjected to many hardships and were dissatisfied due to the illegal actions of the local Tahsildar Bastion, the 'Muttadari system', and the government's 'reserved forest policy'. Sitaramaraju hoped that these dissatisfied tribals could be easily attracted to the movement. Although this is partly true, it is a fact that under the leadership of Alluri Sitaramaraju, it took the form of a freedom struggle.

The conditions in the agency at that time greatly contributed to the rebellion. The forest protection policy adopted by the government caused difficulties for the 'podu' cultivation of the forest people. They could not obtain honey, wax, and vegetables available in the forests. They could not graze their cattle freely. Hill people were forced to build roads. In this way, deep-seated discontent swelled among the hill people, leading to unrest. The 1882 'Forest Act' caused great distress to the hill tribes who were born in the lap of nature and grew up freely. All their activities became punishable. Criminals were imprisoned and fined. According to this Forest Act, 1200 square miles of hill areas came under government control. Without toddy and liquor, the rituals, feasts, and entertainments of the hill tribes would not be complete. The government imposed restrictions on the manufacture and sale of liquor.

In addition to this, Bastion, who was then working as Deputy Tahsildar in that area, and Santanapille, who was an Overseer, were accustomed to bribery and always oppressed the people. Furthermore, another local reason also contributed. The government dismissed Gam Mallu Dora, a Koya prominent person who was the Munasab of Battapankalu village, and seized the lands and cattle belonging to his younger brother, Gam Gantam Dora. Therefore, these two aggrieved brothers became Sitaramaraju's two arms, helping him to resist the British and carry on the struggle in the forest region. Besides these, Endu Pandalu, another person, also helped Sitaramaraju in this movement. As the British government prevented him from obtaining the Peddavalasa and Muradaram positions which were his right, he harbored anger against that government. In addition to these reasons, the unrest among the tribals, especially the Koyas, due to the government filing criminal cases against Mettadam Veeraiah Dora, who was previously a

Muttadar in the tribal area, also supported Raju's rebellion. All of them, along with their companions, under Raju's leadership, followed a system to attack police stations, seize ammunition and weapons from those stations, and intended to paralyze the local government. In this endeavor, the Gam brothers greatly helped Raju. Rutherford, who was appointed as Special Commissioner, also praised Raju's courage and daring.

#### **14.5 Attack on Chintapalli, August 22, 1922:**

Sitaramaraju began attacking police stations to procure the weapons he needed. While Raju was in Peddavalasa of Gudem taluka, the Gam brothers met him and explained the atrocities committed by Bastion, the Tahsildar of their taluka. They said that discontent was widespread among the people, that everyone was fed up with the forest reservation policy, and that if Sitaramaraju started any rebellion, all the villagers would unite. By August 21, he had gathered people. On August 22, 1922, Raju, with 300 followers, attacked the Chintapalli police station and seized 11 guns, 1300 rounds of ammunition, 5 daggers, and 14 bayonets. The next day, he sent word to the Krishnadevi Peta police, telling them to be ready to fight or surrender. As the police left the station, he seized some weapons there. On August 24, he attacked the Rajavommangi station and, after some resistance, seized eight guns and 325 rounds of ammunition.

Veeraiah Dora was a prisoner in Rajavommangi jail. Raju rescued Veeraiah Dora, who played a prominent role in the 1916 Lagarayi rebellion, from the police and made him his right-hand man. Gam Gantam Dora was already helping Raju. From Rajavommangi, the rebels reached Gudem on August 28, and from there, went to Gangaraju Madugulu. With this, the information about these attacks became known, and the higher authorities deployed special police forces in Narsipatnam, Krishnadevi Peta, Addateegala, and Chintapalli stations. However, they could not find Raju's whereabouts. The direct confrontation between the revolutionaries and the police took place on September 3 at 'Vanajeri Ghat'. The Ghat Divisional Officer, Triender, led the police forces. He was severely wounded in the fight, and his forces were defeated. While Raju was touring the villages and spreading his movement, the police made a failed attempt to attack him at Dorukonda during a Kali Puja.

#### **14.6 Attack on Damanapalli, September 24, 1922:**

Sitaramaraju, along with his followers, reached Damanapalli in Gudem taluka on September 23. Knowing that Raju was in Damanapalli on August 24, a police force of 50 men went there under the leadership of Scott Coward and Hiter. Raju, who had already learned this information through his spies, planned a lightning attack from the bushes at Damanapalli Ghat. On that occasion, four policemen died due to Raju's attack. Six rifles, many bayonets, and cartridges were found. Immediately, Raju's force attacked the reserve police who were walking below the ghat, killed one policeman, and drove them away. The police force leaders Scott Coward and Hiter died. One head constable was injured. The rest, terrified, fled, leaving their weapons and ammunition behind. Scott Coward and Hiter were cremated at Narsipatnam. Subsequently, until

October 15, the police did not resist the revolutionaries. Praising the courage and daring of the rebels, the local people sang victory songs about them. Thurumamidi and Lakkavarapupeta police stations were also looted by the revolutionaries during this period. There, a Sub-Inspector fell at Raju's feet and begged for mercy, and Raju rebuked him and let him go.

#### **14.7 Attacks on Addateegala, Rampachodavaram:**

From October 8 to 10, Raju celebrated the Dasara festivals under his leadership with great pomp. Meanwhile, the government prepared a special Malabar police force and sent it to that area on October 12. Even after that force reached there, Raju, fearlessly, informed the taluka officers there about his planned attack on the Addateegala police station, including the date, and accordingly attacked that station on October 16. Even though the government immediately sent a special police force there under the leadership of Sherlock, it was of no use. From Addateegala, Raju, with his followers, proceeded to Rampachodavaram, summoned the Tahsildar there, and explained that the rebellion would continue for another two years and that bloodshed was inevitable.

Looting two areas in one week was very damaging to the government's prestige.

Godavari District Collector Broke down. Even with Malabar special police and Wireles Set, Sitaramaraju could not be subdued. Although the government transferred the ammunition and weapons from Chodavaram station to Rajahmundry, Sitaramaraju did not gain anything from it. However, the people of Chodavaram welcomed Raju with great enthusiasm and honored him. In addition, the village munisabs and ordinary villagers in that area, due to their respect for him, and as if they were his unpaid servants, always provided information about the police force, their movements, and their whereabouts to Raju. The government, noticing this, tried hard to win over the village munisabs to their side by threatening them, but it was of no use.

#### **14.8 Attack on Ramavaram:**

In September, the attack on Ramavaram took place for two days, during which two British officers were killed. The revolutionaries left Chodavaram and reached Ramavaram and camped there. Knowing this, the British officers Sandars, with a special military force, came there on October 24 at 9 AM. The revolutionaries, hiding behind the rocks, fired at the government forces. The soldiers returned fire. As the region was hilly, the revolutionaries did not suffer much loss by hiding behind the rocks. One policeman was injured. The situation was not favorable, and Sandars, with his soldiers, retreated. Sandars was greatly disappointed with the Ramavaram incident. Sandars wrote thus, "Seeing the attack that took place near Ramavaram, the ammunition supply is good for Raju. He is planning to launch attacks for some more days like this."

Later, by November 3, Raju and the revolutionaries reached Makavaram. Inspector "Nityanand Pattnayak" was caught by them. Through him, they learned about the strength of the army and

warned him and let him go. Later, on November 17, Rampa, Chevaripalem, Looting, and on November 30, Anantapuram, Velagapalem were looted.

#### **14.9 Pedda Gaddapalem Conflict, Raju's First Defeat:**

On December 6, 1922, the Malabar force, under the leadership of Inspector John, attacked Raju's forces near Pedda Gaddapalem. In the conflict that took place here between the two sides, the revolutionaries were defeated for the first time. As Raju escaped, the English gained the weapons of the revolutionaries. On that day, another police force attacked Lingapuram and caused huge losses. With this incident, Raju's prestige was damaged. Thirteen revolutionaries died. The government announced rewards for those who informed about Raju's whereabouts. Rs. 1500 for capturing Ramaraju, Rs. 1000 for capturing Gam brothers, and Rs. 500 for capturing Veeraiah Dora were announced as rewards. Although Ramaraju and his forces were wandering in Peddavalasa, Gudem, Garkonda, Gutturu, Margham, Bhimavaram, etc., regions, and some incidents were happening here and there, their whereabouts were not known to the government. With this, the revolution seemed to decline, and thinking that Raju and his followers had left, the government sent the Malabar police force back.

#### **14.10 Raju's attack on Annavaram Police Station:**

The Malabar police immediately continued Raju's activities. On April 18, 1923, Raju attacked the Annavaram police station. No weapons were found there. But there, the Postmaster, Deputy Tahsildar, and Sub-Inspector took Raju to their houses, and their wives and women there washed his feet and put that water on their heads. Subsequently, he visited Satyanarayana Swami in Annavaram. From there, he went to Shankhavaram, and the people there welcomed him again. As soon as this news was heard, the government imposed a fine of Rs. 4000 on these two villages.

#### **14.11 Gam Mallu Dora's Arrest:**

In May, June, and July, Raju and his followers continued to attack for weapons and food items. Gam Gantam Dora captured a Sub-Inspector and a Deputy Tahsildar. Mallanaguru police station was attacked. But no weapons were found. There, Raju released the Tahsildar and explained his political objective, saying, "We will fight until Swaraj is achieved." On April 2, revolutionaries arrested Gam Munasab and his son and released them after warning them. On September 2, the police who confronted Raju near Ramavaram had to retreat. Meanwhile, on September 18, Gam Mallu Dora was caught while hiding in a cave in his house in Nadipalem. With this, Raju lost his right-hand man. However, despite such a big loss, Raju did not waver and continued his attacks. On September 20, 22, he attacked the police in Gangaraju and Madugulu, and inflicted losses.



#### **14.12 Demise of Revolutionary Hero Ramaraju:**

On September 22, as Raju and his followers were going towards the east, the police followed them, and they had to retreat. On September 30, Raju's forces escaped from police firing. But on October 22, the government, knowing that Raju was in Guddapalli, sent a police force there. But the village munisab, acting as if he was helping the police, misled the police force and helped Raju escape.

As time passed, Raju began to suffer from a lack of weapons. The government, which had seized his weapons, transferred the weapons in the station to other areas, which intensified Raju's attacks. Therefore, Raju decided to attack the military forces in Gudem and seize weapons. In this attempt, all the people in Gudem supported Raju. But the military force only fired intensely. As a result, many rebels were injured. On November 22, Raju's force attacked the village of Uratla in the vicinity. From then on, Raju and his followers played hide and seek with the government. In December, rumors spread that Raju would come to the Kakinada Congress Mahasabha and attack the Rajahmundry jail and release political prisoners with the help of P. Suryanarayana. The government took precautions. Rumors also spread that Raju was in the Punjab region as a volunteer in the Congress Mahasabha and that the police could not catch him. In such circumstances,

Even though the military forces stationed in the agency areas were capable of confronting Raju, the Madras government came to a decision. To suppress the two companies belonging to the Rifles, the government sent them by January 27, 1924. In early February, Raju's force, in two groups, continued their activities, meeting frequently. But even this force was not very useful. However, on April 17, the government appointed an officer named Rutherford as Special Commissioner. During this period, Raju was touring the Padava taluka area in Vizianagaram district with his followers. By May 1, 200 Rifles forces arrived. Rutherford, with all his might, tried to suppress Raju, who was hiding and moving, and to find his whereabouts. In finding Raju's whereabouts, the village residents there were a great obstacle. Rutherford realized that due to the sympathy of those villagers for Raju, they were not giving information about his whereabouts. To remove this, he immediately issued orders to transfer 55 prominent people from that area to other places as internees, and to arrest 182 people who were sympathetic to the rebels. Due to such actions taken by Rutherford, unrest increased among the people.

On May 7, 1924, Ramaraju, who returned from Parlakimidi, saw the plight of the people and the decline of the revolution, stopped the armed struggle, and surrendered to the government. On May 7, 1924, near Maddaru, without any resistance, he handed over his gun to a police officer. There, Major Goodall, the Sub-Inspector, brutally shot Ramaraju without any trial. But the police officials narrated a story that Raju escaped and was shot while trying to escape. Moreover, there are many rumors about Ramaraju's death. On May 8, 1924, "Sitaramaraju" was cremated near Krishnadevi Peta.

### **14.13 Summary:**

Raju was like other heroes. This Rampa revolution became a wake-up call for the government. The government realized that such rebellions should not recur and that they should be permanently suppressed. This Rampa rebellion failed to gain the respect and support of the Andhra public and to make their sentiments universal. At that time, the Indian National Congress was conducting the freedom struggle non-violently. Although Sitaramaraju's armed rebellion was not approved by the Congress, Raju's courage and daring deeds became a source of pride for every Andhra. People are still singing Raju's heroic saga. However, contemporary Congress leaders only praised Raju, but did not welcome the movement led by Raju or the actions he took. In the Andhra Congress Committee meeting held in October 1924, or in the Andhra Mahasabha meeting, no resolution was passed praising Raju's patriotism and sacrifice. Sanjivi said that the resolution was not approved because Raju's death was doubtful.

In the Madras Legislative Assembly, Ramalingareddy and many other members strongly stated that the rebellion should be suppressed. In this way, Sitaramaraju's revolutionary role was not understood by contemporary people.

Dr. Sitaramayya, in his book "History of the Indian National Congress," stated about the Gudem and Agency rebellion.

It is a noteworthy point here that in the rebellion led by Raju, there were no atrocities like destruction of government property, killing of people, and so on, as happened in the Moplah rebellion. The respect shown by the rebels to the police officers who were near them is very commendable. It is known that Raju, while leading his followers with great discipline, aimed to drive out the British from India. It is said that he wanted to achieve his goal by any means, even by shedding blood, and that he chose the path of local rebellion at a time when the country was not ready and when local revolutionaries were not able to cooperate, and that this hero gained fame by confronting the British government through armed struggle.

### **14.14 Sample Questions:**

1. Explain the reasons that led to the Rampa movement and its importance.
2. Describe Alluri Sitaramaraju's Rampa revolutionary struggle.
3. What was the role of Alluri Sitaramaraju in the national movement?

### **14.15 Useful Books:**

1. Prof. M. Venkatarangaiya (Editor) - The Freedom Movement in Andhra Pradesh (Andhra) Vol.III. (1921-31)
2. Prof. Sarojini Regani - Andhralo Swatantryodyama Charitra (Telugu Academy Publication, Hyd. 1998).

3. Prof. P. Raghunadha Rao - Adhunikā Andhra Pradesh Charitra (Sterling Publishers Pvt. Ltd, New Delhi 1997)
  4. Dr. Mangamma - Viplavavirudu Alluri Sitaramaraju (Hyd -1985).
  5. Prof. Mamidipudi Venkatarangayya - Andhralo Swatantrya Samaramu (Hyd. 1972).
- Prof. G. Rajamohan Rao.

## Lesson 15

# Salt Satyagraha Movement

Subject Matter:

15.1 Objective

15.2 Dandi, Salt Satyagraha

15.3 Salt Satyagraha in Andhra - Special Features

15.4 Salt Satyagraha in Krishna District

15.5 Salt Satyagraha in Guntur District

15.6 Salt Satyagraha in East Godavari District

15.7 West Godavari District

15.8 Visakhapatnam District

15.9 Nellore District

15.10 Rayalaseema Districts

15.11 Salt Satyagraha in Madras City

15.12 Prohibition of Alcohol in Andhra, Boycott of Foreign Goods Movements

15.13 Resignation of Village Officials

15.14 Government's Repressive Measures

15.15 Peddapuram Incident

15.16 Gandhi-Irwin Pact and Subsequent Incidents

15.16.1 Vadlapalli Incident

15.16.2 Other Incidents

15.17 Salt Satyagraha Results

15.18 Civil Disobedience Second Phase (1932-1934)

15.19 Government's Method to Suppress Civil Disobedience Movement

- 15.20 Police Locking Congress Offices
- 15.21 Leaders' Arrests
- 15.22 Confiscation of Satyagrahis' Houses
- 15.23 Banned Books
- 15.24 Meetings held by defying Section 144
- 15.25 Police Atrocities
- 15.26 Role of Women
- 15.27 Indian Delegation Tour
- 15.28 Communal Awards
- 15.29 Summary
- 15.30 Sample Questions
- 15.31 Useful Books

### **15.1 Objective:**

On February 14, 15, 16, 1930, the Congress Working Committee met in Sabarmati Ashram and resolved to conduct the movement, appointing Gandhiji as the Sarvasenadhipati (Commander-in-Chief) and resolving on Civil Disobedience. The Salt Satyagraha, which began in 1930, is a prominent chapter in India's freedom struggle. This movement, under the leadership of Mahatma Gandhi, spread throughout the country and became an anti-British government movement. With the 1931 Gandhi-Irwin Pact, the Salt Satyagraha ended. Subsequently, in the Civil Disobedience Movement that took place in 1932-34, lakhs of people, including women and children, also participated. The objective of this lesson is to examine how this Civil Disobedience Movement took place in Andhra.

### **15.2 Dandi, Salt Satyagraha:**

The boycott of the Simon Commission by Indians, the British government's rejection of the Motilal Nehru report, Lord Irwin's arrogance towards the Indian National Congress, and the emergence of new results in the national movement contributed to this. In December 1929, the National Congress met in Lahore under the presidency of Sri Jawaharlal Nehru and resolved that "Purna Swaraj" (Complete Self-Rule) was the objective of the Congress, and to achieve it, the Civil Disobedience Movement and, if necessary, the tax refusal movement should be conducted. Accordingly, the All India Congress Committee met in Sabarmati, Ahmedabad, and gave full authority to Gandhiji to conduct the Civil Disobedience Movement. Gandhiji decided to start the

Civil Disobedience Movement by violating the salt law. On April 6, 1930, Gandhiji started the Civil Disobedience Movement by setting out from Sabarmati Ashram to Dandi village on the west coast and making salt. In this Dandi Satyagraha, from Andhra, Sarojini Naidu, Durgabai Deshmukh, and E. Ramasubramanyam, along with 76 others, participated. With the Dandi Satyagraha, the Salt Satyagraha, and along with it, the Civil Disobedience Movement, also began.

### **15.3 Salt Satyagraha in Andhra - Special Features:**

The Civil Disobedience Movement began in Andhra Desa by violating the salt law. This movement took place throughout April and May 1930. To conduct the Salt Satyagraha in Andhra, the Andhra Congress gave full powers to Sri Konda Venkatappayya. In each district in Andhra, instead of appointing one leader for the conduct of this movement, one camp was set up. This camp worked for volunteers, for providing training, for collecting information, and for recruiting new people. In Krishna district, Machilipatnam, Vijayawada, in Guntur district, Guntur, in Nellore district, Pallipadu, in West Godavari district, Eluru, in East Godavari district, Sitanagaram, in Rayalaseema districts, Bellary, in Visakhapatnam district, Vizianagaram, Madugula, and in Madras city, Sri Prakasham's house, etc., camps were set up.

### **15.4. Salt Satyagraha in Krishna District:**

In Andhra, the Salt Satyagraha began in Krishna district. On April 6, Ayyadevara Kaleswara Rao, Mutnuri Krishna Rao, Pattabhi Sitaramayya went to Machilipatnam beach, made salt, and participated in the public meeting held on that day. In this way, on April 9, under Pattabhi's leadership, at Machilipatnam, and on April 10, under Prakasham, Konda Venkatappayya, Kasinadhuni Nageswara Rao's leadership, at Chinnapuram (8 miles from Bandar), and again on April 24, under Ayyadevara Kaleswara Rao and Dr. V. Hanumantha Rao's leadership, at Machilipatnam, they violated the salt law and made salt. On April 13, 14, under K.V. Krishna Rao's leadership, in West Krishna district, East Krishna district volunteers, Koneru, Chittedi, and others collected salt on April 26 in Vijayawada and distributed it to the public by holding a public meeting.

### **15.5 Salt Satyagraha in Guntur District:**

On April 9, 1930, Sri Konda Venkatappayya, N.V.L. Narasimha Rao, Sharanu Ramaswamy Choudhary, and hundreds of volunteers went to Ganapavaram and Vadarevu and made salt. Among women, Smt. Unnava Lakshmibayamma and Smt. Rukminilakshmipati were prominent in spreading the Salt Satyagraha. On April 10, 20 women violated the salt law. Kasi Viswanadham and A. Kameswara Rao went to Vadarevu and made salt, and distributed it in a public meeting held in Tenali. On April 26, 1930, 40 volunteers attacked the salt depots in Kanuparti and asked the people to follow their path. In this Salt Satyagraha context, Sri Tripuraneni Ramaswamy Choudhary, with the song "Veera Gandhamu Techinaramu, Veerulevaro

Telupudi" (We brought the heroic sandal, tell us who are the heroes), invited the Salt Satyagrahis in Tenali.

#### **15.6 Salt Satyagraha in East Godavari District:**

On April 6, volunteers in Cholangi, East Godavari district, boiled seawater and made salt. The residents of Sitanagaram Ashram played a prominent role in the conduct of the movement. In the first Satyagraha batch, Duvari Subbamma, Tenneti Satyanarayana, Suryaprakasha Rao, Bulusu Sambamurthy were present.

#### **15.7 West Godavari District:**

In this district, under Govinda Charyulu's leadership, at Mattapalem, on April 11, Dandunarayana Raju's leadership, at Dirusu, and at Mari, salt was made.

#### **15.8 Visakhapatnam District:**

In Visakhapatnam, under Tenneti Viswanadham's leadership, they tried to make salt. But the government arrested them. On April 18, 30, some volunteers made salt at Bheemili.

#### **15.9 Nellore District:**

Sri Bezawada Gopalareddy, V. Balaramireddy, N. Fakir, D. Subbarami Reddy, etc., on April 11, at Meepadu in Nellore district, violated the law and made salt, and auctioned it in a public meeting held there. Again, on April 20, Venkataramayya, Ghasa Subbarao made salt at Meepadu.

#### **15.10 Rayalaseema Districts:**

As the Rayalaseema districts were far from the coast, the Salt Satyagraha did not take place significantly in this region.

#### **15.11 Salt Satyagraha in Madras City:**

In Madras city, under Tanguturi Prakasam and Kasinadhuni Nageswara Rao's leadership, volunteers set out from Swarajya Bhavanam to the beach on April 13 and made salt. Subsequently, on April 27, Prakasham, Smt. Durgabai Deshmukh, and women volunteers made salt on Madras Beach near High Court.

#### **15.12 Prohibition of Alcohol in Andhra, Boycott of Foreign Goods Movements:**

The places where Salt Satyagraha was not suitable were the movements of cutting toddy trees, burning liquor trees, and boycotting foreign goods. In Guntur, the Saradhi Gollapudi Sitaramashastri was the leader for this movement. This movement also spread to Nellore and Krishna districts in a short period. Youth organizations, women Satyagrahis, and foreign goods shops were picketed. Among them, Digumarti Buchikrishnamma, Palakodeti Shyamalamba, etc.,

were prominent. In the initial phase of the Civil Disobedience Movement, the traders in Guntur and Krishna districts agreed to come forward and not sell foreign goods for six months.

### **15.13 Resignation of Village Officials:**

In this movement, some village officials resigned from their posts. The first among them was Pondi Rao, a Karan from Eluru, and subsequently, Karanams from Challapalli, Koniki, Veerabhadrapuram, Yalamanchilipadu. In addition, some other village Karanams also resigned.

### **15.14 Government's Repressive Measures:**

Even though the movement was going on in April, the government did not make arrests. In May, in Balacheruvu of Visakhapatnam district, and in Kanuparti of Guntur district, when Satyagrahis attacked the salt depots, the police arrested some Satyagrahis and resorted to lathi charges. On June 9, many women, including Unnava Lakshmibayamma, were arrested. With this, from June 10, the Andhra Congress stopped the attack on salt depots. On May 19, in Gudivada, prohibitory orders were violated, and police fired on the people who participated in the public meeting. On May 31, in Angaluru village of Krishna district, a hundred policemen attacked and arrested the Satyagrahis who were suspected. On June 24, in Eluru, police fired on the people who participated in a peaceful meeting.

The government imprisoned the village officials who provided shelter to the Satyagrahis. In addition, by June 15, the government decided to ban meetings, rallies, and volunteer organizations. In addition, the Andhra Pradesh Congress Committee and District Congress Committees were declared illegal.

In Tiruvuru of Krishna district, a police officer beat a nationalist who was wearing Khaddar clothes. In addition, the police entered the houses of Satyagrahis, tore Gandhiji's photos, and burnt Khaddar flags. They broke gramophones. They beat Satyagrahis and, instead of imprisoning them, took them somewhere and left them.

To suppress the Satyagraha movement, Guntur, Chirala, Peddapuram, Tenali, Nellore, Kakinada, Rajahmundry Municipal Councils, East Godavari, Anantapur districts, courts of Ramachandrapuram taluka, Board of Revenue, etc., clearly expressed their sympathy. In some places, they hoisted the national flag on government buildings. They asked the employees to wear Khaddar. They asked to sing the national anthem every day in schools. The Madras government put all these under repression. However, local institutions, due to their support for the government, did not have any problem. In Bhimavaram taluka of West Godavari district, the government seized the newspaper 'Veerabharati' and ran it for some months. The Collector of Guntur district banned wearing Gandhiji caps, and the High Court overturned it. Many volunteers were injured, but they were also sent to Borstal institutions as child criminals.



To counter the Satyagraha movement, the government published and distributed many pamphlets. The government, by holding meetings of government-obedient village munisabs and Karanams in rural areas, tried to spread propaganda against the Civil Disobedience Movement and hoped that such people would receive government support. To counter the movement with government encouragement, some organizations also emerged. Among them, 'Yatharthavadi' was one. In addition, the government encouraged the establishment of Raja Bhakti Sanghams.

Even after imprisoning the Satyagrahis, and even when they got a chance, the lathi charge on them continued intensely. Not only in Gudivada and Ongole, but also in Eluru on June 24, 1930, police firing took place. In Machilipatnam, when Tatvavadhi Swami hoisted the national flag, the police tried to remove it, and a severe conflict occurred between the police and the people. In Machilipatnam, the police brutally beat Tota Narasayya. Seeing this, T. Jagannadha Rao, the then Municipal Chairman, decided not only in that case, but also in the municipal office, to hoist the national flag.

The government also brought pressure on the farmers who showed sympathy for the Satyagraha movement. This pressure, which came financially, caused some farmers to waver. By August, the movement had somewhat receded, and the Satyagrahis who were released from jail, the boycott of foreign goods, and the picketing of liquor shops, and cutting toddy trees were limited to programs.

#### **15.15 Peddapuram Incident:**

Another police atrocity took place in Peddapuram on December 30, 1930. In Peddapuram, in the context of the Dhanurmasam celebrations, a procession of Lord Rama, along with musical instruments, was organized. Many prominent bankers, traders, landowners, and doctors were invited to this celebration. In the evening, while everyone was saving money, suddenly the reserve police force attacked them and resorted to lathi charge, and the Circle Inspector ordered them to disperse. The police, without any discretion, beat them. This lathi charge caused a fracture to Kodati Rangacharyulu. Nalam Krishna Rao was seriously injured. Police atrocities were exposed by Madras Council Swami Venkatachalam Chetty.

#### **15.16 Gandhi-Irwin Pact and Subsequent Incidents:**

Even after the Gandhi-Irwin Pact on March 5, 1931, the government continued to harass the volunteers who were picketing liquor shops and foreign goods shops. In addition, attempts were made to prevent people from hoisting Mahatma Gandhi's photos.

On March 6, in the context of the Gandhi-Irwin Pact, a conflict occurred between the police and Congress workers at a meeting in Guntur. Konda Venkatappayya, who was injured there, was arrested. The next day, two protest meetings were held. The police declared them illegal meetings. Some Congress leaders were also arrested. On March 7, the Madras government intervened and released them. On May 6, 1931, a lathi charge took place in Nellore. After one

week, in the Peddapuram Mission School, while Duvari Subbamma was speaking about women's education, a lathi charge took place on the students.

#### **15.16.1 Vadlapalli Incident:**

Chinavadlapalli is a village in Rajolu taluka of East Godavari district. Here, the tradition of celebrating Sri Venkateswara Swami's Kalyanotsavam (marriage ceremony) is prevalent. On March 30, a procession was going on, and the police came and removed Gandhiji, Nehru, and Sarojini Naidu's photos, and resorted to lathi charge, and fired on those who resisted. Then, some people who lost their temper threw stones and mud at the police. Then the police opened fire, and two people died. Many were injured. Such an incident also took place in Srikakulam of Krishna district. Many places where picketing was allowed were not approved by the authorities.

#### **15.16.2 Other Incidents:**

In Bezawada, Eluru, traders stopped selling foreign goods and started trading in Khaddar clothes. The Collector of Krishna district threatened the traders, saying that if they cooperated with the Congress, they would be punished. In addition, in Eluru, orders were issued not to picket more than two people in front of each shop. In Chirala, some volunteers, due to their cruel behavior, and for picketing, the Collector said that they would be banned. In this way, the government tried hard to suppress the picketing movement. In addition, methods like not releasing political prisoners, not taking back resigned village officials into service, also tried to suppress the movement. In Guduru, Surepalle, Gogula Palle, they refused permission to make salt.

At this time, Kondapalli Lingaraju, in his editorial, in the Telugu national newspaper 'Congress', on February 21, 1931, and May 10, 1931, wrote articles like "Veerabali" (Heroic Sacrifice), "Prathama Swatantra Samara Varshanti" (First Freedom Struggle Anniversary). For this, under Section 124-A, the government filed a case against him and sentenced him to imprisonment. Lingaraju, in his statement to the court, said that being tried under this section was a matter of pride for him, and that going to jail was a service to his country and God.

In Krishna and Godavari districts, Gandhiji advised that instead of the Congress, some farmer organization should start the tax refusal movement against the new land revenue system. In Chittoor district, the government severely suppressed Congress workers. It was made clear that Congress should not be disobedient to the government. In this way, step by step,

It was clearly stated. In some places, they hoisted the national flag on government buildings. They asked the employees to wear Khaddar. They asked to sing the national anthem every day in schools. The Madras government put all these under repression. However, local institutions, due to their support for the government, did not have any problem. In Bhimavaram taluka of West Godavari district, the government seized the newspaper 'Veerabharati' and ran it for some months. The Collector of Guntur district banned wearing Gandhiji caps, and the High Court

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### **15.17 Salt Satyagraha Results:**

The Salt Satyagraha, which started in Andhra, declined by August 1931. Gandhiji participated in the Second Round Table Conference in London. The British government, by introducing the Communal Award, created divisions among Indians.

### **15.18 Civil Disobedience Second Phase (1932-1934):**

The Second Round Table Conference failed, and Gandhiji returned to India on December 28, 1931. The British government, which had already prepared a plan to suppress the movement, arrested Gandhiji on January 4, 1932, and imprisoned him. The Congress Working Committee was also declared illegal. The government banned all Congress organizations, newspapers, and magazines. It confiscated Congress offices and properties. It arrested many leaders and imprisoned them. It imposed Section 144 and prohibited meetings and rallies. It used police force to suppress the movement. It imposed fines on people. It banned newspapers and magazines that supported the movement. It used various methods to suppress the movement.

### **15.19 Government's Method to Suppress Civil Disobedience Movement:**

The government adopted a three-pronged strategy to suppress the Civil Disobedience Movement. The first was to suppress the movement by force. The second was to divide the people. The third was to introduce reforms.

### **15.20 Police Locking Congress Offices:**

The government locked all Congress offices and confiscated their properties. In Andhra, many Congress offices were locked, and their properties were confiscated.

### **15.21 Leaders' Arrests:**

The government arrested many leaders and imprisoned them. In Andhra, many leaders were arrested and imprisoned.

### **15.22 Confiscation of Satyagrahis' Houses:**

The government confiscated the houses of Satyagrahis. In Andhra, many Satyagrahis' houses were confiscated.

### **15.23 Banned Books:**

The government banned many books that supported the movement. In Andhra, many books were banned.

#### **15.24 Meetings held by defying Section 144:**

People held meetings by defying Section 144. In Andhra, many meetings were held by defying Section 144.

#### **15.25 Police Atrocities:**

The police committed many atrocities on the people. In Andhra, many police atrocities took place.

#### **15.26 Role of Women:**

Women played a prominent role in the movement. In Andhra, women played a prominent role in the movement.

#### **15.27 Indian Delegation Tour:**

The Indian delegation toured various countries to explain the situation in India.

#### **15.28 Communal Awards:**

In August 1932, the British Prime Minister Ramsay MacDonald announced the Communal Award. According to this, separate electorates were provided for Muslims, Sikhs, Christians, Anglo-Indians, and Europeans. Separate electorates were also provided for Harijans. This created divisions among Indians. Gandhiji opposed this and undertook a fast unto death in Yerawada Jail. Finally, the Poona Pact was signed between Gandhiji and Dr. B.R. Ambedkar, and separate electorates for Harijans were abolished.

#### **15.29 Summary:**

The Civil Disobedience Movement was a significant phase in India's freedom struggle. It awakened a new consciousness among the people and prepared them for future struggles.

#### **15.30 Sample Questions:**

1. Explain the Salt Satyagraha Movement in Andhra.
2. Describe the Civil Disobedience Movement in Andhra.
3. Explain the role of women in the Civil Disobedience Movement.

#### **15.31 Useful Books:**

1. K. Durga Prasad: Andhrula Charitra (Vol. 1st & 2nd)
2. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh

3. P. Raghunadha Rao: History of Modern Andhra
4. B. Kesava Narayana: Political and Social Factors in Modern Andhra.
5. K.V. Narayana Rao: Emergence of Andhra Pradesh
6. K. Sundaram: Adhunika Andhradesa Charitra (State Archives)
7. G.V. Subba Rao: Sree Gopala Krishnayya
8. M. Venkatarangaiya: The Freedom Struggle in Andhra Pradesh.

Prof. G. Rajamohan Rao.

## **Lesson 16:**

# **Quit India Movement in Andhra**

16.1 Objective

16.2 Emergence of Leftist Parties in Andhra

16.3 Second World War

16.4 Individual Satyagraha

16.5 Failure of Cripps Mission

16.6 Quit India Resolution

16.7 Kurnool Circular (Andhra Circular)

16.8 Quit India Movement in Andhra

16.8.1 Attack on Tenali Railway Station

16.8.2 Destruction of Chirala Railway Station

16.8.3 Duggirala, Gurazala

16.8.4 Attack on Guntur Post Office and Travelers' Bungalow

16.8.5 Firing in Guntur

16.8.6 Attacks on Railway Stations and Police Stations

16.9 Bheemavaram Incidents

16.10 Burning of Pentapadu Post Office

16.11 Government Suppression Measures

16.12 Picketing at toddy and liquor shops

16.13 Advice to Government Employees

16.14 Gandhiji's Fast

16.15

16.16 Model Questions

16.17 Recommended Books



## **16.1 Objective:**

The Quit India Movement, also known as the August Rebellion, was the final phase of the long struggle of Indians against the British Empire. Unlike previous movements, this one was conducted differently. Gandhiji's call to the British to "Quit India" and his "Do or Die" slogan re-energized the people. Several factors contributed to the beginning of this movement.

## **16.2 Emergence of Leftist Parties in Andhra:**

In the 1930s, three types of leftist parties developed in Andhra: Communists, Congress Socialists, and M.N. Roy's followers. Puchalapalli Sundarayya can be called the father of the Communist Party in Andhra. Several leftists, including N.G. Ranga, severely criticized Gandhiji and the Congress for stopping the Civil Disobedience Movement. Ranga was of the opinion that the Congress was comprised of moneylenders and big businessmen who were pro-British, which is why they were satisfied with Dominion Status. At this time, many books about the Soviet Union and Marxism were published in Andhra. The poetry collection 'Mahaprasthanam' written by Sri Sri became popular. In 1934, Maxim Gorky's novel 'Mother' was published in Telugu by Krovvidi Lingaraju. The government banned the book 'Viplava Veerulu' written by Gadde Lingaiah. The 'Navya Sahityamala' publications from Anantapur, edited by Vidwan Viswam and Tarimela Nagi Reddy, propagated many socialist ideas. Noteworthy among these were the biographies of Lenin and Stalin, and 'Papam Naa Hrudayam' written by Viswam.

Under the influence of M.N. Roy, Tripuraneni Gopichand, Abburi Ramakrishna Rao, and M.V. Sastri became famous as writers and publicists in Andhra. While all the leftist parties were part of the Congress, the communists' goal was to take over the Congress. Annapragada Kameswara Rao led the youth movement within the Left. The Krishna District Youth Conference was held under his chairmanship on September 2, 1937. Kameswara Rao also ran political schools in Mantena Varipalem and Talluru in Guntur district in 1938-39.

Strikes organized by leftist parties are particularly notable, including those by the Chirala Indian Tobacco Development workers in February 1938, the Chittivalasa and Jute mill workers in Visakhapatnam in February 1939, and the Kakinada coir workers in April 1939. Farmers in Kasipatnam of West Godavari district and Munagala of Krishna district held Satyagrahas. In addition, anti-Zamindari struggles gained prominence in Andhra under Ranga's leadership. The farmer's march from Ichapuram to Madras on July 13, 1933, was famous. This 45-day march concluded with a memorandum being submitted to Chief Minister Rajagopalachari in Madras on August 27, 1938. On October 29, 1939, the Congress ministry resigned. At this point, differences of opinion arose between the Congress and the leftist parties. M.N. Roy and his followers said that England should be supported in the Second World War against fascism. On January 10, 1940, at the Zamindar Farmer's Conference held in Nuzvidu, Prakasam said that he would take power soon and abolish the zamindaris. However, the British thwarted the Congress's aspirations. By the time the Congress ministry resigned in Andhra, the leftist parties had grown strong.

Sundarayya of the Congress Socialist Party had many followers behind him. After Subhash Chandra Bose split from the Congress and formed the Forward Bloc, a branch was formed in Andhra with Madduri Annapurnaiah as the secretary. Under Ranga's leadership, the Kisan Sabha became very widespread. Subhash Chandra Bose, who toured Andhra as the Forward Bloc president in January 1940, called for the start of a Satyagraha. He also spoke at public meetings in Rajahmundry and Eluru. However, people like Pattabhi and others campaigned against Bose's views. As a Kisan leader, Ranga toured Andhra in December 1939 and called for the start of the Satyagraha movement. He also gave speeches in favor of Satyagraha in villages like Chennuru. At the Bapatla Farmers' Conference, Gogineni Venkata Subbaiah and others also criticized the Congress and campaigned to start the Satyagraha. On the other hand, the Andhra State Political Conference met in Eluru on January 9, 1940, and passed resolutions announcing that national reconstruction programs would be undertaken. When Independence Day was celebrated all over Andhra on January 26, 1940, resolutions were passed expressing faith in the Congress's reconstruction program. On March 26 and 27, 1940, they came to an agreement on the All India Kisan Mazdoor Raj in Palasa. However, at the Palasa meeting, it was insisted that a labor perspective should be adopted for the achievement of independence. After the Palasa farmers' meeting, Ranga was arrested for defying the government's restriction to stay in Nidubrolu. In protest of the arrests in Mandasa Estate, all the women gathered and blocked the police. In the firing that took place then, 5 people died. The Mandasa Firing Victims Protection Committee was formed, Goutulachanna formed some squads in the villages, and later submitted a report to the Congress Committee. The Congress Committee met on April 1 and condemned the firings. Pullela Shyama Sundararao, a district leader, died in police custody. Prakasam condemned these police actions.

### **16.3 Second World War:**

The Second World War began between the Allied powers and Germany in September 1939. Linlithgow, the then Viceroy, declared India an enemy state of Germany without consulting the national leaders. The Congress Working Committee met in Wardha in October 1939 and made it clear that India should be declared a completely independent country and that they had nothing to do with the Viceroy's declaration. Moreover, in protest of the British attitude, all the Congress ministries in the central and state governments were asked to resign before October 31, 1939. Thus, the Rajaji ministry in Madras resigned on October 29, 1939. The Congress, under the presidency of Maulana Abdul Kalam Azad, met in Ramnagar and passed a resolution that the Congress would not give any help to the government for the war "unless complete independence is immediately declared," and gave Gandhiji full authority to take any necessary action.

### **16.4 Individual Satyagraha:**

Gandhiji asked the Viceroy for permission to give speeches against the war. When Linlithgow refused, Gandhiji gave a call to start the individual civil disobedience movement on October 17, 1940. This Satyagraha began with the arrest of Acharya Vinoba Bhave at Pallavaru village near

Wardha. Many national leaders were arrested. This movement continued until March 1941. In Andhra, about 882 people were arrested, and fines of about 76,553 rupees were imposed. The important Andhra leaders who were arrested were Tanguturi Prakasam, V.V. Giri, Ayyadevara Kaleswara Rao, Patabhi, Kalluri Subba Rao, Tenneti Viswanadham, Bejawada Gopal Reddy, and others.

### **16.5 Failure of Cripps Mission:**

In these circumstances, the British government sent a delegation led by Sir Stafford Cripps on March 22, 1942, to negotiate with the Indian leaders. This delegation again said that after the war was over, India would be given Dominion status. It also stated that India would then have the right to freely withdraw from the British Empire, and Indians could formulate their own constitutional policy. At that time, it was announced that if any state or princely state did not wish to join the newly formed Indian federation, it could stay separate and come to an agreement with the British government about its status. It was clarified that all these changes would come into force after the war, and during the war, a ministry with Indian leaders under the supremacy of the Governor General would participate in the war effort. But the Congress rejected these proposals. Gandhiji criticized this proposal as being like "a post-dated cheque on a failing bank."

Rajagopalachari campaigned for Pakistan to be given as Jinnah had demanded. Bulusu Sambamurthy showed his willingness for this. But since no one in the Madras Legislative Assembly supported his argument, he resigned from the post of Speaker and his membership in the assembly. While Prakasam campaigned that the division of the country was not appropriate, the district Congress committees passed resolutions supporting Prakasam's argument.

### **16.6 Quit India Resolution:**

On April 6, 1942, Japanese warplanes dropped bombs on Visakhapatnam and Kakinada. The Andhra University was then shifted to Guntur. On May 1, 1942, the All India Congress Committee met in Allahabad and made it clear that it would be possible for India to deal with Britain or any other country only on the basis of independence. The Congress Working Committee, which met in Wardha on July 6, drafted a resolution on the advice of Gandhiji. It stated that the British rule on Indian soil should end and that an enslaved India could not protect itself or the rest of the world from Nazism, Fascism, militarism, and other different imperialists. After that, on August 8, 1942, the All India Congress Committee met in Bombay. In that meeting, Gandhiji said in his speech that they would achieve independence through struggle, and that this was the final struggle of his life. After his speech, the Congress approved the Quit India Resolution. The resolution desired that British power should immediately withdraw from Indian soil, Indian independence should be recognized, and a responsible independent government should be formed for India to rule itself. Moreover, this resolution gave the Working Committee the power to take the necessary steps to continue a popular struggle based on the principle of non-violence. Immediately after this resolution was approved, the government arrested not only

the prominent Congress leaders who attended the meeting but also the prominent Congressmen in the country and imprisoned them as detainees.

### **16.7 Kurnool Circular (Andhra Circular):**

Anticipating such actions, the Andhra State Congress issued a circular 10 days before the All India Congress Committee meeting. This circular was drafted by Kala Venkata Rao on July 29, 1942. Although copies of this circular were sent to all the Andhra State Congress offices, it was named "Kurnool Circular" because the copies were found only when the Kurnool district Congress office was searched. Among those who were taken as detainees after the Quit India Resolution were Dr. Bhogaraju Pattabhi Sitaramayya, Ayyadeva Kaleswara Rao, Tanguturi Prakasam, Tenneti Viswanadham, Bejawada Gopal Reddy, and others.

The Kurnool Circular stated that the civil disobedience movement should be started in the manner of a German blitzkrieg only after an order was given by Gandhiji. It was said that the principle of non-violence should be strictly followed in that movement, and any defiance of a law created by the government should be in accordance with the rule of non-violence. It contained many things like cutting telephone wires, stopping trains by pulling the chain, workers going on strike, traveling without a ticket, and lawyers boycotting courts all over Andhra. It was suggested in this circular that the movement should be conducted in stages. They said that people should be involved in this movement without discriminating between Congress and non-Congress people, by violating prohibitory orders and making salt. In this way, the Andhra region was ready for the Quit India Movement. Along with the instructions to continue the struggle till the end, the slogan of this struggle was given as 'Victory or Heroic Heaven'. The Congress relaxed the rule that participants in this struggle should only wear khadi, which gave ordinary people an opportunity to freely participate in this movement.

### **16.8 Quit India Movement in Andhra:**

In protest of the arrest of all Congress leaders in Bombay on August 9, 1942, meetings were held in Andhra condemning the government's action. Processions and demonstrations were held, and shops were closed. Even though the police gave orders to open the shops and sell the goods inside, the merchants did not care. Picketing was done against the sale of foreign clothes and toddy. All the prominent leaders in Andhra were arrested. Gradually, the activists were also taken into custody. The movement continued in Andhra according to the circular given by the Congress leaders. In this movement, people from all walks of life from all over India, including Andhra, participated. In particular, this movement attracted students and youth a lot. Another unique feature of this movement was the burning of government properties like railway stations and police stations.

### **16.8.1 Attack on Tenali Railway Station:**

In protest of the arrest of national leaders, a hartal took place in Tenali on August 12, 1942. On August 11, the students of Taluka High School and Bharat Tutorial College in Tenali held a meeting and decided to boycott schools and to hold a complete strike by closing shops, hotels, and other business establishments in the city on August 12. This decision was conveyed to the local shopkeepers, hotel owners, and merchants. Moreover, on the 12th, about two thousand Congress volunteers and students went in a group and got the support of the shopkeepers for the strike. On the morning of August 12, some people noticed that the coffee hotels in the city were closed, went to the railway station, and had coffee at the railway refreshments. When this was known, the volunteers and students immediately went to the railway station and asked the manager of the refreshments to close it. He said it was not possible. In the meantime, the train going to Guntur left the station.

### **16.8.2 Destruction of Chirala Railway Station:**

On August 12, 1942, about 500 students in Chirala went to the Sub-Magistrate's court and had it closed. Then they attacked the Sales Tax office. In these attacks, they caused damage to the buildings of those offices. Then they attacked the railway station. They included non-students with them, and the number reached about 1500 people. They cut the telephone and signal wires, attacked the cabin, and set fire to the station building. At that time, they stopped government employees who were going on a trolley, made them shout 'Jai to Gandhiji', and let them go. In the meantime, the police arrived, and the crowd dispersed. Property worth one lakh rupees was lost.

### **16.8.3 Duggirala, Gurazala:**

On August 12 in Duggirala, a thousand Satyagrahis gathered and destroyed four wagons, a guard's wagon, and records worth Rs. 75,000. J. Santvarao and V. Satyam played a major role in this destruction. They poured kerosene on the wagons. Some laborers from there helped them. The government later arrested 47 laborers who had helped them.

In Gurazala, K. Subbareddy, an associate of Vavilala Gopala Krishnaiah, gave a provocative speech to students at a meeting. After that, the students not only told the local merchants to close their shops but also cut the telegraph wires at the station. The police then arrested K. Subbareddy and kept him in jail for 15 days. As soon as he was released from jail, he held a secret meeting near Gangavaram on September 22.

### **16.8.4 Attack on Guntur Post Office and Travelers' Bungalow:**

On November 13, J. Narasimham went to the Head Post Office and tried to set fire to a post box. Seeing this, the postmaster shouted 'Jai to Gandhiji'. But then a sub-inspector named Patnayak came and caught him. But not much damage was done here. They attacked the Travelers'

Bungalow in Mangalagiri and tried to set it on fire. But the watchman there saw it immediately and put it out. They also set fire to a school shed nearby.

### **16.8.5 Firing in Guntur:**

On August 13, 2,000 students gathered at Guntur Hindu College and threw stones at the police and cars passing by. When they went to the Gandhi Park opposite, the police chased them. Since a lathi charge had no effect earlier, the police opened fire in Gandhi Park. Two people died, and many were injured. All educational institutions were closed for a week to prevent the situation from getting out of hand. The Guntur Bar Association passed a resolution condemning the police action.

### **16.8.6 Attacks on Railway Stations and Police Stations:**

Palakonda railway station was also attacked. A total of about 1500 people, including students, laborers, and others, participated in this program. Railway stations in Akiveedu, Attili, Relangi, Ongole, Nidubrolu, Denduluru, Undi, Lankala Kodaru, and other places were attacked by the people.

On August 12, under the leadership of Bhupathi Raju Subbaraju, telephone wires were cut between Vendra and Bheemavaram. On August 16, 200 people went to Vendra railway station and set fire to the records there.

Quit India agitators damaged railway tracks in some places to derail trains. A train carrying police derailed at Uppuluru on the Vijayawada-Machilipatnam line on August 14. On August 21 and 22, by removing the fish plates on the Panapakam-Chandragiri line, a train engine and 80 empty wagons attached to it overturned. On August 23, a passenger train derailed. The agitators sometimes hired skilled laborers to do these things.

In this movement, police stations were most often targeted by the people. On August 17, a crowd in Palakollu attacked the house of a sub-inspector and a police constable. They beat up the policemen guarding the sub-jail and sub-treasury, severely injuring one of them, and seized the guns from the police. When the reserve police force noticed that the situation was getting out of hand, they opened fire, and one person died. Later, two thousand people under the leadership of T. Narasimhasarma, T. Simhachalam, and others attacked the railway station and set fire to the records in the store room there. In addition, some students set fire to the wooden furniture and parcels in the station.

At the Akiveedu police station, about a hundred people gathered, took away the guns and lathis from the two policemen there, and also destroyed all the station records. Attacks also took place on post offices in some places like Akiveedu and Kalingapatnam, and the records there were destroyed.

In many parts of Krishna district, railway wires and tracks were removed, especially between Unguturu, Machilipatnam, Gudivada, Kaikaluru, and Moturu-Gudivada.

On August 11 in Kakinada, agitators cut the telephone wires of the Kakinada Collector's office. Two days later, they cut the P.W.D. office telephone wires in Polavaram, Dhavaleshwaram, Rajahmundry, and other places. On August 24, they removed fish plates between Samarlakota and Kakinada. On August 30 near Polavaram and on September 8 near Amalapuram and Ramachandrapuram, they cut telephone wires, causing problems for government officials.

In Nellore, on September 9, Seshu Reddy cut the telephone wires of government departments between Padmanabha Satram and Paileru. On September 16, the people of Allur, as part of the movement, attacked the local police station and destroyed the records there. Similar incidents took place in Allur and Kovvur. On August 23, Hanumanta Rao and Gopala Rao together removed six pairs of rails between Guduru and Venkatagiri. The agitators also cut some military department telephone wires between Nellore-Mypadu and Duggarajapatnam-Naidupeta.

### **16.9 Bheemavaram Incidents:**

On August 17, a public meeting was organized in Bheemavaram under the leadership of Gokaraju Srirama Raju, Gottumukkala Ramachandra Raju, and others, in which about two thousand people participated. In that meeting, the students decided to boycott schools and to close the local U.L.C.M. school as part of it. However, the authorities refused to close the school, so the enraged students destroyed the school furniture, and the school was closed.

Then the students started a procession. Local leaders like Vegesina Narayana Raju and others joined this procession. They closed the Sub-Magistrate's office and later the Munsiff courts, and when they went to the Revenue Division office, the Revenue Officer stopped his work and came out. When they asked him to resign, he refused, so they gave him a Congress flag and asked him to walk with them for some distance. Then they asked for the keys to the office to burn it down. In the meantime, some people broke the windows and entered, and set fire to the office. In this incident, the Deputy Inspector's office which was there also caught fire. Then the crowd went to the police station and besieged it. On this occasion, the sub-inspector opened fire, and three people died, and five were injured. In the meantime, some people went to the houses of the policemen and set fire to their houses. It is special to note that only the sub-inspector's family escaped.

### **16.10 Burning of Pentapadu Post Office:**

When Mahadev Desai, who was in detention with Gandhiji, suddenly died, a condolence meeting was held in Pentapadu near Tadepalle Gudem on August 17 as soon as the news was heard. Later, some of the participants in this meeting set fire to the Pentapadu Post Office, and in this incident, the police carried out a lathi charge and arrested some people. The sub-post office which was there was also attacked, and its furniture and records were burned.

### **16.11 Government Suppression Measures:**

To suppress the Quit India Movement, the government issued two special ordinances. One was the 1942 Severe Punishments Ordinance, which gave the District Magistrate the power to impose punishments ranging from flogging to the death penalty for crimes like destroying government property. The second ordinance was related to crimes that endanger the defense of British India. Under this crime, collective fines could be imposed. This power was given to the state governments. Still, the people were not afraid. The highest fine of Rs. 3,21,681 was collected from Guntur district, while only Rs. 500 was collected from Nellore district. It became a routine to give severe punishments even for small crimes. Moreover, there was no end to police atrocities. Indiscriminate lathi charges and firing became normal for them. Unable to bear these atrocities, the perpetrators threw bombs at the Krishna District Magistrate while he was watching the play Chintamani in Jaggayyapeta. Similar incidents took place in hotels in Guntur and Ongole. No matter what happened, the people's determination to defy the government and fight for Swaraj and achieve it did not waver.

### **16.12 Picketing at Toddy and Liquor Shops:**

As part of this movement, picketing was also carried out at toddy and liquor shops. On those occasions, when the shopkeepers rejected the requests of the Satyagrahis, the toddy shops in Langalakoderu and Palakollu in West Godavari district were burned down on August 17. In places like Bapatla, this picketing took place peacefully. Those who participated in such picketing were given various types of punishments. These punishments were common, ranging from three years of rigorous imprisonment to a fine of Rs. 50.

### **16.13 Advice to Government Employees:**

During this movement, letters were written to high-ranking government officials asking them to resign from their posts and participate in the Quit India Movement. As part of this, C. Veerabhadra Rao was fined Rs. 500 and sentenced to 6 months of rigorous imprisonment for writing separate letters to the Personal Assistant to the Visakhapatnam District Collector, the Revenue Divisional Officer, the Postmaster, and the D.S.P. in Vizianagaram. In the same way, Dr. Korukonda Subbaraju of Anakapalli, in a letter to a person named Major F.M. Calling in Madras, asked him to leave India. K. Subbarao, a resident of Kalingapatnam, wrote a letter to the District Magistrate of Kalingapatnam inviting him to join the freedom struggle. Both of them were punished for this.

### **16.14 Gandhiji's Fast:**

In this movement, the government accused Gandhiji of abandoning non-violence. The British government announced in a statement that the Congress organization and Gandhiji were literally supporters of the Axis powers and that Gandhiji and the Congress were responsible for all the violence that took place during the movement. Gandhiji reacted strongly to the accusations made



against him and asked the government to immediately try him and the members of the Congress Working Committee in courts if they had encouraged violence. Finally, on May 6, 1944, the government released Gandhiji from detention. Gandhiji held negotiations with the government. He wrote a letter to the Viceroy on July 27 stating that he was ready to advise the working committee to suspend the civil disobedience movement and help the British government's war effort if the government immediately announced independence for India and formed a national government responsible to the central legislature. In addition, he appealed to all those who were in hiding during the movement and carrying out anti-government activities to come out and get arrested. In Andhra, the Congressmen, on the advice of Gandhiji, undertook a constructive program. Acharya Ranga, who was released from jail, took steps to reorganize the Kisan Sabhas affiliated with the Congress and also intended to hoist the Congress flag. Krovvidi Lingaraju, Neelam Sanjeeva Reddy, and Kalluri Chandramouli were also released from jail during this period and worked to create appropriate organizations for constructive programs. They toured the villages and set up camps to conduct village development programs and train volunteers. Special committees were formed to focus on the specific problems of farmers, laborers, and Harijans. The situation continued in this way until 1945.

#### **16.15 Review:**

Although Gandhiji had decided that the Quit India Movement, like the Non-Cooperation Movement and the Civil Disobedience Movement he had conducted earlier, should be conducted non-violently, this movement became somewhat violent. If we look at the Quit India Movement conducted in Andhra, students of Pentapadu school in West Godavari went to the Public Works Department office shouting 'Jai to Gandhiji' and demanded that the officer resign. In Akiveedu, when school students attacked the police station, 5 people died in police firing. Guntur district played a prominent role in the Quit India Movement. In this district also, many violent incidents took place, and about 24 people died in this movement. After these two districts, Krishna district played a prominent role in the movement. Thus, it is a unique feature of the Quit India Movement that people from all walks of life, including students and women, participated in the independence movement voluntarily. In this movement, attacks on government offices, railway stations, police stations, and post offices took place in many districts of Andhra. In the movements conducted earlier, the people followed the leaders, but in this movement, since the leaders were arrested, the people showed great initiative. England, which was financially bankrupt in the Second World War, realized by 1945 that it could not keep India in its grip for much longer. Therefore, the various events that took place rapidly after the 1942 movement paved the way for India to get independence on August 15, 1947.

#### **16.16 Model Questions:**

1. Describe the various phases of the national movement in Andhra between the years 1934-1947.

2. Review the Quit India Movement in Andhra.
3. Explain what countermeasures the British government took to suppress the Quit India Movement.

**16.17 Recommended Books:**

1. Prof. M. Venkatarangaiya: The Freedom Struggle in Andhra Pradesh (Andhra) Vol. II, & Vol. III
2. Prof. Ch.M.Naidu: Mahatma Gandhi's Leadership and Quit India Movement in Coastal Andhra, Visakhapatnam, 1990.
3. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh, 1971.
4. K. Sundaram: Adunika Andhradesa Charitra (State Archives).
5. K. V. Narayana Rao: Emergency of Andhra Pradesh.
6. P. Raghunadha Rao: History of Modern Andhra Pradesh
7. Dr.T. Jayalakshmi: Women Freedom Fighters of Andhra Pradesh, (Kolkata, 2001)

## Lesson 17

# Germination of Telangana National Movement Ideology

17.1 Objective

17.2 Introduction

17.3 Spread of Awareness

17.4 Library Movement

17.5 Newspapers

17.6 Establishment of Andhra Jana Sangham

17.7 Andhra Jana Kendra

17.8 Work done by Andhra Jana Kendra

17.9 Other Organizations

17.10 Nizam Andhra Mahasabha

17.11

17.12 Model Questions

17.13 Recommended Books

### 17.1 Objective:

The objective of this lesson is to explain the conditions that led to social and political awareness in Telangana, the awakening of the cultural movement, the struggle for independence, and the things that inspired the people to get liberation from the autocratic rule of the Nizam.

### 17.2 Introduction:

The Hyderabad princely state had three regions: Telangana, Marathwada, and Karnataka. When Hyderabad joined the Indian Union, its area was 82,700 sq. miles and its population was 18 1/2 million. The mother tongue of the people in the Telangana region was Telugu. Their number was 10 million. Telangana had two provinces, Warangal and Medak. Their area was 49,502 sq. miles. Telangana had nine districts.

Under the autocratic rule of the Asaf Jahi dynasty, the people of Telangana did not have freedom of speech, freedom of assembly, or even the right to education. The state language at that time was Urdu. The Nizam did some work for the development of the Urdu language. He did not take

any measures for the development of the Telugu language. Therefore, at that time, the number of educated people was only three out of a hundred. In addition to this, since all the land was under the control of Zamindars, Jagirdars, and Makasaders, the majority of the people were suffering under the burden of taxes and were in poverty. Moreover, social evils like purdah, dowry, bonded labor, etc. were prevalent. In the words of Sri Mundumula Narsing Rao, "The people here are politically 50 years behind their brothers living in the surrounding states." In this way, the people of Telangana, who had a large population, were living in darkness and ignorance and were leading a miserable life without any place in the state administration.

### **17.3 Spread of Awareness:**

Events that awakened the people in the Nizam state started in the twentieth century and finally led to political awareness.

**Efforts of Intellectuals:** Some intellectuals started the effort to awaken the people who were under autocratic rule from the 1880s. The agitation that took place on the Chandar railway station in 1883 was the first major effort. According to an agreement between the Government of India and the Hyderabad government in 1870, the Madras-Bombay railway line was to be extended to Hyderabad, to Vijayawada from Dornakal and Yellandu, and to Chandar in Maharashtra in the north. A British company was formed to build it and started pressuring the Nizam to give an advance. This expansion was undertaken because coal mines were discovered in Singareni, and the railways needed them. However, when news spread that this scheme was not profitable for the Nizam state, the intellectuals in Hyderabad asked the government to publicly reveal the full details. Among them, Dr. Aghoranath Chattopadhyay, the principal of Nizam College, and Mulla Abbul Khayyum were prominent. The government considered this request to be an obstacle to the Regency Council and suspended and exiled Chattopadhyay. Although the agitation stopped with this exile, prominent newspapers like the Times of India and the Bombay Gazette gave importance to this news and publicized it. With this, after two years, the ban was lifted, and Chattopadhyay was continued as the principal. Along with Aghoranath Chattopadhyay, Mulla Abbul Khayyum and Ramachandra Pille also worked to create awareness among the people of the state. Abbul Khayyum was the first Muslim leader from the state to join the Indian National Congress. In this way, the people of the state started to show interest in the activities of the National Congress.

### **17.4 Arya Samaj:**

A branch of the Arya Samaj started in Hyderabad city in 1892. Since they were anti-Islam and their leaders were not native citizens of the state (mulkis), they were not only under government surveillance but also subjected to a lot of harassment. The government imprisoned Nityananda Brahmachari, Viswananda Saraswati, and others. Ramachandra Pille, who argued on their behalf, was also harassed. Prominent people like Keshavrao Koratkar and Damodar Satvalekar joined this society in 1896. The Arya Samaj also supported the Ganesh festivals that started in

Hyderabad from 1895. They established a large number of schools and gymnasiums. Viveka Vardhani School was prominent among them.

### **17.5 Library Movement:**

The library movement was the first to awaken the Telanganites. In 1901, Sri Komarraju Venkata Lakshmana Rao, Sri Munagala Raja, and Sri Ravichettu Rangarao established the Sri Krishnadevaraya Andhra Bhashanilayam in Hyderabad city. This was the first library established in Telangana. After that, Sri Raja Rajanarendra Andhra Bhashanilayam was established in Hanumakonda in 1904, and Andhra Samvardhani libraries were established in Secunderabad in 1905. In 1906, Sri Komarraju Venkata Lakshmana Rao established the "Vijnana Chandrika Grandhamandali" in Hyderabad and published history, science, and other books in the Telugu language. It played a commendable role. In 1928, Andhra Girls' High Schools were established in Hyderabad for the spread of women's education. Short books like "Nizam Andhra Rashtra Prashamsa," "Vettichakiri" (forced labor), and "Vartaka Swatantryamu" (freedom of trade) were printed. In 1930, a conference was held in Warangal on "Kakatiyula Charitra" (History of Kakatiyas). On this occasion, 'Kakatiya Sanchika' (Kakatiya Journal) was published. Agitations were carried out against forced labor and high taxes.

Even though the activities of the Andhra Jana Kendrasangham were non-political, they had to address the problems faced by the people under the autocratic rule of Nizam. For example: Farmers' associations were established in Tipparthy and Suryapet to inquire into the hardships and welfare of farmers. Similarly, agitations were carried out against forced labor, high taxes, etc. Therefore, the government became suspicious of the activities of the Andhra Jana Kendrasangham and imposed the Vagbandhana Sasanam (Law of Restriction on Speech).

According to this law, without government permission, not only assemblies and meetings but also the establishment of libraries were prohibited. In such a situation, due to the personality of Sri Madapati Hanumantha Rao, this organization overcame the obstacles. Thus, for seven years, the Andhra Jana Kendrasangham tirelessly worked to awaken the people of Telangana for Andhra language and culture. During this period, women like Smt. Chatradi Lakshminarasamma organized women's meetings.

**Other Organizations:** Among the other organizations that contributed to the Andhra movement, the most important were Vemana, Arya Samaj activities, Andhra Kesari, Desoddharaka, Kakatiya, Vijnana Vardhani Parishat, etc., which undertook the publication of excellent books. Books like 'Andhrula Sanghika Charitra' (Social History of Andhras) written by Suravaram Pratapa Reddy, "Andhrula Charitra - Samskruti" (History and Culture of Andhras) written by Sri Khandavalli Lakshmi Ranjanam, Andhra Saraswati Parishat under the leadership of Devulapalli Ramanuja Rao, Telangana Writers' Association under the leadership of Sri Dasaradhi, Navya Sahithi Samithi under the leadership of Sri Narayana Reddy, and Vaitalika Samithi under the leadership of Kaloji fostered the spirit of the Andhra movement among the people.

### **17.10 Andhra Mahasabha:**

The organization that transformed the Telangana movement into a political movement and led the freedom struggle was the Nizam Andhra Sabha. Through the Andhra Jana Kendrasangham, the development of the Andhra language was achieved, and the people of Telangana turned towards political activities. As a result, the Andhra Jana Kendrasangham became the Nizam Andhra Mahasabha and launched the Telangana Liberation Movement.

In Jogipet, the Andhra Jana Kendrasabha, held in 1930 under the presidency of Suravaram Pratapa Reddy, declared itself as the Andhra Mahasabha. In this meeting, resolutions were passed demanding freedom of speech, abolition of forced labor, improvement of farmers' conditions, and establishment of educational institutions. Along with the Andhra Mahasabha, the Andhra Mahila Sabha (Women's Conference) also took place. This tradition continued until 1942. When the ninth meeting of the Andhra Mahasabha was held in Dharmavaram, women members began to hold separate meetings for themselves.

The second meeting was held in Devarkonda in 1931 under the presidency of Burgula Ramakrishna Rao. Many people spoke in Telugu at this meeting. The Nizam government began to examine the resolutions of these meetings and public support with fear and anxiety.

The government implemented a special circular No. 53 in 1929. It clarified that when any meeting is held, a notice must be given to the local authorities ten days in advance, and the topics of discussion must also be informed, only then permission would be considered. It took three years to arrange the third meeting. The third meeting was held in Khammam in 1934 under the presidency of Pulijala Venkataranga Rao. The fourth meeting was held in Sircilla in 1935 under the presidency of Madapati Hanumantha Rao. His wife, Smt. Manikyam, presided over the Mahila Samaj Sabha. The fifth meeting was held in Shadnagar in 1936 under the presidency of Konda Venkata Reddy. The sixth meeting was held in Nizamabad in 1937, and the seventh meeting was held in Malkajipuram in 1940. When the extremist Ravi Narayana Reddy introduced a resolution to boycott the constitutional reforms suggested by the Ayyangar Committee appointed by the government, moderates like Madapati Hanumantu Rao, Konda Venkata Rangareddy, and Mandumula Narasimha Rao opposed it. However, the majority supported Ravi Narayana Reddy's resolution. With this, extremist and moderate factions formed within the Andhra Mahasabha. From the eighth meeting held in Chilukuru in 1942 under the presidency of Ravi Narayana Reddy, the Sabha came under the leadership of leftists. The ninth meeting was held in Dharmavaram in 1942, and the tenth meeting was held in Hyderabad in 1943. In the eleventh meeting held in Bhuvanagiri in 1944 under the presidency of Ravi Narayana Reddy, the members split into two factions. While the moderates like Madapati Hanumantha Rao, Burgula Ramakrishna Rao, and Konda Venkatarangareddy held the 12th meeting in Madikonda in 1945, the extremists held their 12th meeting in Khammam in the same year. The last, 13th meeting was held in Kandigramam in 1946. The Communist Party was banned in 1946. The moderate Sabha merged with the Hyderabad State Congress, while the

extremists became members of the Communist Party. The Andhra Mahasabha, which held thirteen meetings, ceased to exist. But in the meantime, it awakened the people of Telangana against the Nizam's autocracy and prepared them for armed struggle.

### **17.11 Conclusion:**

The State Congress, Communist, and other parties agitated for the integration of Andhra-Telangana to join Hyderabad with the Indian Union. After the police action, the State Congress Andhra region association became the Hyderabad Andhra region Congress association. The Hyderabad Andhra region Congress association demanded the formation of a united Andhra in the Ghanapuram and Nizamabad meetings. These resolutions were also supported by the Communist, Socialist, and other parties. Finally, on November 1, 1956, on the occasion of Diwali, Andhra and Telangana merged under the name Andhra Pradesh.

### **17.12 Sample Questions:**

1. The role played by Andhra Jana Kendram and Nizam Andhra Mahasabha in awakening the people of Telangana?
2. Explain the Andhra movement that took place in Telangana?
3. Explain the circumstances that contributed to the awakening of the people in the Hyderabad State?

### **17.13 Useful Books:**

1. Narayana Rao, K.V: The Emergence of Andhra Pradesh
2. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh
3. Venkatarangaiya, M (Ed): The Freedom Struggle in Hyderabad State, Vol-I-IX
4. P.R.Rao: History of Modern Andhra Pradesh.

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## **Lesson-18**

# **Telangana Freedom Movement**

18.1.

18.2. Introduction

18.3. Inception of the Freedom Movement Idea in Telangana

18.4. Organizations that Contributed to the Awakening or National Spirit of Telangana People

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## **18.1.**

The main objective of this lesson is to explain the various stages of the freedom movement in Telangana.

## **18.2 Introduction:**

Among the princely states of India, Hyderabad occupied a prominent position. It was larger than France and had acquired a crucial political and military position. In emergencies, this region could completely separate North India from South India. In 1857, during the Sepoy Mutiny, Hyderabad acted as a protector for the British. Salar Jung, the Diwan of Hyderabad, managed to convince the Nizam to support the East India Company against the rebels.

The people of Hyderabad state suffered in two ways. They had to endure both the arrogance of British rule and the autocratic rule of the Nizam. Since the Nizam belonged to the Persian dynasty, the 88% Hindu population could not show any sympathy towards national and cultural aspirations. This indicates that the Nizam was a puppet in the hands of the British, and there were many instances where the people of Telangana frequently revolted against the British. For example: (1) Mahapat Ram's rebellion in 1806 (2) Aurangabad army's rebellion as a result of the

1857 rebellion, attack on residencies under the leadership of Turrebaz Khan and Maulvi Allauddin, (3) Govind Rao Deshpande of Faizapur resisting the British with two thousand bills in 1858 (4) The influence of the Rampa and Rekapalli revolutions between 1879-80 on Khammam district, and many other incidents. However, the Nizam autocratically suppressed all of them.

### **18.3 Inception of the Freedom Movement Idea in Telangana:**

Despite such an adverse environment in the state, the residents of Hyderabad city, especially a small group who had studied English, could not remain unresponsive to the social and political developments in British India. In 1883, the Chandarailway agitation marked the beginning of public awakening in Hyderabad state. The leaders of this agitation were Aghoranath Chattopadhyay, Mulla Abdul Qayyum, and lawyer Ramachandra Pillai. After the formation of the Indian National Congress, Mulla Abdul Qayyum joined the Congress and attended the Calcutta, Madras, and Benares sessions, encouraging Muslims to join the National Congress.

### **18.4. Systems that Contributed to the Awakening or National Spirit of Telangana People:**

The prominent systems that played a significant role in awakening the people of Telangana and instilling political consciousness in them were: (1) Newspapers like Hyderabad Record, Deccan Times, Golconda, Nilgiri, etc., (2) The activities of Arya Samaj established in Hyderabad in 1892, (3) Sri Krishna Devaraya Andhra Bhasha Nilayam and Vijnana Chandrika Mandali founded by Komarraju Venkata Lakshmana Rao, (4) Activities of Andhra Mahasabha (5) The role of Keshav Rao Koratkar, Vaman Naik, Swamiji, etc.

### **18.5. Vande Mataram and Swadeshi Movements:**

Bal Gangadhar Tilak, the leader of the Vande Mataram movement, was subjected to six years of imprisonment by Nasik Collector Jackson. Consequently, many secret societies emerged in the Marathi districts of Hyderabad against the British. Ananta Lakshman Kanare, a member of these secret societies, assassinated Jackson. Thereupon, the rulers of the state dismissed employees who had connections with these secret societies. Among those who were dismissed were: (1) Madhav Rao, a drawing teacher at Aurangabad Industrial School (2) Former Assistant Commissioner Narahari Triyambak, (3) Kale, etc. Restrictions were imposed on cultural organizations like Bhajan Mandals under the suspicion of having sympathy for nationalistic ideas. To suppress nationalistic feelings, wearing and uttering Vande Mataram badges, wearing, displaying, and selling pictures of extremist leaders were prohibited in the state.

Those who worked to start the Hyderabad Swadeshi movement were: (1) Arya Samaj activists (2) Keshav Rao Koratkar, Vaman Naik, Pandit Damodar Satvalkar, etc., gave speeches on the Swadeshi movement at the residence of Dr. Aghoranath Chattopadhyay. However, realizing the government's surveillance, some of them went to Bombay Presidency. Despite various measures

taken by the Nizam government, Vaman Naik, Keshav Rao, Koratkar, Pandit Taranath, etc., maintained connections with the National Congress and worked tirelessly to awaken the people.

### **18.6. Khilafat Movement:**

Gandhi supported the Swadeshi and Khilafat movements as an integral part of his Non-Cooperation Movement. The people of Hyderabad state were also influenced by these movements.

#### **18.6.1 Swadeshi Movement:**

People dared to boycott foreign clothes and wear Khadi. Spinning wheels appeared in every house. In Warangal, a person named Nerla Narasimha established a spinning wheel manufacturing industry. Zafar Hasan, Badrul Hasan, Padmaja Naidu, Barrister Sri Kishan, etc., made significant efforts for the promotion of the Khadi movement. Rs. 23,000 was collected for Tilak's Swaraj Fund. On October 2, 1921, Hyderabad leaders like Vaman Naik, Keshav Rao Koratkar, Inayat Ahmed, etc., celebrated Gandhi Jayanti in many places. Many students, responding to Gandhi's call, quit their studies and participated in the freedom movement. Among them, the prominent ones were: Dr. Jayasurya, Meer Muhammad Hussain, Akbar Ali Khan, Mansoor Ali, Syed Muhammad Ansari, etc. Many students left Aligarh Oriental College and joined the National College founded by Muhammad Ali. Wearing Gandhi caps and Khadi dhotis became common.

#### **18.6.2. Khilafat Movement:**

In the First World War, Britain defeated Turkey and abolished the Caliphate. Thereupon, the Ali brothers, Maulana Abul Kalam Azad, Jinnah, etc., started the Khilafat movement to restore that position. Gandhi, who considered Hindu-Muslim unity as his life's aim, supported this movement. Muslims in Hyderabad were also influenced by this movement. Their desire was that every Muslim, especially the Nizam, should support this movement. But it was unfortunate that the Nizam, being a puppet of the British, tried to suppress his fellow Muslims. In Hyderabad, the Khilafat movement was started by Barrister Asghar Hasan, Muhammad Murtuza, etc. Hindu leaders like Keshav Rao Koratkar, Vaman Naik, M. Narasimha Rao, Raghavendra Rao Sharma, etc., who were influenced by Gandhi, also supported this movement. In a nutshell, this movement was carried out by Hindus and Muslims together in Hyderabad state against the British and the Nizam. In March and April 1920, Khilafat Day was observed in Hyderabad, Gulbarga, Aurangabad, Medak, and other places. In April 1920, when Shaukat Ali stopped at Gulbarga and Raichur stations while going to Madras, people chanted "Jai Shaukat Ali, Jai Mahatma Gandhi."

On April 23, 1920, in a public meeting of the Examination Day held at Hyderabad Viveka Vardhini Institute ground, not only Hindu and Muslim leaders participated, but also a fund of Rs. 12,000 was collected. On May 5, 1920, a hartal and unity day were observed in the capital. Dr.

Muhammad Hussain donated his car and half of his property for the conduct of the Khilafat movement. As a result of such a movement, the thirst for freedom among the people of Hyderabad state increased, and it also contributed to Hindu-Muslim solidarity. This solidarity later brought lasting good. Therefore, leaders like Raghavendra Rao Sharma then urged that Hindu-Muslim unity should not be temporary, but it should be permanent. To suppress this movement, the Nizam and his Prime Minister, Sir Ali Imam, issued prohibitory orders against holding meetings and assemblies.

### **18.7 Osmania University Students' Vande Mataram Movement, 1938:**

Due to the Nizam's prohibitory orders, Hyderabad leaders Sri Madapati Hanumantha Rao, Vaman Naik, and Raghavendra Sharma organized political meetings outside the state and demanded a people's government from the Nizam. Such meetings were held in Kakinada in 1923, Bombay in 1926, Pune in 1928, and Akola in 1939. As a result of these meetings, the Nizam appointed a committee under the chairmanship of Ayyangar and asked it to suggest constitutional reforms. The Andhra Mahasabha rejected this committee's report.

The year 1938 is historical in the history of the Telangana national movement. For the first time, in Hyderabad state, Arya Samaj, Hindu Civil Liberties Union, and Hyderabad State Congress conducted Satyagraha or agitation for civil rights. The Vande Mataram movement, which started in Osmania University, was born out of such political consciousness. Arya Samaj activists were tortured. Some others were murdered. Ramachandra Rao was one of these Satyagrahis. Sri Ramachandra Rao used to sing the Vande Mataram song. Considering this as an anti-government act, the police beat him until he lost consciousness. For every lathi blow, he chanted "Vande Mataram" and did not give up his resolve. Thus, he came to be known as Vande Mataram Ramachandra Rao.

On the occasion of Dasara celebrations in 1938, Hindu students in 'B' hostel of Osmania University sang the Vande Mataram song in their prayer hall. Thereupon, the university authorities banned the singing of this controversial and political song. But the students continued to sing this song as their prayer song. For this, the university authorities suspended the Hindu students from the hostel and the college. In protest against these actions, Hindu students organized a strike from November 29, 1938, to December 10, 1938. Moreover, they began to abandon Muslim attire (pajama, sherwani) and wear dhoti and shirts. Furthermore, they demanded that M.A. classes in Telugu, Sanskrit, Marathi, Kannada, etc., should be started in the university. This agitation gradually spread to other educational institutions in the Hyderabad state, such as Aurangabad, Bidar, Nanded, Mahabubnagar, etc.

Leaders like Gandhi, Nehru, Subhash Chandra Bose expressed their support and sympathy for this student movement. To suppress this movement, students were expelled from educational institutions. Thus, 350 students from Osmania University, 310 from Gulbarga, 120 from Mahabubnagar, and many students from other places were expelled. Some of those expelled

from Osmania University completed their education at Nagpur University, while others dropped out. Among the prominent participants in this movement were: Sri Nukala Ramachandra Reddy, Achyut Reddy, P.V. Narasimha Rao, T. Hayagrivachari, D. Venkateswara Rao, Arutla Ramachandra Reddy, etc. The students who participated in this movement later joined the State Congress and were instrumental in ending the Nizam's rule.

#### **18.8. (1938):**

The establishment of the Hyderabad State Congress was a very important turning point in the Hyderabad freedom struggle. The leaders of the movement felt that it was better to hold Hyderabad freedom struggle meetings within the state rather than outside it. Therefore, they intended to establish the Hyderabad State Congress to form various regional organizations in the Hyderabad state into a single political organization. Swami Ramananda Tirtha took the initiative for this. With the help of local leaders like Kashinath Rao Vaidya, Ramachari Joshi, Ramakrishna Dhoot, Digambar Rao, Burgula Ramakrishna Rao, etc., the Hyderabad State Congress was established in July 1938, and 12,000 people were enrolled as primary members. In September 1938, it was decided to hold a general body meeting and elect the state executive committee. But as soon as the establishment of the Congress was known, the Nizam government became agitated. The then Diwan, Sir Aksan Haider, and Bahadur Yar Jung, the head of the Ittehadul Musalman organization, together pressured the Nizam to ban the State Congress meeting. As a result, the State Congress was banned.

After his release, Swami Ramananda Tirtha started Satyagraha on September 1, 1940, stating that there should be no restrictions on the State Congress and that every individual should be given civil rights. Thereupon, the Nizam government again arrested him and other participants in the individual Satyagraha, including Achyut Rao Deshpande, Mathilal, and Pakeswaracharya Pandya.

#### **18.9. State Congress Satyagraha 1938:**

The year 1938 is significant in the history of Hyderabad state. In this year, various organizations agitated for their rights with public support. Organizations like the State Congress, Arya Samaj, Hindu Parishat, Civil Liberties Union, etc., conducted Satyagraha through their organizations for the protection of their rights.

As the Nizam considered the State Congress a religious organization, unity talks failed. Congress members organized a Satyagraha movement on October 24, 1938, demanding the lifting of the ban on the State Congress. The first dictator in its conduct was Ramananda Tirtha, and the last dictator was Kashinath Vaidya. Four hundred people participated in fourteen teams. This movement continued for two months until December 24, 1938. Despite negotiations with the government, the ban was not lifted. When the Communists started an armed struggle in Telangana in 1946, the Nizam lifted the ban on the State Congress in April 1946.

The government suspected and tried to control leaders belonging to Arya Samaj like Mahatma Narayanaswamy, Keshav Rao Koratkar, Pandit Vinayaka Rao, Pandit Narendraji, etc. It banned Arya Samaj meetings, processions, establishment of schools, homas, and hoisting of Om flags, and seized copies of their book Satyarth Prakashika. Those who violated the prohibitory orders were arrested. Some Arya Samaj leaders were murdered. Arya Samaj undertook Satyagraha for religious freedom and appointed Mahatma Narayana Swamy as the leader of the Satyagraha. Volunteer groups from various regions entered the state and agitated. In total, 12,000 people participated in the Arya Samaj Satyagraha. When Pandit Vinayaka Rao was the eighth dictator, the government announced some administrative reforms in July 1939, and Arya Samaj stopped its Satyagraha.

#### **18.10. Individual Satyagraha September 11, 1940:**

With Gandhi's permission, Ramananda Tirtha conducted individual Satyagraha in Hyderabad on September 11, 1940. Swamiji stated that this Satyagraha was conducted to lift the ban on the State Congress and to achieve civil rights for every individual. Thereupon, the Nizam government arrested him and other participants in the individual Satyagraha, including Pranesvaracharya, Motilal Mantri, and Achyuta Rao Deshpande.

#### **18.11. Quit India Movement 1942:**

The National Congress rejected the proposals of the Cripps Mission, which arrived in our country on March 22, 1942, and called for the Quit India Movement on August 8, 1942. However, the Nizam liked the aspect of princely states' autonomy in the Cripps proposals and wished to remain completely independent. Responding to the call of the National Congress, the State Congress and many public organizations started the Quit India Movement in Hyderabad state. On this occasion, the government arrested many leaders. Among them, the prominent ones were: Swami Ramananda Tirtha, Padmaja Naidu, Dr. G.S. Melkote, Burgula Ramakrishna Rao, etc. In the same year, two individuals from Hyderabad (Abid Hussain Safrani, Professor Suresh Chandra) joined the I.N.A. established by Subhash Chandra Bose.

#### **18.12 Jayaprakash Narayan's Tour May 7, 1947:**

Recognizing the developments in British India and noting that the Communists had already started an anti-feudal struggle, the Nizam lifted the ban on the State Congress in 1946. Subsequently, the Andhra, Maharashtra, and Karnataka regional assemblies merged with the State Congress. In May 1947, Swami Ramananda Tirtha was elected president of the first State Congress meeting.

Meanwhile, Nizam's representatives were negotiating with the Cabinet Mission, demanding that Hyderabad be established as an independent state. At this time, Jayaprakash Narayan, the General Secretary of the Indian Socialist Party, visited Secunderabad on May 7, 1947, and addressed a large public meeting held at Karbala Maidan, urging the people to pressure the

Nizam to join the Indian Union. As soon as the Nizam government heard this news, it expelled him from Hyderabad state. In protest against Jayaprakash's expulsion, many State Congress leaders (V.B. Raju, Ramamurthy, Eswaraiah), trade union leaders (B.S. Mahadev Singh, Narendra Prasad Saxena), and students held many public meetings. On this occasion, the government arrested 317 people, and four individuals fell victim to their repression.

#### **18.13. Reasons for the Communist Movement:**

Many conditions in the Nizam's kingdom at that time contributed to the struggle of small farmers in Telangana and the strengthening of the Communists. The conditions that existed in Russia before the Communist revolution were similar to those in the Nizam's kingdom. Like the Tsars in Russia, the Nizam in the state were autocratic rulers. Their word was law. The 88% Hindu population in the state had no rights. The administration was entirely in the hands of the Muslim minority, and they showed no sympathy towards the Hindus. The Muslim religious organization, Ittehadul Muslimeen, aimed to make the Hindus subservient to the Muslims, which is unprecedented in world history. That is why the Communist leader Ravi Narayana Reddy explained that the Nizam's kingdom was a medieval rule.

#### **18.14. Feudal System:**

Along with the autocratic rule, the medieval feudal system was in force in the Nizam's kingdom. 30% of the land in the state was in the hands of Jagirdars, 10% was Sarf-e-Khas (for Nizam's personal expenses), and the remaining 60% was in the hands of Gadwal, Vanaparti, Jantrapolu, Amarachinta, Palvancha, and other Zamindars, as well as Inamdars, Deshmukhs, Patels, and other powerful landlords. Jagirdars like Janna Reddy, Pratapa Reddy, etc., owned lakhs of acres. It is said that the Deshmukh of Suryapet owned 20,000 acres at that time, and they used to exploit farmers by leasing their lands.

#### **18.15. Economic Conditions:**

The economic condition of the common people was also very bad. The feudal lords and Deshmukhs exploited the people with forced labor, and they had no means of livelihood. They were forced to live a miserable life, working as forced laborers, without food and without a proper place to stay.

#### **18.16. Nagu, a Money Lending Business:**

Even the poor farmers and common people, despite doing forced labor, would fall into debt. At that time, in the Nizam's kingdom, the money lending business was called Nagu. According to it, if one takes a bag of grain as a loan, they had to repay 1.5 bags after six months. There was no interest to be paid for this loan. He would continue to do forced labor to repay that loan.

### **18.17. Nizam Andhra Mahasabhas:**

The Andhra Mahasabha, which was formed for the development of the Andhra language, tried to improve the conditions of farmers and abolish forced labor, and transformed into a political assembly. With the entry of Communists, it became a Communist assembly. The moderates like Madapati Hanumantha Rao, etc., left the Andhra Mahasabha and joined the State Congress, thus this assembly came under the control of the Communists.

### **18.18. Emergence of the Communist Party:**

At the time when the Razakars and Kashim Razvi were carrying out repression, the Communist Party began to gain ground among the rural population in the Telangana region and became strong. The Comrades Association was established in 1949. Under the leadership of Acharya Rangacharya, Ravi Narayana Reddy, Badam Ellareddy, P. Hanumanthayya, etc., conducted a political school in Konkipad in 1939. These and other prominent leaders like Mukund Mohan, Raj Bahadur God, Alwar Swami, Andhra Communist Party leaders Pucchalapalli Sundarayya, etc., worked together and started the anti-feudal struggle in 1944.

They intensified the movement from October 1946 and continued it in the Janagam taluk of Warangal district and Bhuvanagiri taluk of Nalgonda district in an intensified form. The Nizam Railway Employees' Union and Osmania Shah Azam Mill Employees' Union were supported by the Communists. First, they joined the Hyderabad State Congress and worked to establish their dominance in the villages. They formed volunteer squads in rural areas and started looting grain stores and collecting levies from the rich. They would capture a village and hoist their flag there. When the Razakars' atrocities increased, the villagers invited the Communists and asked them to take leadership.

### **18.19. Stages of Struggle:**

In Telangana, before the Communists called for armed struggle, the farmers, unable to bear the hardships imposed by the feudal lords, bravely confronted them. Some incidents of such conflicts occurred between 1936-44. In 1936, Arutla Lakshminarasimha Reddy and Ramachandra Reddy fought against the Jagirdars in Kolanupaka. In 1944, the farmers in Bhuvanagiri decided to refuse to pay Nagu interest. With the help of Arutla Ramachandra Reddy, Dawood Reddy attacked the Deshmukh of Visunur village in Janagam taluk and seized his land and the Banjar land in the surrounding areas. The feudal lords tried to kill Ramachandra Reddy, who stood by Dawood Reddy. But it did not succeed. Similarly, a big landlord named Karari Ramachandra Rao, who belonged to the village of Mundrai, seized the land of the poor. The people of Porugu villages fought against the feudal lords and protected the land of the poor.

In such a situation, an incident occurred near Palakurti in Janagam taluk of Nalgonda district. Ramachandra Reddy, a Deshmukh, seized the land belonging to Polamma, a Razakar. The Communists supported Polamma and protected Polamma's land. The Communists participated in



this incident for the first time and initiated the armed struggle in Telangana. When Ramachandra Reddy, who had won, returned with the police and attacked the activists, Doddikomarayya, a comrade, died. This news spread to Nalgonda, Warangal, Khammam, and other districts. Farmers in all villages boycotted the feudal lords socially. To protect themselves from the attacks of the feudal lords, village protection squads were formed, and they learned self-defense techniques. The Communist leaders led these village protection squads.

#### **18.20. Government Repression:**

As the movement intensified, the Nizam's Prime Minister, Sir Mirza Ismail, acquired modern weapons and sent police forces against the activists. The Nizam police tortured the people of Machireddypally and Akunoor villages who did not pay taxes and committed atrocities against Hindu women. Padmaja Naidu informed Gandhi about the atrocities of the police. In October 1946, police attacked Ballem village, and in November, Suryapet, Puligiri, and Devakonda of Khammam district, and in December, Mallareddy Gudem.

Narasimha Reddy, Mandadi Somi Reddy, Goli Papireddy, and other comrades were killed. Many people were tortured. By December 1946, 390 farmers were killed in Nalgonda district alone. 64 women were subjected to atrocities. On one side, the Communists had to fight against the feudal lords, and on the other side, against the Nizam's police force.

#### **18.21. Armed Struggle - Victories:**

As soon as it was known that India had gained independence, the Nizam Nawab declared himself fully independent on June 12, 1947. He intended to continue as an independent state without joining India or Pakistan. To consolidate his power, the Nizam initiated an attack on the Communists. He encouraged the Razakars. On one side, the Razakars attacked the Communists, occupying villages and torturing Hindus. In such a situation, the Communists called for armed struggle in Telangana on September 11, 1947.

The Communists declared their struggle's aims and methods as follows: 1. To make the feudal lords, police, Razakars, and money lenders surrender their weapons. 2. To distribute the land of the feudal lords to the poor. 3. To boycott government offices and courts. 4. To refuse to pay taxes and defy the government. 5. To form protection squads at district and village levels for people's protection. 6. To hoist the national flag and declare independence.

The Communists achieved many victories by fighting against the Razakars, feudal lords, and Nizam's police force simultaneously. Under the leadership of Comrade N. Bhupathi Reddy and A. Prabhakar Rao, many victories were achieved in Karimnagar district in January 1948. They marched on a police station and attacked it on March 12, seizing weapons. Comrades achieved victories in villages like Krishnagudem, Tatikonda, Vellaturu, etc. In Warangal district, the people of Timmapur and Mallampally fought against the Jagirdar Akkarabhasha, who came with

the Razakars. The people of villages like Itchpally, Pomaram, Konkapaka, etc., fought against the Jagirdars. The Communists distributed thousands of acres of land to the farmers.

#### **18.22. Liberation Movement:**

On one side, the State Congress, and on the other side, the ongoing struggles of the Communists, along with the police action of the Indian government, led to the liberation of Telangana from the Nizam's rule and its merger with India. On August 7, 1947, the Nizam called for Hyderabad Day and the State Congress celebrated Hyderabad Day, calling for joining the Indian Union. For this, the government brutally beat Ramananda Tirtha, Jamalapuram Keshav Rao, Krishna Chari Joshi, Manikyachand Pahade, etc., with lathis. With this, the movement intensified and spread in all directions, and women and youth participated in thousands in the liberation struggle.

#### **18.23. National Flag Hoisting Day:**

On August 15, 1947, among the people near, the desire for Hyderabad to merge with India was intense. Defying the prohibitory orders of the autonomous government, the people called for a national flag hoisting movement on August 15.

In Sultan Bazaar, Motilal Mantri hoisted the national flag, which was given by Jawaharlal Nehru, Swami. Similarly, without any distinction of gender, male, female, old, and young, they hoisted the national flag and held processions and public meetings with great enthusiasm. On this occasion, the police carried out lathi charges and beatings, and Swamiji, J.S. Melkote, Krishnachari Joshi, Marri Chenna Reddy, Jalagam Vengala Rao, Burgula Ramakrishna Rao, etc., were arrested. Yashoda Bai, Bridrani, etc., were imprisoned for hoisting the national flag. In such a helpless situation, the government imposed a curfew. Thereupon, women like Vimala Bai, etc., defied the curfew and hoisted the national flag and were subjected to lathi blows. This kind of movement continued until the "Standstill Agreement," i.e., until November 30, 1947. In this movement, about 21,000 people were arrested. Among those who were subjected to torture were Dr. Marri Chenna Reddy, Jalagam Vengala Rao, Konda Lakshman Bapuji, Dasaradhi, Kaloji, Badam Ellareddy, Ravi Narayana Reddy, Kodati Narayana Rao, Burgula Ramakrishna Rao, and many others.

#### **18.24. Role Played by Newspapers:**

In strengthening the ongoing movement of the state's people, in providing moral support to the people who were subjected to the atrocities of the Razakars and Nizam police, and in explaining the extreme necessity of Hyderabad joining the Indian Union, the Telangana newspapers played a significant role. Among them, the prominent ones were 'Saradhi', a newspaper run by Sri Talluri Ramanujaswamy, 'Hyderabad', a newspaper run by Dr. Marri Chenna Reddy, 'Telugu Desam' run by Sri V.B. Raju and Srimati Suryadeva Rajyalakshmi Devi, 'Imroz' run by Shoyab Ullah Khan and Burgula, etc.

### **18.25 Standstill Agreement November 29, 1947:**

Due to the State Congress movement, the activities of the Communists, and the atrocities of the Razakars, the situation in the state was deteriorating day by day. In such a situation, although the Nizam wished to remain independent and the Indian Union suggested that he should join, he failed to get the cooperation of Muhammad Ali Jinnah and continued to be a stumbling block in the Indian Union area. Realizing the gravity of the situation, the Indian government entered into a Standstill Agreement on November 29, 1947. According to this agreement, Hyderabad would remain an independent state and would not be bound by the Indian Union. Its future would be left to the people's will. All the leaders of the State Congress were released, and this agreement continued for a year. The Nizam did not merge with Pakistan. Once India and Pakistan went to war, the Nizam would remain neutral. Defense, communications, and foreign affairs would remain under the control of the Indian government. The issue of Hyderabad joining the Indian Union would be decided by a plebiscite. The Hyderabad state would establish a "Responsible Government" and grant full freedom of speech and assembly to the people.

### **18.26. Razakar Movement or Razakar Atrocities:**

"Ittehadul Muslimeen" was a Muslim organization formed in 1927 under the presidency of Nawab Bahadur Yar Jung to protect the rights of Muslims who had long enjoyed the Hyderabad state. This organization continued peacefully until 1938. Since its formation, this organization had the support and sympathy of the Asaf Jahi rulers until the end of the Nizam's rule. Taking this as a basis, this organization stood by the Nizam's autocratic rule and played a prominent role in imposing prohibitory orders on the State Congress and opposing the establishment of a responsible government. In 1940, under the presidency of Nawab Bahadur Yar Jung, the branches of this organization were established throughout the state, and not only for the conduct of the activities of this organization, but also a volunteer force with khaki uniform and military discipline was formed. These volunteers, carrying weapons, became a well-trained military force. In 1946, Qasim Razvi became the president of this organization. He formed a volunteer force of about 5 lakh Muslims. These volunteers came to be known as "Razakars" for their atrocities.

Under the leadership of Mir Qasim Razvi, this organization became powerful and even forced the Nizam to be rigid in state politics. On one side, the State Congress was carrying out a peaceful struggle, and on the other side, the Communist Party was carrying out an armed struggle. To suppress the agitated public movement due to this struggle, Qasim Razvi, under his leadership, participated in the atrocious activities of the Razakars. They also had the support of the Nizam police. Therefore, they committed heinous acts in villages and participated in many atrocities. Looting villages and farmers, collecting taxes, torturing and killing people, committing atrocities against women, were their daily activities. Due to these atrocities, the people had to live their lives in fear. Such barbaric acts of the Razakars will remain unparalleled in world history. This is a blot on humanity.

### **18.27. Nizam Violates the Standstill Agreement:**

The Nizam did not sign the Standstill Agreement willingly. It was only with the expectation of consolidating his power and with the help of foreign military assistance that he intended to defy the Indian Union and continue as a fully independent ruler. It was only for this temporary period that the Nizam completely violated the Standstill Agreement. On December 18, 1947, the Layak Ali government had no representation from the State Congress. It did not take any steps to establish a responsible government or to establish a people's government. Moreover, it sent remittances to Pakistan and gave assets worth about 20 crore rupees to Pakistan with 3% interest. It issued an order that Indian currency would not be accepted in Hyderabad. It tried to purchase war materials from Britain and the United States, and sent remittances to foreign countries like Portugal, etc. Ittehadul Musalmeen organization gave 5 crore rupees to the Brindavan for purchasing weapons. The Golconda near prepared weapons and established workshops. Furthermore, it tried to bring Goa, Hakimpet airports, and Deccan Airways under its control. The Razakars and Nizam police did not take any steps to protect the peace and order from their atrocities. In such a situation, the Indian government sent its Agent General, K.M. Munshi, to Hyderabad. When Munshi arrived in Hyderabad, the Nizam did not properly honor him. Moreover, he sent invitations to all Muslims in India to come and settle in Hyderabad.

### **18.28. Failure of Negotiations:**

K.M. Munshi urged the Nizam to observe the Standstill Agreement and bring peace and order to the people who were subjected to the atrocities of the Razakars and Communists. But the Nizam did not listen to this request, and his friend Lord Mountbatten made intense efforts to mediate between the Indian government and the Nizam. But due to the Nizam's stubborn attitude and the Indian government's demand for full sovereignty, and the Nizam's declaration of Hyderabad as an independent state, Mountbatten could not achieve anything and returned to his country on June 21, 1948. Similarly, Sir Mirza Ismail also tried to find an acceptable solution for both sides. But due to the Nizam's stubbornness, who was in the hands of the Razakars, the efforts failed. Thus, the Standstill Agreement between the Nizam and the Indian government did not yield any political solution. The main reason for this was the stubbornness of the Razakars and the Nizam.

### **18.29. Deterioration of Law and Order:**

Thus, the atrocities of the Razakars were increasing day by day. They started attacking not only villages but also railways and looting them. To protect the people from their barbaric acts, Congress activists formed "Kisan Dalams" (Farmers' Squads). In this way, conflicts occurred between Razakars and Kisan Dalams in places like Karimnagar, Khammam, Patarlpad, Gudrampally, Warangal, Mahabubnagar, etc. In these conflicts, many people were subjected to violence. Thus, to condemn the atrocities of the Razakars, the editor of 'Imroz' newspaper, "Shoyab Ullah Khan," was murdered on August 21, 1948, while returning from Burgula's house. The armed struggle carried out by the Communists created a more intense atmosphere in the

state. Along with this, Qasim Razvi, who was in Delhi, gave a statement that the Asaf Jahi flag should be hoisted on Red Fort in Delhi. He made provocative statements against Nehru and Patel. To keep the Nizam fully independent, he sought the help of the British Prime Minister and the President of the U.S.A., sent remittances to Pakistan, and heard the Hyderabad issue in the United Nations Security Council. A group under the leadership of Mir Nawab Jung was sent on September 10, 1948, to make efforts to purchase weapons from Europe.

In such a situation, the traders in urban areas, due to the deterioration of law and order, went on strike and declared that they would close their business activities. Many lawyers boycotted the courts in protest against the atrocities of the Razakars.

### **18.30. Police Action or Hyderabad Joins the Indian Union September 13, 1948:**

In such an anarchic situation, realizing that it was a danger to the progress of India, Sri Patel decided to take police action. In his words, "Hyderabad is a cancerous growth in the body of India."

On September 1, 1948, the Nizam was given a final warning that police action would be taken. On September 13, 1948, police forces entered Hyderabad under the leadership of Major J.N. Chaudhari. That night, Congress activists formed as liberation forces and entered Hyderabad with courage and bravery from all directions. The people welcomed them with great enthusiasm. The Nizam resisted the Indian forces. Finally, on September 17, the Nizam surrendered, declared a ceasefire, and agreed to join the Indian Union. Thus, on September 17, 1948, after 14 months of struggle, the Hyderabad state was liberated from the Nizam's rule. The people breathed the air of freedom after seven generations of Nizam's rule. Qasim Razvi fled to Pakistan. The Razakar organization was banned.

### **18.31 Conclusion:**

From September 13, 1948, to December 1949, the military government under the leadership of General Chaudhari ruled Hyderabad. The Communist Party was banned, and peace and order were established. Under the leadership of M.K. Vellodi, the civil government accepted its responsibilities in December 1949. Subsequently, members were elected to the State Assembly. In the first general elections held according to the new constitution, the Congress achieved a resounding victory. Sri Burgula Ramakrishna Rao accepted his responsibilities as the first Chief Minister of Hyderabad in March 1952.

### **18.32. Summary:**

In Hyderabad state, cultural renaissance took place, and then it merged into the freedom movement, fought against the Nizam's autocratic rule, and finally, an independent people's government was formed, and it merged with the Indian Union.

**18.33. Sample Questions:**

1. Explain the national movement that took place in Telangana until 1947.
2. Write an essay on the armed struggle of the Communists.
3. Explain the movement that the people of Telangana waged for liberation from the Nizam's rule.
4. Elaborate on the decision of Hyderabad state joining the Indian Union.

**18.34. Useful Books:**

1. P.R. Rao: History of Modern Andhra Pradesh
2. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh.
3. Narayana Rao, K.V.: The Emergence of Andhra Pradesh.
4. Venkatarangaiya, M: The Freedom Struggle in Hyderabad State, Vol. I-IV
5. Sarojini Regani: History of Freedom Movement in Andhra

Prof. G. Raja Mohan Rao.

## Lesson- 19

# Andhra Movement

- 19.1. Objective
- 19.2. Introduction
- 19.3. Period of Thought 1903-1912
- 19.4. Bapatla First Andhra Mahasabha
- 19.5. Propaganda Associations
- 19.6. Tour of Telugu Regions
- 19.7. Second Andhra Sabha - Vijayawada, April 11, 1914
- 19.8. Visakhapatnam - Guntur District Meetings - May 1914
- 19.9 Third Andhra Mahasabha - May 1915 - Visakhapatnam
- 19.10. Fourth Andhra Mahasabha - May 1916 - Kakinada
- 19.11. Fifth Mahasabha - June 1, 1917 - Nellore
- 19.12. Andhra Mahasabha Negotiations, December 1917
- 19.13. Formation of Andhra State Congress, January 22, 1918
- 19.14. Period of Intensification 1920-30
- 19.15. Resolution in the Legislative Assembly
- 19.16. Boycott of Simon Commission
- 19.17. Motilal Nehru Committee
- 19.18. Negotiations with London
- 19.19. Royal Commission Meetings 1913-17
- 19.20. Vijayawada Andhra State Congress Meeting, 1924
- 19.21. More Meetings in Royal Commission
- 19.22. Andhra State Movement 1937-44.

- 19.23. Bejawada Silver Jubilee Andhra Mahasabha, October 1937
- 19.24. Sri Bagh Agreement
- 19.25. Resolution in Madras Legislative Assembly, 1937-38
- 19.26. Movement and One More Stage
- 19.27. Sir Vijay - Andhra Mahasabhas
- 19.28. Royal Commission Meetings
- 19.29. Post-Independence Agitation
- 19.30. Dhar Commission June 1948
- 19.31. J.V.P. Committee
- 19.32. Partition Commission
- 19.33. Prakasham's Dissatisfaction
- 19.34. Swami Sitaram's Fast
- 19.35. 1952 Elections - Congress Defeat
- 19.36. Potti Sriramulu - Self-Immolation - Formation of Andhra State
- 19.37. Kailasanath Vanchu Committee - February 7 - March 25, 1953
- 19.38. Formation of Andhra State
- 19.39. Review
- 19.40. Sample Questions
- 19.41. Useful Books
- 19.42. Andhra Mahasabhas - Presidents

### **19.1. Objective:**

The objective of this lesson is to explain the movement carried out by the Andhras in the Madras Presidency, demanding a separate state.

### **19.2. Introduction:**

In British rule, people belonging to different linguistic and cultural groups were in the Madras Presidency. Due to being locals, the Tamils had more influence. People with a distinct culture



wanted a separate Andhra state, and the Andhras started the movement in 1913. The state was formed in 1953.

#### Status of Andhras in Madras Presidency:

In the Madras Presidency, 58% of the land area was Andhra regions, covering 80 thousand square miles. The Andhra population was two crores. In the total population of Madras Presidency, Telugu people were 40%. Compared to Tamil, Kannada, and Malayalam regions, Andhra was in the first place. But in the state, they did not have due respect. Andhras did not have a special identity. Compared to Tamils, Telugu people were very backward. In Andhra Pradesh, business and industrial sectors were not given priority. In government jobs, military, and education, Andhras did not have a proper place. According to the 1911 census, out of 56 high-ranking officials in Madras Presidency, only 8 were Telugu. Out of 19 judges, not even one was Andhra. Out of four sub-collectors, one; out of 60 deputy collectors, 21; out of 123 district munsiffs, 30; out of 19 district registrars, two; out of 33 education officials, only 5 were Telugu. Furthermore, in regions like Guntur, Bapatla, Bandar, Rajahmundry, Visakhapatnam, etc., Tamils were appointed as college principals and high school headmasters. Even in Telugu regions, they were not given to Telugu people. In Andhra Pradesh, government schools were very few. In 1905, in the Presidency,

### 19.3 Andhra Movement

There were a total of 31 colleges, of which only 8 were in Andhra Pradesh. There were only 163 secondary schools in Andhra Pradesh, while other regions had 583 schools. There were no medical or engineering colleges in Andhra Pradesh. Out of 3800 industrial schools in the entire state, only 400 were in Andhra Pradesh. Andhra students used to go to Madras for higher education.

However, not everyone got seats. According to contemporary records, there were 11,000 Andhra students at that time. Of them, only 2,000 studied in Madras. The remaining 9,000 went to other states, spent a lot of money, and faced many difficulties to pursue their education. Andhra students, especially those who could not get seats in vocational and technical education, faced many hardships. As for industries, most industries and colleges were concentrated in Madras, the state capital. Tamil Nadu was also given higher priority in laying railway lines. Railway lines were constructed connecting all regions of Tamil Nadu with Madras. Only the coastal region was not connected to Madras, except for the coastal line that the English laid to connect to Calcutta for their own benefit, not for the benefit of the Telugu people. Madras was developed as a port, but Machilipatnam and Visakhapatnam in Andhra Pradesh were not given any importance. Andhras traveled only by steamers; there were no large ships in Andhra ports. Industrially and educationally, Tamil Nadu developed well. Andhra Pradesh did not develop in any way. The income from Andhra Pradesh was high, but the facilities were few. Andhra region was subjected to injustice in the fields of education, medicine, agriculture, social welfare, irrigation, and

cooperation. Development programs in Andhra regions were undertaken nominally. Most of the income of Madras state was spent on the development of the Tamil region. Moreover, Andhras were ridiculed by Tamils on one side and by the English on the other. Due to their feelings of resentment, self-respect gradually awakened among Andhras. This eventually turned into the Andhra movement. Andhras believed that they could develop only with a separate state and that the glory of Andhra culture could be protected. The achievement of this result was interpreted as the Andhra movement. Pattabhi Sitaramayya commented that this was not a movement for jobs, but a movement for Andhras to gain their special identity, and that it was a sub-national movement to the Indian national movement.

Sri Madala Veerbhadra Rao divided the Andhra movement, which continued until the attainment of independence, into four phases: 1. Ideological phase (1903-1912 AD), 2. Propaganda phase (1913-1920), 3. Phase that was overshadowed during the freedom movement (1920-1935), 4. Resolution phase in legislative assemblies and Congress Mahasabhas (1935-1953).

### **19.3 (1903-1912):**

The idea of an Andhra state first originated in Guntur in 1903. In 1903, Jonnavithula Gurunadham founded an organization called "Young Men's Literary Association" or "Yuvajana Sahithi Samithi" in Guntur. In the very first meeting of this committee, he expressed the idea that Andhras needed a separate state. After that, he wrote many articles in the Hindu newspaper on the backwardness of Telugu people, sowing the seeds of the Andhra movement. Unnava Lakshminarayana, Challa Seshagiri Rao, Gollapudi Sitarama Sastry, and others were members of this literary committee. Konda Venkatappayya also attended the meetings of this committee. The meetings of this committee were held at Vinjamuri Bhavanachari's house.

In 1907, a great conference was held in Bandar. Andhras from Nizam's state also attended this conference. Pattabhi Sitaramayya played a key role in this conference. Thus, the nascent Andhra movement was strengthened by the efforts of newspapers and Andhra leaders. These efforts included: (1) The publication of "Andhrula Charitra" (History of Andhras) written by Chilukuru Veerabhadra Rao by the Vijnana Chandrika Mandali in 1910, (2) Articles and editorials published in newspapers like Deshabhimani, Deshamata, Bharatamata, Darbaru, Andhrapatrika, Krishna Patrika, etc., supporting the Andhra movement and making many suggestions for the formation of a separate state. In 1911 itself, Jonnavithula Gurunadham, Unnava Lakshminarayana, and others published a book called "Andhra Rashtram." Along with it, they prepared a map of Andhra Pradesh combining all the Telugu regions in Nizam, Mysore, Karnataka, and Central Provinces. All these further strengthened the idea of an Andhra state.

In May 1912, joint conferences of Krishna and Godavari districts were held in Nidadavolu. In those conferences, representatives from Guntur district tried to introduce a resolution regarding the formation of an Andhra state. A person named Suryanarayana introduced the resolution. But it was rejected, stating that it was a matter concerning all Andhras and therefore not appropriate

to discuss in a district meeting. After the conference, the Guntur representatives returned and formed a standing committee, appointing Konda Venkatappayya as its secretary. This standing committee widely publicized the Andhra state issue. In September 1912, a circular was issued announcing that the first Andhra conference would be held in Bapatla on May 26, 1913. Invitations were also sent to Andhras in Hyderabad, Nagpur, and other regions, and preparations were made to hold the conference in Bapatla.

#### **19.4 First Andhra Mahasabha, Bapatla (1913):**

As a result of their efforts, the first Andhra Mahasabha was held in Bapatla on May 26, 1913, under the presidency of Bayya Narasimheswara Sarma. Konda Venkatappayya, as the president of the reception committee, took charge of organizing the Mahasabha. 800 delegates from all over Andhra Pradesh participated in the conference. Many Telugu people from Nizam's state also attended the conference.

B.N. Sarma, who presided over the conference, delivered a speech stating that the Andhra community holds a great position among the communities of India, and that it is the duty of the Andhra Mahasabha to identify the necessary elements for the development of the Andhra community, to make arrangements for their economic and educational progress, and to bring all Telugu people together to achieve their development. He also requested that for the development of Andhras, an English daily newspaper was necessary, a university should be established in Andhra Pradesh, and Andhra language education should take place in colleges and schools, and that these issues should be thoroughly discussed and resolved by this conference. However, he did not support the Andhra state. He prioritized the national sentiment, stating that "first we are Indians, only then are we Telugu people."

#### **19.5 Andhra Movement**

In this conference, arguments for and against the formation of an Andhra state took place. Vemavarapu Ramadasu introduced a resolution to form a separate state by combining the Telugu districts. Valluri Suryanarayana supported it. However, prominent leaders like Nyapathi Subbarao, Mocherla Ramachandra Rao, Guttakesava Pillai, Deshpande Subbarao, and others opposed the resolution. Kesava Pillai, Deshpande Subbarao, and others spoke against a separate Andhra state, stating that the ceded districts were against it.

The former Diwan of the princely state, Diwan Bahadur M. Adi Narayanaiah, opposed this resolution and requested that the matter be postponed to the next meeting. Rao Saheb Ganti Venkataramayya supported him. However, Venkatappayya proposed an amendment to refer this matter to the standing committee to gather public opinion. Everyone accepted it.

At the same time, on May 28, the Guntur Mandal Mahila Sabha was held under the presidency of Smt. Kotikalapudi Seethamma. Choragudi Seethamma acted as the president of the reception committee. Kanuparthi Varalakshamma, Lakshmikantamma, and others spoke at the

conference. 200 women attended the conference. At the end of the conference, Konda Venkatappayya was elected as the secretary of the Andhra Mahasabha, and Challa Seshagiri Rao as the assistant secretary.

### **19.5. Propaganda Group Meetings:**

Realizing the opposition to the formation of Andhra state at the Bapatla conference, Konda Venkatappayya, Dr. Pattabhi, Matnuri Krishna Rao, and Valluri Suryanarayana formed a propaganda group to gain support for the state's formation and decided to tour the ceded districts, coastal, and Andhra regions.

### **19.6. Tour of Telugu Regions:**

The committee formed under the presidency of Konda Venkatappayya first visited Rayalaseema. They visited Nandyal, Gooty, Anantapur, Hindupur, Penugonda, Bellary, Chittoor, Cuddapah, Nellore, and other places, held many public meetings, and delivered detailed speeches about the necessity of an Andhra state. During their tour, they realized that the people of Rayalaseema were in favor of the formation of an Andhra state. Only Tamil lawyers in Chittoor opposed the formation of an Andhra state, fearing that their ties with Madras city might be severed. Later, this committee toured Uttarandhra. They visited Rajahmundry, Kakinada, Visakhapatnam, and Berhampur and spoke at public meetings.

### **19.7. Second Andhra Conference, Vijayawada, April 11, 1914:**

The second Andhra conference was held in Vijayawada on April 11, 1914. Many people attended this meeting. In addition, Kandukuri Veeresalingam and Tirupati Venkata Kavulu also attended. Not only political leaders but also leaders from literary and social fields attended. Nyapathi Subbarao presided over this conference. His presidential speech was not liked by the audience. The reason was that the speeches made by Konda Venkatappayya during his tour of Telugu districts after the 1913 Bapatla conference, and his efforts to convince the Andhra people to form a separate state, did not go in vain. Their efforts bore fruit, and many Andhras leaned towards the establishment of a separate state. Therefore, by the time of the second conference, the opinion of Andhras was to demand a separate state. Nyapathi Subbarao's speech, made against the sentiments of the audience without understanding the changed public opinion, was not liked by the audience. In this conference, Mancha Suryanarayana introduced a resolution to form a separate state. Vemavarapu Ramadasu Pantulu supported that resolution. But representatives from Nellore and Cuddapah districts opposed the resolution. S. Krishna Rao and Pattabhi Rama Rao asked to postpone the resolution. However, voting took place later. The resolution won with a large majority. With this, the separate Andhra movement gained life.

### **19.8. Visakhapatnam - Guntur District Meetings - May 1914:**

After the Vijayawada conference, the Visakhapatnam district conference was held in May 1914 under the presidency of Bhupathi Venkatapathi Raju. In his presidential speech, Raju expressed great happiness that all leaders had agreed to form a separate Andhra state, and that once agreed, it became an ideal, and that it should not be postponed, and that postponing it would be foolish, trying to motivate the audience to action. In June 1914, a similar conference was held in Guntur. In that meeting, everyone unanimously demanded the formation of an Andhra state. Overall, by the end of 1914, the desire for a separate Andhra state had strengthened in all Andhra districts. The book "Andhra Udyamam" written by Konda Venkatappayya in 1911, and the book "Andhra Rashtram" written jointly by Pattabhi Sitaramayya and Kopella Hanumanta Rao, were very useful in making people participate in the Andhra movement. Konda Venkatappayya earned the title "Father of the Andhra Movement" for his contributions to the Andhra movement. Moreover, on one hand, the speeches of these leaders, and on the other hand, the articles published in newspapers, and the conferences held in places like Visakhapatnam, Nellore, Bapatla, etc., greatly strengthened the desire for an Andhra state among the people.

### **19.9. Third Andhra Mahasabha, May 1915, Visakhapatnam:**

For the third Andhra Mahasabha, Bhupathi Venkatapathi Raju acted as the president of the reception committee in Visakhapatnam in May 1915. Panugallu Raja, Panuganti Ramarayanam, was elected as the president of the conference. Panuganti Raja, a prominent Telugu personality of that time, had been against the formation of a separate Andhra state until then. In this conference, he spoke in favor of the formation of an Andhra state. With his support, the Andhra state issue gained more strength. It was also resolved that it was just and necessary to form a separate state by combining the 11 Telugu districts in Madras state. In this conference, in addition to this demand, some other resolutions were also passed. It was resolved that mother tongue, i.e., Telugu, should be the medium of instruction in secondary schools, and that Andhra conference meetings should be conducted in Telugu. From then on, everyone followed the practice of speaking in Telugu in all Andhra movement meetings. The Tamil daily newspaper "Swadesamitran" published from Madras wrote in support of the resolution passed by this conference to make mother tongue the medium of instruction.

### **19.10. Fourth Andhra Mahasabha - May 1916, Kakinada:**

The fourth conference was held in Kakinada in May 1916. Mutnuri Krishna Rao presided over this conference. Mocherla Ramachandra Rao, like Nyapathi Subbarao, was also against the formation of an Andhra state. However, in this meeting, he supported the Andhra state. Many opponents of the Andhra state recognized the necessity of the state and changed their opinions. In this conference, C.V.S. Narasimha Raju from Visakhapatnam proposed a resolution stating that it was necessary and rational to form a separate self-governing state by combining all Telugu districts. Since it was the time of the First World War, another amendment was made requesting

that a separate state be formed as soon as possible after the end of the World War. The resolution was opposed by M.S. Krishna Rao from Nellore and Nemali Pattabhi Rama Rao from Cuddapah. Gadde Raghavarao from Berhampur, who had opposed the separate state resolution three years ago, supported this resolution. Anantapur representative Shankara Rao also supported it. The resolution passed. In this conference, C.V.S. Narasimha Raju, A.S. Patro, and K. Venkata Reddy Naidu spoke about including Andhras in the military and naval departments. A memorandum was approved in April 1917, requesting that the country be reorganized into linguistic states. The Andhra Political Committee was also formed under the leadership of B.N. Sarma.

#### **19.11 Fifth Mahasabha - June 1, 1917 - Nellore Conference:**

The fifth meeting was held in Nellore on June 1, 1917, under the presidency of Konda Venkatappayya. Wrestler Kodi Ramamurthy attended this meeting. Ongole Venkata Rangayya acted as the president of the reception committee. Intense discussions took place in this meeting. The people of Rayalaseema and Nellore districts did not show much interest. Their concern was that Madras city would not be part of Andhra state, and if an Andhra state was formed, their ties with Madras city would be severed. Therefore, Nellore district did not support the state resolution. Similarly, in Rayalaseema, the leadership was in the hands of Tamils. Kesava Pillai, a prominent figure in Gooty and Anantapur who migrated from Tamil Nadu, and Ekambara Ayyars, prominent figures in Nandyal and Kurnool, opposed a separate state, fearing that their dominance would be lost if an Andhra state was formed. However, Harisarvottama Rao from Kurnool supported a separate state. Since the separate state resolution passed in the fourth conference, Nellore district strongly tried to defeat the separate state resolution in this meeting. Out of 740 members who attended the conference, 480 were from Nellore. Therefore, realizing that the resolution was likely to be defeated, Gadicherla Harisarvottama Rao announced that voting should be on a district basis, meaning each district would have only one vote. At the same time, a large number of representatives came from the Circar districts. Among them, Rayalaseema and Nellore also accepted Sarvottama Rao's proposal, and the separate state resolution passed. The opponents of the state were disappointed that the separate state resolution passed. They held a separate meeting in Nellore Town Hall and passed a resolution that they would agree only if the Andhra state included Madras city. Some leaders, including B.N. Sarma, met them and clarified their doubts and concerns. Therefore, they attended the next day's meeting. A.N. Krishna Rao and some other prominent figures from Nellore city opposed a separate state. Nevertheless, the resolution for a separate state finally succeeded. The amendment introduced to make Madras the capital of Andhra state also failed.

#### **19.12. Andhra Mahasabha Delegation, December 1917:**

While dedicated to the Andhra movement, they were also actively involved in national politics. They attended every Congress session since the establishment of the National Congress. It is noteworthy that P. Anandacharyulu was elected president of the 1891 Nagpur Congress session. Andhras actively participated in the Vande Mataram and Home Rule movements. When

Montague, the Secretary of State for Indian Affairs, visited our country to propose reforms for Indians, the leaders of the Andhra Mahasabha, under the leadership of Nyapathi Subbarao, met him on December 17, 1917, but did not recommend the formation of a separate Andhra state.

### **19.13. Formation of Andhra State Congress, January 22, 1918:**

Although Andhras participated in large numbers in the National Congress sessions, there was a desire among Andhras in Madras Presidency for a separate Congress branch. This demand was rejected many times, but finally, at the 1917 Calcutta Congress session (under the presidency of Annie Besant), it was agreed to form a separate state Congress for Andhras. Accordingly, on January 22, 1918, the Andhra State Congress was formed with Nyapathi Subbarao as president and Sri Konda Venkatappayya as secretary. This was the first victory achieved by the Andhra movement leaders. On February 6, 1918, the resolution proposed by Sri B.N. Sarma in the Imperial Legislative Council to form an Andhra state failed due to lack of support from non-official members like Muhammad Ali Jinnah and V.S. Srinivasa Sastry.

### **19.14. 1920-30:**

From 1920, Gandhiji led the Congress. From 1921, the Non-Cooperation Movement began. At that time, Andhra leaders left the Andhra movement and participated in the national movement. Therefore, the Andhra movement was overshadowed. However, the Andhra conferences were not abandoned. Andhra Mahasabhas were held as an adjunct to the Andhra Congress conferences from 1920 to 1930.

**Justice Party's Stance:** In this phase, during the Home Rule movement in 1917, a non-Brahmin movement emerged in the country. Some educated non-Brahmins began to pressure the government to give them adequate representation in government jobs. The Maharaja of Kolhapur supported them. The South Indian People's Association was also formed in Madras. Dr. T.M. Nair, Dr. P. Natesan Mudaliar, Panugallu Raja, P. Tyagaraya Chetty, and others led the non-Brahmin movement. All of them declared their loyalty to the British government, opposing the Home Rule movement. They declared that they would not support any action that would reduce the authority and dominance of the British rulers.

Some Andhra leaders played a prominent role in the Home Rule movement. Since the Justice Party and the People's Association opposed the "Home Rule" movement, which agitated for self-rule, the British government indirectly encouraged this non-Brahmin movement. It tried to win them over against the national movement. At that time, the government also helped the Justice Party to come to power. Therefore, the Justice Party rejected the formation of an Andhra state.

### **19.15. Resolution in the Legislative Assembly:**

On March 14, 1927, in the Madras Legislative Assembly, during the tenure of Dr. Subbarayan's ministry, Pillalamarri Anjaneyulu introduced a resolution for a separate Andhra state. 40 people

voted in favor of this resolution, 32 against, and 6 abstained. Among the representatives from the Telugu region, 17 were in favor, 5 against, and 6 abstained. All members of the Justice Party abstained. The resolution to form an Andhra state with 11 Telugu districts in Madras state passed. The opposition to the resolution mainly came from government-nominated members.

On March 19, 1928, Ayyadevara Kaleswara Rao participated in the budget discussions and proposed a new resolution demanding an Andhra state. The new resolution passed in the Legislative Assembly. 44 people were in favor, 20 against, and 29 abstained.

The Madras government sent the resolution to the center without any comment and took no action on it. Therefore, Andhras went as a delegation to the Constitutional Delimitation Committee and expressed and clarified their desire for an Andhra state. But the British did not grant the request of the Andhras.

#### **19.16. Boycott of Simon Commission:**

In 1919, the British government appointed the Simon Commission to review the Indian constitutional reforms. In 1928, Andhras boycotted the arrival of the Simon Commission.

Some newspapers like "Madras Mail" advised Andhras that if they had acted courteously during the arrival of the Simon Commission and requested the government to form an Andhra state, they would have considered the matter sympathetically. At that time, the government formed the states of Orissa and Sindh for those from Orissa and Sindh who welcomed the Simon Commission and submitted petitions to them. Andhra leaders and people completely boycotted the Simon Commission and instead of submitting a memorandum for a separate state, they held protest demonstrations chanting "Go Back Simon." Therefore, they did not recommend the formation of an Andhra state. However, it suggested appointing a commission to reconstruct the states.

#### **19.17. Motilal Nehru Committee:**

The All-Party Conference, held under the presidency of Dr. Ansari, appointed a Motilal Nehru Committee to recommend new Indian constitutional principles. In 1928, this committee prepared a comprehensive report. It stated that the language spoken by the people and public opinion were important in the context of state reorganization.

They wrote about the British-ruled states: "Neither the physical features of the country, nor the history of the country, nor economic reasons, nor language were the reasons for the formation of the present states, and even considering administrative convenience, the present states are not correct." Therefore, they said that the request of those who desired states on a linguistic basis should be examined. Moreover, they accepted the formation of an Andhra state. Subsequently, under the leadership of Gandhiji, Andhras also played a prominent role in the Salt Satyagraha that took place between 1930-32.



### **19.18. Delegations to London:**

In June 1931, the Andhra State Political Mahasabha was held. After that conference, Dr. Pattabhi Sitaramayya and Ayyadevara Kaleswara Rao met Gandhiji, who was going to London for the second Round Table Conference, and requested him to also appeal to the British government regarding the formation of an Andhra state. But Gandhiji did not make any appeal to the British government.

Therefore, Bobbili Raja, Mocherla Ramachandra Rao, A.P. Patro, and V.V. Giri, along with V.V. Jogayya, went to London and explained the desire of Andhras for a separate state to Lord Lothian, who was the Under-Secretary of State. These representatives requested that the same principle applied to Orissa, Sindh, and the North-West Frontier Provinces should also be applied to Andhra. Similarly, in 1932, Kurma Venkata Reddy Naidu, Bobbili Raja, and others in London also submitted a memorandum to the government.

Subsequently, K.L. Narasimha Rao, P.V. Subbarao, K.V.L. Narasimha Rao, and P. Sambamurthy went to England and submitted a memorandum to the government. On June 27, 1935, Kasi Naduni Nageswara Rao, Gadde Rangayya Naidu, Vemavarapu Ramadasu Pantulu, and others welcomed the returning delegation in Madras. However, none of the Andhra delegations were successful.

### **19.19. Rayalaseema Conferences 1913-17:**

The people of Rayalaseema did not show much interest in the formation of an Andhra state from the beginning. Even before the Bapatla Andhra Mahasabha, a conference of Rayalaseema districts was held near Mahanandi in Kurnool district in 1913. 800 delegates and 2,000 members attended this conference. A lawyer named Kesava Pillai from Gooty presided over this conference. He spoke in favor of the formation of an Andhra state but also said that it was not practical. Only a few members from Rayalaseema districts attended the Bapatla Andhra conference. In the subsequent Andhra Mahasabhas, the vast majority supported the Andhra movement. In such a situation, Kesava Pillai showed opposition. Therefore, differences of opinion began regarding the formation of an Andhra state. To remove the fears and anxieties of the people of Rayalaseema, Andhra leaders extensively toured Rayalaseema. Gradually, the people of Rayalaseema also began to favor the formation of an Andhra state. In the second Kurnool district conference held in 1915, and in the Cuddapah district conference held in 1916, the formation of an Andhra state was supported. In the third Kurnool district conference held in 1916, the Madanapalle Mahasabhas supported the formation of a separate Andhra state, but Kesava Pillais and Ayyangars, who had migrated to Rayalaseema, earned a lot, and played a prominent role in Rayalaseema politics, did not support the Andhra movement. They began to argue that if a separate Andhra state was formed, it would harm the unity of the country. They felt that if an Andhra state was formed, their importance would diminish, and therefore they

opposed it. A reporter wrote in the Andhra Patrika that their argument was wrong and that the unity of the country would not be harmed in any way.

In the 1917 Nellore Mahasabha, Rayalaseema members tried to defeat the Andhra movement in Nellore. Finally, the resolution passed. However, Andhra leaders realized the need to address the doubts of the people of Rayalaseema. When Montague visited Madras, the Circar and Rayalaseema leaders jointly demanded the state. Out of 27 members who met Montague, 10 were from Rayalaseema. After the formation of a separate Andhra Congress branch, mutual understanding developed between the two regions.

#### **19.20. Vijayawada Andhra State Congress Conference 1924:**

However, in the 1924 Andhra Congress Committee elections held in Vijayawada, when Gadicherla Harisarovvattama Rao's name was proposed for the presidential post, the Circar representatives defeated that proposal. With this, differences between Rayalaseema and Circar regions started again. The opinion was expressed that "Circar people will not let us grow," and therefore Rayalaseema should have a separate Congress Committee. After the Andhra University was formed in 1926-1927, these Rayalaseema-Circar differences intensified. Rayalaseema people developed distrust towards Circar people. In 1931, these differences increased. In 1931, special meetings of the Andhra Mahasabha were held in Madras. Kadapa Kotireddy from Rayalaseema presided over this conference. Kalluri Subbarao argued that Rayalaseema should have special representation in the Andhra Legislative Assembly. Another Rayalaseema member, Subramanyam, proposed an amendment to that resolution, stating that a separate Rayalaseema state should be formed. All these can be said to be evidence of the distrust of Rayalaseema people towards Circar district people.

#### **19.21. 1934-1935:**

The shifting of Andhra University from Anantapur to Visakhapatnam created doubts among the people of Rayalaseema. They feared that they might not get adequate representation and importance in a separate Andhra state. Therefore, to protect the interests of the people of Rayalaseema, lawyers like K. Subrahmanyam, C.L. Narasimha Reddy, and others formed an organization called "Rayalaseema Mahasabha" in 1934. This organization held its first meeting in Madras on January 28, 1934. Nemali Pattabhi Rama Rao presided over the meeting. Satyamurthy, who opposed the Andhra state, inaugurated the meeting. Representatives from Circar districts, especially Bayya Narasimha Sarma, had previously requested that Rayalaseema regions be brought under the purview of Andhra University. This meeting rejected that request. Another resolution was passed requesting the establishment of Sri Venkateswara University in Tirupati. Congress Party members did not attend this meeting. The second Rayalaseema conference was held in Cuddapah in the first week of September 1935. This conference was also organized by Narasimha Reddy, Subrahmanyam, and others. In these conferences, it was resolved to oppose the formation of a separate state. Prominent Rayalaseema Congress leaders

like Kadapa Kotireddy, Gadicherla Harisarvottama Rao, Pappuri Ramachari, and others did not attend this meeting. The people also did not show much interest in these conferences. In the 1937 elections, Narasimha Reddy, Subrahmanyam, and others who organized the Rayalaseema conferences contested and were defeated by Congress candidates. Therefore, the Rayalaseema conferences did not yield any benefit.

#### **19.22. 1937-1944:**

Elections were held in 1937. The Justice Party was defeated in Madras state. Congress won. Rajagopalachari became the Chief Minister of Madras state. By that time, the desire to achieve an Andhra state was present everywhere among the Telugu people. They realized that the cooperation of the people of Rayalaseema was also needed to achieve the Andhra state. Madras Chief Minister Rajagopalachari observed the efforts made by Andhra leaders. Since he did not want to give an Andhra state, he did not give a single ministerial post to Rayalaseema people to create a division between Circar and Rayalaseema regions. He took Bezawada Gopal Reddy, Prakasam Pantulu, and V.V. Giri from the Andhra region as ministers in his cabinet. Rayalaseema leaders felt that Circar leaders did not make any efforts to give them a place in the cabinet and that they were looking out for their own interests. With this, differences of opinion arose again between Rayalaseema and Circar districts.

#### **19.23. Bezawada Silver Jubilee Andhra Mahasabha, October 1937:**

Andhra leaders, who were disappointed and doubtful due to the tactics of Tamil leaders, started the Silver Jubilee celebrations of the Andhra Mahasabha in Bezawada in the last week of October 1937. Rayalaseema leaders were invited to this meeting. Halaharvi Sitarama Reddy, a Madras Legislative Assembly member from Rayalaseema, inaugurated the conference, and Kadapa Kotireddy presided over the conference. Both of them explained the fears and doubts of the people of Rayalaseema and said that it was the responsibility of the Circar leaders to remove the fears of the Rayalaseema people. Moreover, they advised the Circar leaders to give some special assurances to Rayalaseema people to gain their trust. They specifically spoke about the capital in a separate Andhra state, representation in the cabinet, and measures to be taken in establishing irrigation facilities like Tungabhadra, etc. The Circar leaders also understood the fears of the people of Rayalaseema. Therefore, they decided to give them some definite assurances.

#### **19.24. Sri Bagh Agreement:**

According to the decision taken at the Bezawada conference, leaders from both regions met in Madras at Desoddharaka Nageswara Rao's Sri Bagh building on November 16, 1937. The people of Rayalaseema and Circar regions agreed to the formation of an Andhra state and entered into an agreement.

Points: 1. Educational centers should be expanded for the development of knowledge in Andhra Pradesh. Andhras should provide mutual cooperation in social and cultural matters. Two university centers should be established under the Andhra University, one in Waltair and one in Anantapur. 2. In the construction of projects on Krishna, Tungabhadra, and Penna rivers, higher priority should be given to the Rayalaseema region for ten years. 3. The legislative assembly seats should be equal to the population, and the High Court and state capitals should not be in one place, but one in the coastal region and one in the Rayalaseema region. If Rayalaseema people want it, they should ask for it. If changes are to be made in these matters, both sides must agree. Kasinadhuni Nageswara Rao named his house as "Sri Bagh". The agreement took place in that house. Therefore, it came to be known as the Sri Bagh Agreement.

#### **19.25. Resolution in Madras Legislative Assembly, 1937-1938:**

After the Sri Bagh agreement was made, Andhra members in the Madras Legislative Assembly requested Chief Minister Rajagopalachari to introduce a resolution for a separate Andhra state. Rajagopalachari, who was against the formation of an Andhra state, proposed a comprehensive resolution in the Madras Legislative Assembly that Madras state should be formed as Andhra, Mysore, Kerala, and Madras states, and got that resolution approved, cleverly deceiving the Andhras. With that, the formation of an Andhra state became impossible. According to that resolution, K.V. Reddy Naidu made an amendment resolution that an Andhra state should be formed immediately. But that resolution was rejected. The resolution made by Rajaji was sent to the central government for consideration on April 21, 1938. Rajaji informed the Madras Legislative Assembly on March 25, 1937, that the resolution for an Andhra state was rejected by the India Secretary. In such a situation, the Second World War started in September 1939. The Congress ministries resigned in November 1939. With that, the issue of a separate Andhra state was again overshadowed.

#### **19.26. Movement and One More Stage:**

In 1938, the Congress's attitude changed. The central Congress leaders stated that the issue of an Andhra state was very minor and that priority should be given to the goal of independence. Therefore, they gave a new opinion that an Andhra state should be formed after the country gained independence. Due to this, the Andhra movement faced another setback.

#### **19.27. Sir Vijay - Andhra Mahasabhas:**

In November 1941, the Andhra Mahasabha held its annual meeting in Visakhapatnam. Sir Vijay Anand, who resided in Benares and belonged to the Vizianagaram royal family, was invited to preside over this conference. Everyone called him Sir Vijay. Everyone wanted Sir Vijay to lead the Andhra movement. Therefore, after he accepted the presidency of the Andhra Mahasabha, the Andhra state movement regained life. After the Sri Bagh agreement, many Rayalaseema residents expressed their support for a separate Andhra state. But still, some continued to oppose a separate state. Such people again formed Rayalaseema Mahasabhas.

### **19.28. Rayalaseema Conferences:**

Y.S.Y. Sastry, R. Suryanarayana Rao, and other Bellary leaders continued to oppose the Andhra state. They formed another Rayalaseema Mahasabha in 1938. The first meeting of this new Rayalaseema conference was held in Adoni. This conference opposed the Andhra state. For this, they showed some economic and political reasons. Due to the influence of these conferences, opposition to the Andhra state still existed in Rayalaseema. After Sir Vijay took over the presidency of the Andhra Mahasabhas, he decided to remove the fears and doubts of the Rayalaseema people and toured Rayalaseema extensively. Seeing the groundnut cultivation thriving there, he collected donations from groundnut farmers and helped them.

In the 1946 elections, Congress won again in Madras state. Prakasam Pantulu became the Chief Minister of Madras. In late 1946, due to ill health, Sir Vijay resigned from the presidency of the Andhra Mahasabha. After his resignation, no one came forward to lead the Andhra movement.

In September 1946, Nehru formed the interim government in Delhi. Until then, the central Congress leadership, which was in favor of the formation of linguistic states, changed its opinion. They accepted it in principle, but there was no resolution in their hearts to form an Andhra state. Therefore, Andhras hoped that in independent India, their long-cherished desire for a separate state would soon be fulfilled. But 10 Tamil members belonging to the Constituent Assembly demanded a separate Tamil state, abandoning the formation of an Andhra state. But the central government announced that a commission would be appointed to examine the formation of linguistic states.

### **19.30. Dhar Commission, June 17, 1948:**

According to the government's announcement in November, the President of the Constituent Assembly appointed a Linguistic States Commission on June 17, 1948. This commission was headed by Justice S.K. Dhar, a former judge of the Allahabad High Court, and Dr. Panna Lal, a member of the Constituent Assembly, and Jagat Narayan Lal were appointed as members. The government directed them to carefully examine the situations that arise politically and economically due to the formation of new states in the country and submit a report. But this commission rejected the formation of linguistic states. There was an outcry against the commission's report in the country. The Congress appointed another committee at the 1948 Jaipur National Congress meeting to examine the formation of linguistic states. In this committee, Jawaharlal Nehru, Sardar Vallabhbhai Patel, and Pattabhi Sitaramayya were appointed as members.

### **19.31. J.V.P. Committee:**

This committee was named J.V.P. Committee after the first letters of their names. This tripartite committee submitted its report to the Congress Working Committee on April 9, 1949. This committee also recommended that the formation of linguistic states should be postponed for a few years. But to curb the impatience of Andhras, it announced that if Andhras abandon Madras city, there would be no obstacles to the formation of an Andhra state. It stated that the people of Rayalaseema would not agree to abandon Madras city, and therefore, without Madras, the Circar people would not want an Andhra state, and therefore, the Andhra state movement would not happen. But contrary to that, the Andhra state movement began. The central government requested the Madras government to give suitable suggestions on the formation of an Andhra state. The Madras government informed the central government on December 6, 1949, that a committee of three members should be appointed to determine the boundaries of the Andhra state. It was also stated that one of them should be a High Court judge, and the three members should not belong to Madras or Orissa states.

### **19.32. Partition Commission:**

Following the directive of the central government, the Madras state government formed a Partition Committee to form a separate state. The then Chief Minister of Madras, Kumar Raja, was the president of this committee. This committee submitted its report on January 4, 1950. Only Prakasam and the remaining members accepted this report. Prakasam also submitted his report separately.

### **19.33. Prakasam's Dissatisfaction:**

Until a new capital is established for the Andhra state, Madras should remain the temporary capital. Madras city should not be a Chief Commissioner's province or belong to Tamil Nadu. Until then, the value of buildings in the city should not be shared by the two states. The 10 crore rupees to be given to Andhra state should not be bound by any additional conditions, and non-Andhras should not be given jobs in Andhra state.

On January 4, 1950, the Andhra Pradesh Congress Committee meeting held in Madras also passed a resolution that until the Andhra state establishes its capital, Madras should remain the capital of Andhra state. Prakasam's opinion was in agreement with this resolution. However, due to various reasons in the Congress, there was no unanimous opinion. Taking this as an opportunity, the central government informed the Madras state on January 16 that the formation of an Andhra state within the country on January 26, 1950, was impossible. It also showed some reasons for it. If an Andhra state is formed, there will be a loss of two crore rupees in the budget. Andhra High Court will be established wherever Andhra leaders decide. The desire not to keep non-Andhra employees in Andhra state and to do injustice to non-Andhra employees. There are differences of opinion regarding Bellary district. Therefore, it is not the time to resolve all these issues. Therefore, on January 26, 1950, the central government confirmed its stance that the

formation of an Andhra state was not possible. But in reality, the central government did not want to form an Andhra state. Prakasam took this dissatisfaction seriously and showed the obstacles.

#### **19.34. Swami Sitaram's Fast:**

In such a situation, Swami Sitaram came forward to achieve an Andhra state. He believed that Gandhiji's path was good for achieving the state. His name was Gollapudi Sitaramasastry, and he had experienced imprisonment many times for participating in the first Andhra conference held in Bapatla. Realizing that the Andhra state was not coming due to political leaders, he decided to achieve the state through Satyagraha and fast unto death. On August 15, 1951, i.e., on Independence Day, he started a fast unto death at the Kavoor airfield. Many people started a collective fast along with him. On October 2, 1951, Sitaram announced that an Andhra state should be formed immediately, and the future of Madras city should be decided after three years, and until then, neither Andhras nor Tamils should claim rights over Madras city. Sri Nehru condemned his fast, calling it an unconstitutional method. Sitaramasastry continued his fast. His tour was named Anandayatra. Sitaram Swami's tour and fast created a great stir in the state. Some undesirable incidents also occurred. Sitaram's fast came before the parliament. Then Prime Minister Nehru, Sardar Vallabhbhai Patel, and Pattabhi Sitaramayya, members of the J.V.P. leadership committee, accepted the report and declared that they would form an Andhra state and take appropriate action for it. Therefore, the Andhra State Congress Committee held a meeting in Nellore on September 14, and passed a resolution requesting the central government to form an Andhra state. At the same time, Vinoba Bhave met Sitaram and said that he was holding discussions with Nehru and Rajendra Babu, and that they would form an Andhra state, and therefore Sitaram should break his fast. Accepting Vinoba Bhave's request, Sitaram broke his fast on September 20, 1951. Vinoba Bhave sent a petition to the central government requesting the formation of an Andhra state. But Nehru's government did not budge. It did not form an Andhra state. Due to Sitaram's fast, the Andhra state did not come, but the hatred towards the Congress among the Andhra people increased. As a result, in the 1952 elections, the Congress party experienced a defeat. After the elections, in January 1952, Sitaram again started Satyagraha in Guntur. But it also ended quickly.

#### **19.35. 1952 Elections - Congress Defeat:**

In such a situation, elections were held in 1952. The issue of linguistic states was a major issue in the elections. The Communist Party widely publicized this issue throughout the country. The Communist Party widely publicized the demand for the formation of an Andhra state with 11 districts and three taluks in Madras state. The people, fed up with the Congress's negligence, showed their strength in these elections. Out of 375 seats in the Madras State Legislative Assembly, Congress won only 152 seats. In Andhra, out of 140 seats, only 43 were won. Prominent Congress leaders like Sanjeeva Reddy, Kala Venkatarao, Bezawada Gopal Reddy, and others were defeated. The Kisan Mazdoor Praja Party won 20 seats. The Communists won 41

seats. With the support of the Communists, Prakasam formed the United Democratic Front (U.D.F.). He was supported by 164 members. But the Governor invited the Congress leader Rajagopalachari and asked him to form the government. Under the leadership of Rajagopalachari, the Congress took power. Rajagopalachari not only opposed the Andhra state but also started using the resources that should have gone to Andhra for the benefit of Tamil Nadu. He started a plan to bring Krishna river water to Madras. Against this project, a tremendous movement took place in Andhra. To examine the technical aspects of that project, the Indian government appointed a Khosla Committee. That committee recommended that the Krishna-Penna project should not be started, and instead, the Nandikonda project should be constructed. Overall, Rajaji's actions were irritating to the Andhra people. In such a situation, Potti Sriramulu started a fast unto death to achieve an Andhra state.

### **19.36. Potti Sriramulu - Self-Immolation - Formation of Andhra State:**

In these circumstances, Potti Sriramulu, believing that the formation of a separate Andhra state would protect the interests of Andhras, started a fast unto death on October 19, 1952. Before starting the fast unto death, on September 15, 1952, Sriramulu wrote a letter to D. Lakshminarayana, who was doing legal work in Madras, explaining his intentions. In it, he wrote: "I have been thinking about the Andhra state for many years. I think our elders will come to an agreement. I do not belong to any party. I have no followers. Wherever I am, whatever I do, I will stick to the decision I have taken. No one can change me. Our leaders are not coming to a unanimous opinion, supporting their own arguments. The formation of the state has created many problems. Those in power are not leaving their selfishness. In these circumstances, I believe that sacrificing my life is the only way to solve this problem. I have no personal grudges. I have a firm resolve." Sriramulu intended to start his fast in a Dharmasala in that city. But the Tamils in that Dharmasala did not give him shelter. Therefore, Sriramulu started his fast unto death at Prakasam Pantulu's house in Mylapore. But Prakasam Pantulu and Bulusu Sambamurthy felt that that place was not suitable for the fast unto death. Therefore, Bulusu Sambamurthy took him to his house in Mylapore. His house was named "Yajnasala," and Sriramulu started his fast unto death there. In that Yajnasala, Sriramulu started his fast unto death on October 19, 1952. Initially, people did not pay much attention. But as the days passed, public support grew. By November and December, the entire Andhra region responded. Andhra people started agitations to save Sriramulu's life.

When Sriramulu's fast was discussed in the Legislative Assembly, Rajaji spoke very rudely. But as the days passed, in the Andhra Legislative Assembly and in the Andhra districts, the agitation began regarding what would happen to Sriramulu. At that time, Sarvepalli Radhakrishnan, the Vice President, took the initiative. But he could not do anything other than giving sympathetic words. As the days of the fast increased, the public became agitated. Students and workers also started agitations regarding Sriramulu's life. When the agitation came to the Legislative Assembly, Chief Minister Rajagopalachari spoke very arrogantly. Even after 50 days, the people of Madras city were suffering from hunger. Everyone expressed resentment towards the central



government's attitude. The entire Andhra region, students, people, assemblies, and hartals took place. Telegrams were sent to the central government asking them to save Sriramulu's life. The Communist Party, Praja Socialist Party, National Democratic Party, and independent members made statements. There were also statements in the Madras Assembly. However, the central government did not change its stubborn attitude.

On the 58th day, that is, on the night of December 15, 1952, his life merged into the infinite air. The news of Sriramulu's death spread like wildfire throughout Andhra Pradesh. Andhra Pradesh was ignited. Until that morning, his physical body was kept on a platform for public viewing. From Mylapore, his physical body was taken on a two-and-a-half-mile procession on a bullock cart, passing through many streets, with lakhs of people following him, reaching the cremation ground at 8 o'clock. On that cart, Prakasam Pantulu and Bulusu Sambamurthy were sitting. His self-immolation not only brought about the Andhra state but also brought about linguistic states in India.

In protest against the government's attitude, some Andhra members resigned from their legislative assembly memberships. The state witnessed hartals and bandhs, trains stopped, offices and courts closed. For four days, the country was paralyzed. No one came forward to control the people. Lathi charges and firings took place. 15 people were injured in Waltair firings. One woman died. In Nellore, 5 people, in Anakapalle 3, in Tadepalle 2, in Rajahmundry 2, a total of 12 people died in firings. The agitated people destroyed railway stations in Tenali, Guntur, and Vijayawada. The government announced that railway assets worth 50 lakh rupees were lost. In Nellore firings, 5 bodies were cremated in 5 hours. Lakhs of people participated in that cremation. In many places, central government assets were destroyed. In protest against the central government's attitude, P.V.G. Raju, Somayaji, Tenneti Viswanadham, Dantuluri Narayana Raju, V. Sitaramayya, and others resigned from their legislative assembly and municipal memberships.

### **19.37. Kailasanath Vanchu Committee - February 7 - March 25, 1953:**

The central government was moved by the violent incidents that took place in Andhra Pradesh. Prime Minister Nehru, praising Sriramulu as a great sacrificer on December 19, 1952, announced in Parliament that the central government had decided to form an Andhra state with Madras as the capital, and the remaining undisputed Andhra regions. To examine the problems that arise in the formation of an Andhra state, the then Madras High Court Justice S. Kailasanath Vanchu was appointed as a special officer on February 7, 1953. Vanchu Committee met representatives of all political parties and prominent figures in Andhra Pradesh and collected their opinions, and submitted its report on March 25, 1953. The central government decided to form a separate Andhra state. On March 25, 1953, Nehru announced that the Andhra state capital would be in Madras, and there would be no problem, and that the Andhra Legislative Assembly members would decide where the capital would be in the new state. On October 1, 1953, he announced that the Andhra state would be formed. In this new state, Srikakulam, Visakhapatnam, East

Godavari, West Godavari, Krishna, Guntur, Nellore, Chittoor, Cuddapah, Anantapur, Kurnool districts, and Alur, Rayadurg, and Adoni taluks in Bellary district would be included. Some also asked for Bellary taluk to be included for Telugu people. The matter would be examined later. The remaining Bellary taluks were merged into Mysore state. However, Andhras lost Madras city and its surrounding areas and got the Andhra state. 55 crore rupees were lost. At that time, 30% of the share was lost. Subsequently, Andhras lost 16 1/2 crore rupees.

According to the Sri Bagh agreement, Rayalaseema leaders insisted that the capital should be established in Rayalaseema. With this, differences of opinion between Rayalaseema and Circar regions arose again. After Nehru's announcement, the Madras Assembly Speaker held a meeting of Andhra Legislative Assembly members on June 1, 1953, to decide the capital for the Andhra state. Prakasam presided over that meeting. In that meeting, some agreed to abide by the Sri Bagh agreement, while others decided not to agree. Finally, Prakasam asked to decide the capital. He decided Kurnool as the capital. With this, the capital issue was resolved. Some were dissatisfied with the decision of Kurnool. Therefore, Prakasam said that Kurnool would not be the permanent capital, and Andhra Pradesh would be formed soon. He gave a solution that a new capital would be established.

#### **19.38. Formation of Andhra State:**

Subsequently, Prime Minister Nehru, Sarvepalli Radhakrishnan, and Nilam Sanjeeva Reddy met Prakasam and requested him to be the Chief Minister for the new Andhra state. Prakasam, who had left Congress and was then a leader of the Praja Socialist Party, accepted the request. Therefore, on October 1, 1953, the Andhra state was formed. Kurnool was made the capital. Prakasam became the first Chief Minister.

#### **19.39. Review:**

The Andhra movement, which started with the desire for a separate state for Telugu people, finally achieved its goal. The formation of Andhra state was a significant event in the history of linguistic states in India.

#### **19.40. Sample Questions:**

1. Explain the circumstances that led to the demand for a separate Andhra state.
2. Describe the role of various organizations and leaders in the Andhra movement.
3. Analyze the Sri Bagh Agreement and its impact on the Andhra movement.
4. Discuss the events leading to the self-immolation of Potti Sriramulu and the formation of Andhra state.

**19.41. Useful Books:**

1. P.R. Rao: History of Modern Andhra Pradesh
2. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh
3. Narayana Rao, K.V.: The Emergence of Andhra Pradesh
4. Venkatarangaiya, M: The Freedom Struggle in Hyderabad State, Vol. I-IV
5. Sarojini Regani: History of Freedom Movement in Andhra

**19.42 Andhra Mahasabhas****Presidents:-**

| Year | Conference                 | President                              |
|------|----------------------------|----------------------------------------|
| 1913 | Bapatla                    | B.N. Sarma                             |
| 1914 | Bezawada                   | Nyapathi Subbarao                      |
| 1915 | Visakhapatnam              | Panagallu Raja                         |
| 1916 | Kakinada                   | Diwan Bahadur Mocherla Ramachandra Rao |
| 1917 | Nellore                    | Konda Venkatappayya                    |
| 1918 | Guntur Mahasabha) (Special | Kasinadhuni Nageswara Rao              |
| 1918 | Cuddapah                   | Nemali Pattabhi Rama Rao               |
| 1919 | Anantapur                  | Gadicherla Harisarvottama Rao          |
| 1920 | Mahanandi                  | A. Ranganatha Mudaliar                 |

|      |               |                                                   |
|------|---------------|---------------------------------------------------|
| 1921 | Berhampur     | Gampalagudem Raja Kotagiri Venkata Krishna Rao    |
| 1922 | Chittoor      | Vedam Venkata Rayasastry                          |
| 1924 | Madras        | Kattamanchi Ramalingareddy                        |
| 1925 | Machilipatnam | Swami Venkatachalam Chetty                        |
| 1926 | Eluru         | Uyyuru Zamindar Raja Meka Venkata Rangayyappa Rao |
| 1927 | Anantapur     | O. Lakshmana Swamy                                |
| 1928 | Nandyal       | Sarvepalli Radhakrishna                           |
| 1929 | Bezawada      | V.V.S. Narasimharaju                              |
| 1930 | Guntur        | V.V. Jogayya                                      |
| 1931 | Madras        | Cuddapah Kotireddy                                |
| 1932 | Bezawada      | Kurma Venkata Reddy Naidu                         |
| 1934 | Visakhapatnam | Deshpandya Subbarao                               |
| 1936 | Kakinada      | Vemavarapu Ramadasu                               |
| 1937 | Bezawada      | Cuddapah Kotireddy                                |
| 1938 | Madras        | Dr. Sarvepalli Radhakrishna                       |

|      |                               |                               |
|------|-------------------------------|-------------------------------|
| 1939 | Guntur                        | Madabhushi Ananthasayanam     |
| 1941 | Visakhapatnam                 | Vijayananda Gajapathi         |
| 1943 | Bellary                       | Sir Vijay                     |
| 1951 | Madras<br>Mahasabha) (Special | M.R. Apparao                  |
| 1951 | Guntur                        | Gadicherla Harisarvottama Rao |

## Formation of Andhra Pradesh

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### **20.1. Objective:**

The objective of this lesson is to explain the process by which the Andhra State, formed in October 1953, and the Telangana region of Hyderabad State, liberated by police action in 1948, united to form the Andhra Pradesh State.

### **20.2. Introduction:**

The Telugu people in the native state of Hyderabad and those under British rule in the coastal region each led their own movements and eventually formed a linguistic state, Visalandhra. The Telugu people from the composite Madras State agitated for about 50 years for the formation of a separate Andhra State and achieved it in 1953. The Telugu people in the native Nizam State led a movement to develop their language and culture and against the Nizam. The Nizam government issued many restrictions and prohibitions against them. Nevertheless, they asserted the unity of the Andhra language in the Nizam's kingdom and developed culturally. As the Andhra movement strengthened in the Nizam's kingdom, the people demanded the abolition of the Nizam's dominion and the establishment of a responsible people's government. As a result of their 14-month liberation movement, they were liberated from the autocratic rule of the Nizam through police action on September 17, 1948. Thus, to unite the existing Telugu regions into one state, they had to wait until November 1956, and the people of both regions had to lead a movement for unity.

### **20.3. Hopes Blossomed:**

The desire for a united Andhra State has long existed among the Andhras in Madras State. Konda Venkatappayya, an Andhra leader who first sparked such a desire, prepared a 'Visalandhra map' in 1911, even before the Andhra movement began in Madras State. In it, he combined the Andhra regions merged in Madras State with the Telugu-speaking border districts of Hyderabad State, Mysore, Bihar, Orissa, and Maharashtra, creating a map of the entire Andhra region. Later, he also authored a book titled "Andhra Rashtram." However, he abandoned that desire, believing that it was not possible to form such a united Andhra State because the Telangana region was under the Nizam's rule. Therefore, they agitated for the formation of an Andhra State by carving out the Andhra regions from Madras State. Similarly, in the initial phase of the Andhra movement in Telangana, when they named their organization 'Andhra Sabha,' they changed it to 'Nizam Andhra Jana Sangham' to prove that their Sabha had no connection with the Madras Andhra Sabhas, fearing that the Nizam government would suspect their organization. Even when they changed their name in the Sabha, they prioritized the word 'Andhra.' They did not prefer to name it 'Telugu' or 'Telangana Sabha.' They used the word 'Andhra' and named it 'Andhra Mahasabha.' This does not mean that the establishment of a united Andhra State was their only goal. It was their deep affection for the Andhra race, Andhra language, and culture. Hence, they named it 'Andhra Mahasabha.' Anyway, at that time, i.e., before independence, no one believed that a united Andhra State comprising the coastal Andhra regions would be formed.

However, in 1931, the British government declared its objective to establish a federal constitution for all states and native principalities in India. With this, hopes blossomed that all Andhras in various states would come under a single administration. Therefore, the Andhra Congress and Swarajya Parties announced that an Andhra State including Telangana should be formed. In 1937, Andhra Advancement Conferences were held at Andhra University. In that conference, the then Vice-Chancellor Kattamanchi Ramalinga Reddy requested the formation of federations in South India on a linguistic basis. In the same conference, Mamidipudi Venkatarangaiah, while speaking, expressed hope that all Telugu people would unite. In 1940, Cuddapah Kotireddy also hoped for the same. In 1942, Sir Vijay, the president of the Andhra Sabha, also declared that a united Andhra State should be formed. Thus, even before the Andhra State was formed, there was a demand for a united state. Many factors contributed to the beginning of the Visalandhra movement and the formation of Andhra Pradesh State. These include the efforts of Communists, Andhra Mahasabhas, and many leaders.

### **20.3. Role of the Communist Party:**

Even before the formation of a separate Andhra State and before Hyderabad was liberated from Nizam's rule, the Communist Party intensely campaigned for comprehensive linguistic states in 1946. Comrade Sri Puchalapalli Sundarayya changed his party's daily newspaper to 'Visalandhra' and also wrote a book titled "Prajarajyamu in Visalandhra." This demand for Visalandhra was prominently displayed in all educational institutions and Andhra Advancement Week celebrations.

### **20.4. Visalandhra Conferences:**

The Visalandhra movement initiated by the Communists attracted many people. Not only that, after the police action in Telangana and the merger of the Nizam's state into India, the demand for Visalandhra grew significantly in the Circar districts. Support for the formation of Visalandhra also began to increase in Telangana. Especially, supporters of the Communists began to demand the formation of Visalandhra. In the Circar districts, Congress leader Ayyadevara Kaleswara Rao was also attracted to the idea of Visalandhra and organized the Visalandhra Mahasabha in Vijayawada on November 26, 1949. The first Visalandhra conference was held in Warangal in 1950. Leaders from both regions, such as Tanguturi Prakasam Pantulu, Kodada Ramalingam, Hayagrivachari, T.S. Murthy, etc., attended this conference. That is, Andhra leaders from both regions came together on one platform. They all resolved that Visalandhra should be formed by combining the Andhra and Telangana regions with Hyderabad as its capital. In this conference, the foundation for the formation of Visalandhra was laid in Telangana itself.

### **20.5. Central Congress Opposition:**

Initially, Congress leaders did not pay attention to the Visalandhra movement. Moreover, the idea of Visalandhra originated from the Communists. Therefore, they acted as if they should not support it. Especially, the Central Congress did not even want to give an Andhra State. There was



no intention of forming Visalandhra at all. Especially, Chakravarti Rajagopalachari, who served as the last Governor-General of India, and Nehru, did not like it at all. In 1949, Rajagopalachari visited Hyderabad. He said that Hyderabad State should be formed. Realizing that if Visalandhra was formed with Hyderabad as its capital, it would become the largest state in South India, he spoke like that because he did not like it. Similarly, in July 1951, at the All India Congress Committee meeting in Bangalore, when Ayyadevara Kaleswara Rao proposed to form Visalandhra by uniting the Andhras of Hyderabad, Nehru severely warned him not to discuss unnecessary matters and that if he spoke excessively, even the Andhra State might not be formed. All these incidents made it clear that the Central Congress leaders did not want to carve out an Andhra State from Madras State or form Visalandhra. Only a few like Ayyadevara Kaleswara Rao and Prakasam Pantulu supported the Visalandhra movement. But even in the state, not all Congress members paid attention to the Visalandhra issue. Until 1952, that matter remained a personal opinion. In October 1953, Nehru criticized the Visalandhra movement as Andhra imperialism.

#### **20.6. 1952 Elections - Communist Victory:**

In the general elections held in 1952, the Communists achieved victory in both Andhra and Telangana. The Congress members were scared by the Communist victory. The Congress members were terrified that the influence of the Visalandhra movement brought more seats to the Communists, and that they would gain an undisputed majority in a united Andhra State. With this, the Congress members changed their policy and supported the Visalandhra movement. In January 1953, at the All India Congress Mahasabha meeting held in Nanalnagar near Golconda, a resolution was unanimously approved that the Hyderabad State should be immediately divided into Telugu, Kannada, and Marathi regions and merged with the respective neighboring states. This resolution not only strengthened the idea of Visalandhra but also made the Congress members ready for the formation of the Andhra State. In this course of events, the Andhra State was formed on October 1, 1953. This further accelerated the Visalandhra movement.

Second Visalandhra Mahasabha 1954: The second Visalandhra Mahasabha was held in Hyderabad on June 13 and 14, 1954, under the presidency of Sri Sri. In this meeting, the demand for a "separate Telangana" was brought to the forefront against the Visalandhra argument. On this occasion, Swami Ramananda Tirtha said, "A separate Telangana will be a weak state. Then there will be ample opportunity for self-interested individuals to suppress democratic forces. The demand for a separate Telangana is merely emotional and not rational," warning the Telugu people. Madapati Hanumantha Rao participated in this meeting and stated that the Visalandhra movement was not new, but an idea from five decades ago, i.e., from 1903.

#### **20.7. Andhra State Congress Committee Support:**

Even though the State Congress leaders initially did not pay attention to the idea of Visalandhra, seeing the increasing strength of the Communists from 1949, they changed their approach and

began to support Visalandhra. Therefore, realizing that Rajaji's speech in Hyderabad in 1949 would harm the Congress in the state, the Andhra Congress branch demanded that Visalandhra be formed with Hyderabad as its capital. Even then, the Andhra State was not formed. Instead of an Andhra State, they thought that Visalandhra should be formed at once. Similarly, in March 1950, at the Hyderabad State Congress Mahasabhas held in Nizamabad, a resolution was passed demanding that the Hyderabad State be divided into three parts on a linguistic basis and merged with the neighboring linguistic states. They also demanded the abolition of the Nizam Nawab and Raj Pramukh positions. Later, in a meeting held in Hyderabad, this resolution was reiterated. Not only public organizations like the City Corporation and Andhra Mahasabha, but also many intellectuals supported the demand for Visalandhra.

#### **20.8. Resolutions of Other Pradesh Congress Organizations:**

Karnataka and Maharashtra Congress organizations also passed resolutions in favor of linguistic states. The demand for linguistic states also spread to the princely states of Mysore, Travancore, and Cochin. Therefore, in the context of Visalandhra, the agitations for united Karnataka, Greater Maharashtra, and Maha Gujarat states intensified and became a major political issue and a law and order problem in legislative assemblies and outside. Madapati, speaking as if the idea of Visalandhra existed from the very beginning of the idea of an Andhra State, supported the Visalandhra movement. With this, the idea that it would be better if Visalandhra was formed gained strength among the Telangana people as well. Later, Telangana leaders like Devulapalli Ramanujarao, Kodati Rajalingam, Hayagrivachari, Paga Pullareddy, etc., supported and campaigned for the Visalandhra movement. Devulapalli Ramanujarao published pamphlets and books explaining the necessity of Visalandhra and campaigned. Under the leadership of Paga Pullareddy, a delegation toured the Andhra and Telangana regions and gave great publicity to the idea of Visalandhra. Furthermore, a prominent Muslim personality named Maha Di Nawab Jung, Pandit Narendraji, Mandumula Narasingarao, and other Telangana luminaries made statements that the formation of Visalandhra would be beneficial for the people of the state.

#### **20.9. Role Played by Prominent Personalities and Newspapers:**

Many leaders spoke about the necessity of Visalandhra. Sri Devulapalli Ramanujarao published a book and pamphlets. Under the leadership of Sri Paga Pullareddy, a delegation toured the Andhra and Telangana regions and extensively campaigned for the demand of "Visalandhra." Similarly, newspapers like "Andhra Janatha," "Telugu Desam," and "Kakatiya" published special issues and editorials about the formation of Visalandhra and campaigned for the Visalandhra movement. As a result, even those who had previously opposed Visalandhra changed their minds. Sri Mehdi Nawaz Jung, Mandumula Narasingarao, Pandit Narendraji, and others made statements that the formation of Visalandhra would be beneficial for the people of the state.

#### **20.10. Muslim Aspirations:**

At that time, even among Muslim intellectuals, there was a change. All Muslims held a grand conference and immediately demanded the formation of Visalandhra. Muslim leaders made significant contributions to the Visalandhra movement. Among the prominent ones were - Meer Muhammad Ali Khan (Deputy Mayor of Hyderabad Corporation), Maddoom Mohiuddin (Trade Union leader), etc.

#### **20.11. Intense Propaganda by Communists:**

The Communists also began to intensely campaign for the Visalandhra movement. Even though they gained significant strength in the legislative assemblies of Madras and Hyderabad states in the 1952 elections, they could not form a government in any state. The reason for this was that even though the Communists got a majority of seats in Telangana in Hyderabad State, the Congress won more seats in the remaining Marathi and Kannada regions. Therefore, a Congress government was formed in Hyderabad State under the leadership of Burgula Ramakrishna Rao. Similarly, the Communists could not form a government in Madras State either. On October 1, 1953, the Andhra State was formed. In the Andhra Legislative Assembly, the Krishikar Lok Party also supported the Congress. With this, Prakasam Pantulu became the Chief Minister of Andhra State with the support of the Congress. The Communists were disappointed that they could not form a government. Therefore, they firmly believed that if Visalandhra was formed, they would have a good political future, and they would definitely be able to form a government in the new state. Hence, they campaigned for the Visalandhra movement with great determination. In this way, the desire for Visalandhra began to strengthen in both states. Nevertheless, some in Telangana continued to demand a separate Telangana. In this situation, the central government appointed a States Reorganization Commission to submit a report on the formation of linguistic states.

#### **20.12. States Reorganization Commission:**

After the formation of the States Reorganization Commission, the Visalandhra movement gained good momentum. Immediately, a separate Telangana movement also emerged. K.V. Ranga Reddy, the president of the Hyderabad State Congress Committee, and his nephew, Dr. M. Chenna Reddy, played a prominent role in the separate Telangana movement. It is noteworthy that both of them had initially supported the Visalandhra movement.

#### **20.13. Stance of Telangana Leaders:**

While the people and leaders of Andhra rejoiced at the formation of the States Reorganization Commission under the leadership of Fazal Ali, the Telangana leaders were anxious about their future. Some expressed their readiness to form Visalandhra with Hyderabad as its capital, while others did not wish to merge into Visalandhra. They argued for the formation of a separate Telangana State. With this, the Telangana leaders split into two factions. Each began to support

their own arguments. Accordingly, since Nehru criticized the Visalandhra movement as Andhra imperialism in October 1953, the separate Telangana State movement gained some strength. In Hyderabad, Socialist Party leaders like Mahadev Singh supported a separate Telangana. In June 1953, at the general body meeting of the Hyderabad Pradesh Congress Committee, a resolution was passed to divide the Hyderabad State and form 'Visalandhra,' 'United Maharashtra,' and 'United Karnataka' states. But in 1954, the Hyderabad Congress Committee rejected that resolution. Moreover, it announced that decisions regarding the formation of those linguistic states should be made in meetings with their representatives. Therefore, the Marathwada representatives decided to join Maharashtra, and the Karnataka representatives decided to form a united Karnataka State. In Telangana, the Communists fully supported Visalandhra, and only a few Congress members did. Hyderabad Chief Minister Burgula Ramakrishna Rao was also wavering. Especially, K.V. Reddy and Marri Chenna Reddy strongly insisted on forming a separate Telangana State. Until then, Burgula Ramakrishna Rao, who was wavering with the desire for a separate Telangana, leaned towards Visalandhra. K.V. Reddy objected to Burgula for this. K.V. Reddy criticized Burgula, saying that he became a Visalandhra supporter due to the influence of Govind Vallabh Pant when he went to Delhi. Nevertheless, Burgula Ramakrishna Rao supported Visalandhra without caring about the criticism.

Similarly, in the Andhra region, some said that it was fine even if there was no Visalandhra. Acharya Ranga was prominent among them. He said there was nothing wrong with having two states. Humanist Avula Gopalakrishna Murthy said that Andhra and Telangana should not be merged. Nadimpalli Narasimha Rao and Daruvoori Veerayya, residents of Guntur, organized a meeting in Guntur and passed resolutions. Later, they held another meeting in Suryapet in Telangana and spoke that there could be two Telugu states and there was nothing wrong with it. Except for them, all other Andhra leaders and the people of Andhra State supported Visalandhra. At the same time, the Andhra State government submitted a petition to the States Reorganization Commission, requesting the formation of Visalandhra by appointing the Nizam as Governor. In the meantime, some told Nehru that if Telangana remained separate, Muslim separatism would increase, and others said that Communist influence would increase. It is said that Burgula Ramakrishna Rao also abandoned the separate Telangana argument and supported Visalandhra due to this fear.

#### **20.14. Arrival of Fazal Ali Commission in Hyderabad:**

In such an uncertain situation, the States Reorganization Commission visited Hyderabad in 1954. It gathered opinions from various organizations, political parties, and prominent individuals and received petitions from them. After hearing the arguments of all parties for the division of Hyderabad State, and receiving their petitions, and examining all matters, the Commission submitted its report to the central government on September 20, 1955. It recommended the division of Hyderabad State. Some submitted a petition that Hyderabad State should not be divided, stating that this state had created a special culture for the Deccan region for 200 years, and therefore Hyderabad State should not be divided. The Commission rejected their argument.

Moreover, this Commission recommended that Hyderabad State be divided and the Kannada regions be merged into Mysore State, and the Marathi regions into Bombay State. Furthermore, the Commission explained the benefits of forming Visalandhra.

If the Telugu districts in Telangana merge with the Andhra State formed in 1953 to form Visalandhra, it will become a large state in South India with a population of 32 million. It will also become an economically prosperous state. If Hyderabad and Secunderabad twin cities become the capital of the state, the capital problem will also be resolved. The government will gain authority over the waters of Krishna and Godavari. If Visalandhra is formed, there will be good development in technical and administrative aspects. Telangana will gain many direct and indirect benefits.

Therefore, the Commission expressed its opinion that it is very necessary to merge Telangana into Andhra State and form Visalandhra. The majority of Hyderabad legislators also supported Visalandhra. The Commission felt that forming Visalandhra was very appropriate.

Since its formation in 1953, the Andhra State has been facing many difficulties. Compared to the income of Andhra State, the average income of Telangana is less. Therefore, Telangana people have fears and doubts that if Visalandhra is formed, the surplus funds of Telangana might be used by the Andhra region. In Hyderabad State, Telangana was also considered a developed region. The coastal people, who are developed in all aspects and well-educated, will get all the jobs in Telangana. There is a fear among Telangana people that the educated Andhra region might become a colony for Telangana. Thus, after examining the arguments of those who say that Telangana should remain a separate state, even though there is some truth in them, the States Reorganization Commission felt that the benefits of forming Visalandhra for both regions are much greater, and therefore, no obstacles should be created for the formation of Visalandhra. Considering the interests of Andhra and Telangana, the Reorganization Commission explained that for now, Telangana State can be formed as a separate state and named Hyderabad State, and if 2/3rd majority in the Hyderabad Assembly formed through the elections in 1961 agrees to merge with Andhra State, Visalandhra can be formed.

#### **20.15. Criticism on the Recommendations of the Reorganization Commission:**

The States Reorganization Commission's expression of willingness to form a separate Telangana State became a serious subject of debate among both Telangana supporters and Visalandhra supporters. In this regard, the Communists announced that they were ready to resign and participate in elections again. Telangana Congress leaders also joined the Communists. K.V. Ranga Reddy and M. Chenna Reddy, among others, appreciated the recommendations of the States Reorganization Commission. However, the majority of Telangana Congress Legislative Assembly members and seven out of ten district Congress committees expressed their willingness to form Visalandhra. When this matter came up for discussion in the Hyderabad Legislative Assembly, 147 out of 174 members expressed their opinion. Of these, 103 supported

Visalandhra, while only 29 demanded the formation of a separate Telangana. The remaining 15 remained neutral. All leaders in Andhra State expressed their willingness to form Visalandhra. Only Ranga had expressed his opposition much earlier, not at that time.

#### **20.16. Gentlemen's Agreement:**

The people could not accept the recommendations of the Reorganization Commission. Except for the people of Kerala and Mysore states, the recommendations did not seem acceptable to the people of all other regions. People in many parts of the country resorted to violent acts. Many expressed their doubts about the method of forming linguistic states. The Chief Ministers of West Bengal and Bihar advised the government to unite their states and form a bilingual state. Many praised this advice, saying it would contribute to the unity of the country, and congratulated the Chief Ministers of the above states. In South India, C. Rajagopalachari expressed his opinion that a Southern Pradesh should be formed by combining Madras, Mysore, and Kerala states. These suggestions contributed to more violent incidents in various parts of the country. With this, the Congress High Command retreated and abandoned the proposal to form bilingual and multilingual states. Finally, the Congress High Command agreed to form Visalandhra. It can also be said that the willingness of the people of Hyderabad State to form Visalandhra partially influenced the Congress High Command. However, separate Telangana supporters like K.V. Ranga Reddy and M. Chenna Reddy did not change their decision. At this time, Hyderabad Chief Minister Sri Burgula Ramakrishna Rao went to Delhi and influenced the Congress High Command, demonstrating unparalleled wisdom in paving a smooth path for the formation of Visalandhra. Ranga Reddy's argument is that Burgula, who initially supported a separate Telangana, went to Delhi (perhaps due to the efforts of Govind Vallabh Pant) and returned as a supporter of a united state. In this context, all Andhra leaders demanded Visalandhra. Therefore, the Congress High Command felt that the differences of opinion between the Andhra and Telangana regions should be removed. As a result, on February 20, 1956, the Congress High Command convened a meeting of leaders from both regions in Delhi.

B. Gopal Reddy (Chief Minister of Andhra State), N. Sanjeeva Reddy, G. Lachanna (Ministers), A. Satyanarayana Raju (President of Andhra Congress Committee) represented the Andhra region, while B. Ramakrishna Rao (Chief Minister of Hyderabad State), K.V. Ranga Reddy, M. Chenna Reddy (Ministers), Dr. Vinara Singarao (President of Hyderabad State Congress Committee) represented the Telangana region. As a result of this meeting, an agreement was reached for the formation of Visalandhra. This agreement provided some safeguards for the Telangana region.

The 8 members who attended the meeting signed the agreement. This was referred to as the 'Gentlemen's Agreement.' However, it is noteworthy that all the leaders who signed this agreement were Congress leaders. Leaders of other parties were not included in this agreement.

### **20.17. Terms of the Agreement:**

1. The expenditure on the major and general administrative departments of the state government should be borne by both regions in due proportion. The surplus income from the Telangana region should be allocated for the development of that region. This provision should be reviewed after five years, and if the Telangana legislators in the Assembly request it, it should be extended for another five years.
2. Prohibition of alcohol in Telangana should be implemented as requested by the Telangana legislators in the Assembly.
3. All existing educational facilities in Telangana should be extended to all Telangana students and further developed. Admission to technical educational institutions in Telangana should be restricted to Telangana students. Otherwise, 1/3rd of the seats across the state should be specifically reserved for Telangana students. However, Telangana people can choose whichever of these two is more beneficial to them.
4. If employees have to be removed anywhere when Visalandhra is formed, it should be done in due proportion to the regions.
5. In employment rules, population should be taken as the basis for each region.
6. The existing language in the ordinary administration and judicial departments in Telangana should continue for another five years. After five years, the regional committee will review it. In employment rules, knowledge of Telugu language should not be made compulsory. However, those who join employment for two years must definitely be qualified in the Telugu examination.
7. Some rules should also be formulated to ensure that those who join employment in the Telangana region remain local for 12 years.
8. The commercial lands in the Telangana region should be under the authority of the regional committee.
9. A regional committee should be formed for the overall development of the Telangana region.
10. The regional committee should have 20 members. Of these, 9 should be Assembly members. These should be elected by one member from each district. The remaining 6 members should be elected by the Telangana Assembly members from either the Assembly or Parliament. The remaining 5 members should be from outside. These should be elected by the Telangana people.
11. The regional committee should have decision-making authority in the following matters and should be a statutory body.

- (a) It should have control over the general administration, development matters, and employment rules in the Telangana region.
  - (b) This agreement should be reviewed after some time, if not implemented earlier.
12. The cabinet ministers should be in a 60:40 ratio. One of the ministers belonging to Telangana should be a Muslim.
  13. If the Chief Minister belongs to the Andhra region, the Deputy Chief Minister should belong to the Telangana region. If the Chief Minister belongs to the Telangana region, the Deputy Chief Minister should belong to the Andhra region. Two departments out of Home, Finance, Revenue, Planning and Development, and Commerce and Industries should be allocated to Telangana.
  14. The President of the Hyderabad State Congress Committee should demand a separate Congress Committee for Telangana until 1962. The President of the Andhra State Congress Committee also expressed his approval for this. It can be said that the Andhra leaders were one step ahead in resolving this issue, which was bothering the Telangana people. The Indian government also gave statutory approval to this Gentlemen's Agreement in the States Reorganization Act. In the new bill, the new state was named "Andhra-Telangana." Andhra leaders objected that the word 'Telangana' in that name would create differences between the two regions, and therefore the Joint Select Committee changed it to "Andhra Pradesh."

#### **20.18. Formation of Andhra Pradesh:**

On November 1, 1956, Sri Neelam Sanjeeva Reddy became the first Chief Minister, with Hyderabad as the capital.

C.M. Trivedi became the Governor, and Andhra Pradesh was formed. As Sri Vavilala Gopalakrishnaiah said, "The life of the Indian nation is democratic, and its national form is linguistic. Andhra (the Andhras) laid the necessary foundations for this."

How many days did the dream remain true?

How many days did the call remain an answer?

Four crore Telugu people

Andhra Saraswati Mahapratapam! - Dasaradhi

#### **20.19. Border Issues:**

However, many Telugu regions merged with neighboring states. For example, in 1936, Ganjam, Koraput, Berhampur, and Jeypore princely states merged with Orissa. Since then, the Andhras in these regions have been agitating to merge their regions into Andhra State, believing that they are



not getting due importance in Orissa. But their hope did not materialize. Similarly, Telugu-speaking regions like Hosur, Vepanapalli, Krishnagiri, Firka, etc., in Salem district went to Tamil Nadu. Similarly, Bellary, Bopa, Rupana Gudi, Kolar, etc., Telugu regions merged with Karnataka. In the Southern region, Telugu people were very few, so they were merged into Madhya Pradesh. In reality, these should have been merged into Andhra Pradesh. The border issues did not happen smoothly.

In the legislative assemblies, these issues were raised again and again, but the people did not get a proper response. In the Uttarandhra regions, Palkonda, Hunsur, and Krishnagiri regions, Kolar district Telugu regions, Kolhar district Telugu regions, and some other Telugu regions in the Southern region, were asked to be included in Andhra State. But at that time, the Andhra Pradesh government tried to include them. But our neighboring states did not express their willingness, so the attempt was not successful.

#### **20.20. Summary:-**

Overall, due to various situations that occurred between 1953 and 1956, Andhra Pradesh was formed with 20 districts.

#### **20.21. Sample Questions:**

1. Explain the prominent events that led to the formation of Andhra Pradesh.
2. How was Andhra Pradesh formed?
3. Write about the attitude of separate Telangana supporters.
4. Explain the importance of the Gentlemen's Agreement.

#### **20.22. Useful Books:**

1. P.R. Rao: History of Modern Andhra Pradesh
2. K.V. Narayana Rao: The Emergency of Andhra Pradesh.
3. Puchalapalli Sundarayya: Prajarajyam in Visalandhra
4. Vavilala Gopalakrishnaiah: Visalandhra - A Historical Review
5. Sarojini Regani: Highlights of the Freedom Movement in Andhra Pradesh.
6. Madala Veerabhadra Rao: Visalandhra Movement.