

Chapter - 2



Historical Background and Freedom Movement in Rayalaseema



Chapter - II

HISTORICAL BACKGROUND AND FREEDOM MOVEMENT IN RAYALASEEMA

The Rayalaseema region is one of the three regions of the former state of Andhra Pradesh. It is formed on the basis of topography, socio-economic development and political-historical antecedents. It is located in the southern part of the state and consists of the districts of Kadapa, Kurnool, Anantapur and Chittoor, located between 12⁰.3' N to 16⁰.15' Northern latitudes and 76⁰.55' to 79⁰.55' Eastern longitudes with territorial extent of 67, 340 sq. kms and accounts for 42.75 per cent of the total geographical area of the state of Andhra Pradesh after the bifurcation on 02-06-2014.¹ The region lies at an altitude of 300-700 metres from the sea level. This area is considered as one of the backward regions of the country due to below normal rainfall and under development due to lack of major industries and known as 'the Stalking ground of famines'².

These four districts form the southern and South-western parts of Andhra Pradesh. The region is bounded by Mahabubnagar district on the north, Karnataka state on the west, Tamilnadu state on the south and Prakasam and Nellore districts on the east.³

As part of the Subsidiary Alliance system, concluded between the Nizam of Hyderabad and the British East India Company on 24 October 1800, the Nizam ceded the area corresponding to the modern districts of Bellary, Kadapa and Anantapur and parts of Kurnool and Chittoor districts to the Company. The British East India Company named this area as the "Ceded Districts" and constituted it an administrative unit of the Madras Presidency in 1800. Colonel (later Sir) Thomas Munro was appointed as the Principal Collector to discharge both military and civil duties of the area. Thomas Munro was successful in restoring the law and order after putting an end to the revolting local Palegars (Poligars) with a heavy hand. He conducted the survey of land and introduced Ryotwari system in the region. It helped the company

¹ . *Survey of India- Map of Andhra Pradesh*, 1972. and see also *Andhra Jyothi (Telugu)*, Sunday Special, dated 01-06-2014, p. 1

² . A. Chandrasekhar, *Census of India, Vol.II* (1961), Andhra Pradesh, Part A. Hyderabad, 1966, p.13.

³ . P. Yenadiraju, *Evolution of Indian Nationalism* , *Rayalaseema, 1858-1920*, Bombay, 1997, pp. 2-4

to earn extra revenue. He carried on the administration of the Districts with headquarters at Anantapur with the assistance of Sub-Collectors stationed at Adoni, Harpanahalli, Kadapa and Cumbum. In 1807, the Ceded Districts were divided into two Collectorates with headquarters at Bellary and Kadapa. The area consisting of Adoni, Yemmiganuru and Aluru of the present Kurnool district and all the taluks, mandals of the present Bellary and Anantapur districts, except Kadiri, formed Bellary district and rest of the area was carved into Kadapa district⁴.

In 1858, Kurnool district was formed with the mandals of Kurnool, Pattikonda, Dhone, Nandikotkur and Nandyal. Nandyal was a Jagir ruled by the Nawabs of Kumool under the suzerainty of the Nizam of Hyderabad⁵. When the Nizam ceded the region to the Company, the Nawab, Aluf Khan, agreed to pay a voluntary peishcush of Rupees one lakh to the Company. In 1823, Aluf Khan was succeeded by Ghulam Rasul Khan. He resorted to harsh measures to collect maximum revenue from the ryots. He resumed several inams and reimposed certain taxes which had been abolished during his predecessor's rule and started collecting large quantities of military stores and cannons. As a result of the stockpiling of weapons by the Nawab, the Company suspected that he may revolt against the British. So, a commission was appointed to enquire into the matter. The Commission charged the Nawab with harbouring designs against the Company. On this pretext, the Nawab was captured and sent to Tiruchinapally as prisoner in 1839. The jagir was annexed to the Company's territories and was placed under the charge of a Commissioner. The area thus taken over was formed into a new district in 1858, with headquarters at Kurnool, with the addition of the taluks of Koilkuntla, Cumbum and Dupadu taken from Kadapa district.

Anantapur district was formed for administrative convenience in 1882. The taluks of Anantapur, Dharmavaram, Penugonda, Madakasira, Hindupur, Gooty and Tadpatri were separated from Bellary district and carved into a new district with headquarters at Anantapur. Kadiri taluk was added to the new district by transferring it from Kadapa district in 1910. The taluk of Rayadurg was transferred from Bellary to Anantapur in 1953.

⁴. P.R. Rao, *History and Culture of Andhra Pradesh*, Sterling Publishers, New Delhi, 2011, pp. 173-174

⁵. M.V. Rajagopal, (ed), *Andhra Pradesh District Gazetteers, Kurnool*, Hyderabad, 1974, p. 52

Chittoor district was formed in 1st April 1911 by bringing together Madanapalle, Vayalpadu and Pileru taluks of Kadapa district, and Chittoor, Chandragiri, Nagari, Puttur and Palamaneru taluks of North Arcot district. Kuppam taluk, which had been a part of the Mysore State, was added to this district in 1928. The erstwhile zamindari areas of Punganur, Karvetnagar and Kalahasti, which had been under the supervision of the Collectors of Kadapa and North Arcot districts earlier, were brought under the supervision of the Chittoor Collectorate after its formation. They were added to the district on the abolition of Zamindari system after India attained independence in 1947.⁶

ADOPTION OF THE NAME RAYALASEEMA

Historically, the area was known as Maharajaranadu or Maharajanadu, Marjavadinadu and Renadu. In the late 16th century, “Rayalavariseema” and “Rayalaseema” were used to refer to the parts of it. These territorial designations did not, however, signify all the area which Rayalaseema in this study purports to denote. For reasons not clear, this name went out of use, and the term ‘Ceded Districts given by the British rulers in AD 1800 continued to be applied to the region till 1928. As the nationalist spirit was growing in the country, enlightened leaders of the area wanted to change the name. The Andhra Maha Sabha meeting was held in Nandyal town on 17 and 18 November 1928. After deliberations as Chilukuri Narayana Rao suggested the name Rayalaseema as the Rayas of Vijayanagara ruled this region and a culture with a proud heritage had flourished. The proposal was unanimously approved, and the name became popular. It officially got entered in the official records⁷.

GEOLOGY

The study region, a part of the peninsular India is composed of geologically ancient rocks of diverse origin. The Kadapa and Kurnool formations belong to upper pre-cambrian and lower Paleozoic periods are most important and are unfossiliferous. The Kadapa system of rocks lie unconformably over the Archaean gneisses and Dharwars

⁶ . V.K. Mohan, (ed), *The Comprehensive History and Culture of Chittoor District*, M.F. Prasad Publishers, Hyderabad, p. 1, See also, S.C. Bhatt, *The Encyclopedic District Gazetteers of India*, Vol. 1, New Delhi, 1997.

⁷ . P. Yenadiraju, n.3, p.5

The Nagari stage consists of quartzites which rests on gneisses and form the hills of Nagari, Sri Kala Hasthi, and Tirupati. The Pullampeta stage consists of shales and limestones. Nallamalai series is well developed in the eastern part of the Kadapa basin. This series consists of two stages namely, the lower Bairenkonda quartzites and the upper Kambam (Cumbum) shales.

The other important system of the region is the Kurnool system, which is of lower Vindhyan age and contains mainly lime stones and sub-ordinate shales, sand stones and quartzites. This system commences with the Banaganapalle series consists of sand stone of different colours, the main source of diamonds.

Physiography

In physical terms, Rayalseema is knitted together by the hill ranges of the Eastern Ghats, the Seshachalam ranges, the Nallamalas, the Erramalas and the Sandur hills. There are other groups of hills which are either extensions of these ranges or isolated formations. The Bakarapeta and Nagari hills in Chittoor district, the Gandikota hills and Lankamalas in Kadapa district, and the Muchukota hills in Anantapur district are of this category. Vegetation on most of these hills is either tropical deciduous forest or tropical thorn forest, while some areas are devoid of any vegetation.

Eastern Ghats

The Eastern Ghats, known as Velikondalu in local usage, run all along the eastern borders of Kurnool and Kadapa districts. The Eastern Ghats stretch in a north to south direction comprising a series of broken hills and ridges. These occur in two crescent shaped ridges, namely, Nallamala and Velikonda- the outer crescent forming the eastern boundary of Kurnool-Kadapa districts and the inner crescent comprising of Seshachalam (also known as Palakonda) and Erramala ranges. Spurs of these ghats spread over Cumbum (Giddalur) mandal of the present Prakasam district, Porumamilla, Badvel and Chitvel mandals of Kadapa district, and Kalahasti and Puttur mandals of Chittoor district.

RIVERS

Rayalaseema may be aptly termed as the drainage basin of Pennar river. With its chief tributaries such as Kunderu and Sagileru from the north and Chitravathi, Papagni and Chiyyeru in the South, the catchment area of river Pennar covers all the

four districts of Rayalaseema. More than 75% of the geographical area falls under its basin. The other rivers that drain Rayalaseema are Swarnamukhi, Araniar, Poini and Palar in the Chittoor district, Vedavati (Hagari) in Anantapur district and Handri river rises in the hills of Dhone and Pattikonda taluks and drains into Thungabhadra river in Kurnool Mandal.

River Thungabhadra and Krishna form the northern boundary of Kurnool district. Krishna is a major river of peninsular India and Thungabhadra its chief tributary. These two rivers together carry large volume of water. By constructing a multi-purpose project at Sri Sailam it became possible to irrigate, through canals, the lands of Kurnool district as well as Anantapur and Kadapa district further south.

MINERALS RESOURCES

Rayalaseema is fortunate in having some of the most important basic minerals. The region possesses considerable reserves of limestone, barites, asbestos, iron ore, steatite, clays, ochre's, and gold which can augment the economic development of the region.

Asbestos

Rayalaseema provides superior quality chrysotile asbestos which occurs in the Pulivendhula area of Kadapa district, where the reserves are estimated at 27,000 tonnes. It also occurs in Kurnool district. Asbestos locally known as 'Rathi Nara' is world famous and is found in abundant quantities in Kadapa, Kurnool and Anantapur districts. It is found at Rajupalem, Veligandla, Chinnakundalu, Brahmanapalle, and Ippatla areas of Kadapa district. Asbestos is important for industrial as well as non-industrial uses. Most of the raw asbestos fibres are sent out of Andhra Pradesh due to the absence of utility industry in the region.

Barytes

World's largest known reserves of barytes occur in Kadapa district with an estimated reserve of 700 lakh tones. Barytes also occur in Kurnool district. Barytes, locally called 'Muggu Rai' is non-metallic mineral.

Limestone

The occurrence of high grade quality limestone in the districts of Kadapa, Kurnool and Anantapur has led to the establishment of cement industries in Rayalaseema.

Iron-ore

Iron-ore occurs in all the districts of Rayalaseema having more than 55 percent iron ore occurs in the Sri Kala Hasthi taluk of Chittoor district, Obulapuram, Siddapuram and Rayadhurgam in Anantapur district, Chebbali in Kadapa district and Veldhurthi, Ramallakota in Kurnool district.

Steatite

Known occurrences of steatite are in the Mandals of Chittoor and Bangarupalem in Chittoor district and Anantapur taluk in Anantapur district.

Gold

Gold an important ornamental metal occurs in the Ramagiri area in Anantapur district. Ramagiri mines are exploited by the Bharath Gold Mines. In the western taluks of Chittoor district also gold veins are discovered.

Diamonds

Diamonds mostly associated with kimberlite formations are found in Lattavaram and Vajrakarur in Anantapur district and Thuggali and Racherla in Kurnool district.

Clays

Clays are the secondary minerals found in Bakarapeta, Nandhaluru, Settigunta and Thallapaka in Kadapa district, Bethamcherla and Ambapuram in Kurnool district.

SOILS

The study region comprises of zonal, Intra zonal and Azonal soils. In all seven types of soils are envisaged. In Rayalaseema region, black cotton soils occur in Kadapa, Kurnool and Anantapur districts. Red loamy soils occupy Chittoor and Kadapa districts. The predominant soil type is red earth in Anantapur district. Red earth and sandy soils are also present in parts of Kurnool district. The eastern peripheries of the Rayalaseema region are marked by the presence of ferrous soils which also occur in localised patches throughout the region. These are Red sandy soils, Red-loamy soils, Laterite soils, Deep black soils, Mixed red and black soils, Coastal alluvial soils and Skeletal soils. By far the largest extent of soils are formed by the Red and Black soils.

CLIMATE

Rayalaseema region has generally hot steppe climate with the exception of Chittoor district having tropical rainy climate. The summer days are generally hot with temperature ranging between 35⁰C to 50⁰C and in winter the temperature fall down to 15⁰ C to 25⁰C. The interior part of Rayalaseema, the districts of Anantapur and Kurnool is noted for its aridity and drought prone nature.

RAINFALL

Rayalaseema region receives rainfall both from the advancing and retreating monsoons. This region has certain limitations on attraction of monsoons because of its hinterland position and sparse forest cover. The region receives 40- 70 percent of the total annual rainfall during the south-west monsoon period and the rest during the north-east monsoon period. The normal rainfall in the region is 672 mm.

Annual Average Rainfall of Rayalaseema Districts (in Millimetres).⁸

Sl.No.	District	Normal	2008-09 Actual	2009-10 Actual	2010-11 Actual
1.	Kadapa	699.6	654.4	613.6	897.9
2.	Kurnool	670.5	582.3	755.0	809.8
3.	Chittoor	933.9	876.4	759.8	1,090.5
4.	Anantapur	552.3	680.6	615.7	722.4

INDUSTRIES

Working of Factories Registered under Sections 2m(i) and 2m (ii) in Rayalaseema Districts, 2008-2009 (Rs. in Lakhs).⁹

Sl. No.	District	No. of Factories	Workers (No.)	Employees (No.)	Total Input Rs.
1.	Kadapa	401	7,456	10,049	1,25,079
2.	Kurnool	778	15,426	21,660	1,77,778
3.	Chittoor	783	38,477	42,959	10,21,723
4.	Anantapur	540	11,953	15,303	3,59,206

⁸. Statistical Abstract of Andhra Pradesh, 2011, Hyderabad, 2012

⁹. Statistical Abstract of Andhra Pradesh, 2011, Hyderabad, 2012.

Source

The industries of Rayalaseema may be grouped under Forest based, Mineral based, Agro based and Miscellenious industries. Of these the agro based industries account for 63 percent of industrial establishment on Rayalaseema.

TRANSPORT

Rayalaseema has a good transport and communication net work providing the basic infrastructure for the economic development of the region. National highways, state highways, Zilla parishad and panchayat roads totally account for 30370 kms. This region forms part of the South Central Railways and is well connected to all important cities in India by broad guage and metre guage railway with a 1220 kms of railway tracks. This region also developed air-ways. Airports are available at Tirupati and Kadapa towns without night aviation.

National Highways, P.W.D. (R&B) and Panchayat Raj Roads as on 31-03-2011 in Rayalaseema Districts (In Kms.).¹⁰

Sl.No.	District	Total Length of National Highway Roads	Total Length of R&B Roads	Total Length of Panchayath Roads	Grand Total Length of Roads
1.	Kadapa	135.000	4,958.675	5,972.13	11,065.805
2.	Kurnool	227.700	3,581.381	6,547.90	10,356.981
3.	Chittoor	609.690	4,366.148	7,782.40	12,758.238
4.	Anantapur	352.639	3,488.721	7,157.55	10,998.910

NATURE OF THE LANDS AND LAND UTILIZATION

Cultivable lands were classified by the Government into three categories, namely, wet, garden and dry lands. The lands irrigated by tanks and channels were classified as wet lands, those irrigated by wells as garden lands and those with no irrigation facilities as dry lands. The extent of dry land was, and still is, more than that of the wet and garden lands in Rayalaseema¹¹.

¹⁰. Engineer-in- chief (R&B) Admn& NH, *Roads and Buildings Department*, Andhra Pradesh, Hyderabad, Chief Engineer, *Panchayat Raj Engineering Department*, Andhra Pradesh, Hyderabad

¹¹. P. Yanadiraju, n. 3, p. 12

Land Utilization in Rayalaseema Districts, 2010-2011 (Area in Hectares).¹²

Sl. No.	District	Geographical Area	Forests	Barren and Uncultivable Land	Land Put to Non-Agricultural Uses	Culturable Waste	Permanent Pastures & other Grazing Lands
1.	Kadapa	15,35,900	5,00,961	2,22,103	1,81,028	46,048	9,674
2.	Kurnool	17,65,800	3,40,669	1,27,313	1,41,193	47,884	3,546
3.	Chittoor	15,15,100	4,52,018	1,54,389	1,55,845	46,095	33,371
4.	Anantapur	19,13,000	1,96,978	1,67,469	1,43,462	48,856	5,846

CROP PATTERN

Area under Food and Non- Food Crops In Rayalaseema Districts, 2010-2011

(Area in Hectares)

Sl No.	District	Food Crops	Non-food Crops	Total
1.	Kadapa	2,70,468	2,65,130	5,35,598
2.	Kurnool	6,17,962	4,03,048	10,21,010
3.	Chittoor	2,52,859	1,84,770	4,37,629
4.	Anantapur	3,11,672	8,67,295	11,78,967

Source: Statistical Abstract of Andhra Pradesh, 2011, Hyderabad, 2012.

Area Irrigated by Sources in Rayalaseema Districts, 2010-2011(In Hectares).¹³

Sl.No.	District	Total Net Area Irrigated	AreaIrrigated more than once	Gross Area Irrigated
1.	Kadapa	1,59,253	43,247	2,02,500
2.	Kurnool	2,30,900	57,739	2,88,639
3.	Chittoor	1,53,228	49,947	2,03,175
4.	Anantapur	1,39,885	25,508	1,65,393

¹² . Statistical Abstract of Andhra Pradesh, 2011, Hyderabad, 2012.

¹³ . Statistical Abstract of Andhra Pradesh, 2011, Hyderabad, 2012

POPULATION AND LITERACY

S.No	District	Total Population (Persons)	Rural Population	Urban Population	Desity of Population (Pr. Sq Km)	% Decadal Growth Rate of Population	Literacy rate
1	Chittoor	4170468	2941581	1228887	275	11.33	72.36
2	Kadapa	2884524	1900788	983736	188	10.87	67.88
3	Anantapur	4083315	2936359	1146956	213	12.16	64.28
4	Kurnool	4046601	2902877	1143724	229	14.65	61.13
	Total	15184908	10681605	4503303	905	49.01	265.65

The Total population of Rayalaseema is 1,51,84,908 in 2011. The rural population is 1,06,81,605.¹⁴ The urban population is 45,03,303. The density of population for sq kilometer is 905. Percentage decadal growth rate of population is 49.01. The literacy rate is 66.41.¹⁵

HISTORICAL BACKGROUND OF RAYALASEEMA

The four southern Rayalaseema Districts namely, Anantapur, Kurnool, Cuddapha, and Chittoor are known as Ceded districts. These four districts were transferred to the British East India Company by the Nizam of Hyderabad in A D 1800 to meet the expenses of the Company's troops stationed in Hyderabad to protect the Nizam under the Subsidiary Alliance System¹⁶. Before the region came under the British, it was a bone of contention between the Sultans of Mysore, namely Hyder Ali and Tippu Sultan, on the one hand and East India Company, the Nizam of Hyderabad and the Marathas on the other in the second half of the 18th century¹⁷. By 1790, the territories came under the control of Tippu Sultan. A large portion of the area came under the control of the Nizam of Hyderabad after the third Mysore War of 1792. After the defeat of Tippu Sultan in the fourth Mysore War in 1799, the entire region came under the control of the Nizam of Hyderabad¹⁸. A portion of Kurnool District

¹⁴. Provisional Population Totals 2011, *Directorate of Census Operations, Andhra Pradesh, 2011*, Hyderabad.

¹⁵. *Statistical Abstract of Andhra Pradesh*, 2011, Hyderabad, 2012. Pp. 14, 22

¹⁶. W. Francis, *Imperial Gazetteer of India*, Provincial Series, Madras, 1908, Vol. 1, pp. 184-85

¹⁷. G.R. Gleig, *The Life of Major General Thomas Munro*, Vol. 1, pp. 302-03

¹⁸. M. Venkata Ranagaiah, *The Freedom Struggle in Andhra Pradesh*, Hyderabad, 1965, Vol. I, (1800-1905), p.20

which remind with the Nawab of Kurnool after AD 1800 came under the control of East India Company in 1839.

Historical Background

In ancient times, the Nandas had their sway over Kurnool district. Even though, the southern boundaries of the Nanda Empire cannot be definitely fixed, the presence of Punch Marked Coins all over India is an indication that Kurnool was under the control of Nandas. Apart from the above existence of Punch Marked Coins, the reference to the rule of Nanda Chakravarthi over Kurnool in the Sri Chaudeswary Puranam and the existence of the place names like Nanda Varman, Nandyal, Mahanandi, and Nadikottur is an indication that the Nandas ruled over this part of Rayalaseema. In about 323 B.C, the Nanda rule came to an end as a result of Chandra Gupta Maurya's conquest¹⁹.

With the advent of the Mauryas, all the four districts of Rayalaseema came under the Mauryan sway. The Andhras in the south are referred to as Dasyu or Non-Aryan people living in the region. The first reliable proof of early History of the region is available in the Epigraphs of Asoka (c. 274-236 B.C). The Epigraphs were discovered at Yerragudi, Siddapur, Jatinga, Rameswaram and Brahmagiri in Chitaldrug district of Mysore, minor rock edict discovered at Rajula-mandagiri in Pattikonda mandal. The Aryan ruler headquarters were located at Suvarnagiri, i.e., Jonnagiri near Pattikonda.²⁰

After the Mauryas, the region was ruled by the Satavahanas. They ruled the region for more than four centuries. The Nasik inscription of the Queen Goutami Balasri, the mother of Goutamiputra Satakarni refers him as the king of Mulaka. Mulaka i.e., Mulikinadu includes some parts of present day Kadapa district. The village of Satanikota, might have been named after the Satavahanas in Nandikotkur. An Epigraph relating to the Satavahana ruler Pulumayi in Adoni Taluk suggest their sway in the district. The epigraph also refers to a tank by a resident of Vepura. It included in the Janapada ruled by their vassal Mahasenapathi Khandanaga²¹.

¹⁹. M.V. Rajagopal, n.5, 1974, p. 31

²⁰. Bh. Sivasankara Narayana, *A.P. District Gazetteers, Cuddapha*, Hyderabad, 1967, p. 47, See also Rajagopal, n. 5, p.31

²¹. Bh. Sivasankara Narayana, n. 20, p. 56

The Pallavas

With the decline of the Satavahana power, the Pallavas rose to prominence. The Pallavas were divided into the Pallavas of the Prakrit charters, the Pallavas of the Sanskrit charters and the Greater Pallavas. During the reign of Skandavarman of the Prakrit charters, the kingdom extended its sway upto the Krishna in the North and the Arabian Sea in the west. The Pallava ruler Vishnugopa of Kanchi was defeated by the Gupta ruler, Samudragupta in the middle of the 4th century AD. In spite of the fact that the territories were regained again lost to Karikala Chola during the time of Trilochana Pallava. Once again the Pallavas regained their authority over the region by Simhavishnu (AD 560 -580). The Pallavas under Mahendravarman I (AD 580-630) lost part of the northern territories of his kingdom to the western Chalukya ruler Pulakesin II. Despite certain difficulties, the successors of Narasimhavarman I held their sway over the territory till the end²².

Greater Pallavas of Kanchi and Chalukyas of Badami

After the rule of Pallava Simhavishnu (AD 574-600), the region had to face the long drawn conflict between the Chalukyas of Badami and the Greater Pallavas of Kanchi. The territories lost during the reign of Pallava Narasimhavarman I was regained by the Chalukyan king Vikramaditya I (AD 654-681) with the capture of Vatapi. The territories were also extended to the south of the Tungabhadra and Krishna. During the reign of Vikramaditya (AD 681-96) and Vijayaditya (AD 696-733), there was conflict with Pallavas. Vijayaditya was succeeded by Vikramaditya II (AD 733-44). Kirttivarman II (AD 744- 57) ruled and lead an invasion into the Pallava kingdom. With the death of Kirttivarman in a battle with the Rastrakutas in AD 757, the Chalukyas disappeared²³.

Early Renadu Cholas

Parts of the Kadapa district were ruled by the Renadu Cholas. These rulers claim descent from the family of Karikala Chola of the Tamil territories. The ruler Punyakumara belonged to the family of Karikala. This region was visited by Hiunentsang during AD 640-641.

²². N. Ramesan (ed), *Andhra Pradesh District Gazetteers, Chittoor*, Hyderabad, 1979, p. 24

²³. Sivasnakara Naryana, n. 20, p. 59

Later Renadu Cholas

There were references about the Renadu Chola rulers namely Vikramaditya I, Saktikomara, Vikramaditya II and Satyaditya. Two more rulers namely Mahichola and Manu Chola were referred. Another Renadu Chola ruler was Jada Chola Maharaja.

The Rastrakutas

The Rastrakutas eliminated the Chalukyas of Badami in AD 757. By the close of the 9th Century AD, the Pallavas had to content with the emerging power of the Pandyas. The Pandyas and imperial Cholas had emerged in South India. These powers had extended their influence on this region. The Banas, the Nolambas, the Westren Gangas and the Vaidumbas were involved in the wars in the region²⁴.

The Pallava rule came to an end in the region with the overthrow of the Pallava ruler Aparajitha by the Chola ruler Aditya I (AD 871-907) and the annexation to the Chola kingdom of Tondaimandalam. Aditya I conquered large areas and annexed them to his kingdom. Thus, the Chola kingdom extended between Sri Kalahasti and Madras in the north and the Kaveri in the south by the middle of 10th century. The Vaidumbas and two Bana kings namely Vikramditya II and Vijayaditya III were defeated by Parantaka I. Their defeat compelled them to seek refuge with the Rastrakuta ruler Krishna III from the onslaught of the Cholas. Krishna III defeated the Cholas. Thus, Cholas lost much of the territory. He appointed officers to look after Tondaimandalam during his reign. To govern Pulinadu, Vajjaradeva was appointed. Even though the Chola ruler Gandraditya (AD 949-957) to recover the territory lost to Krishna III failed. At a later date Tondaimandalam was recovered from the Rastrakutas by the Cholas²⁵.

Banas

The Banas claimed descent from Mahabali, the Asura king. During the 4th century AD, the Banas were the feudatories of the Pallavas. The territory extended from Punganur in the west to Sri Kalahasti in the East. The river Palar formed the southern boundary. They also occupied parts of Anantapur, Kadapa and Kolar²⁶.

²⁴. Ramesan, n. 22, p. 25

²⁵. Ibid, p. 25

²⁶. Sivasnakara Naryana, n. 20, p. 64

The Banas involved in conflicts with the Pllavas, the Western Chalukyas, the Rastrakutas and the Cholas and the feudatory dynasties namely the Vaidumbas, the Western Gangas and the Nolambas. Through matrimonial alliances strengthen their position. The western Gangas defeated the Banas and ousted from power. The Bana territory thus passed into the hands of the Chola ruler Parantaka I.

Early Vaidumbas

The Vaidumbas ruled the areas from Proddatur to Kolar. The Epigraphs belonging to Vaidumbas were found in Kamalapuram area. There was reference to the town of Vaidumbas namely Vaidumbavrolu. It may be the early capital of the Vaidumabs. They claimed that they were the lords of Kalukada or Kalakada, situated on the right bank of the Satyavati River.

The Vaidumba rulers namely Ganda Trinetra, Manuja Trinetra and Bhuvana Trinetra ruled Kadapa and Renadu areas²⁷.

The Rastrakutas

The Rastrakutas succeeded the Chalukyas of Badami as an imperial power. Dantidurga, founder of the Rastrakuta dynasty was a subordinate of the western Chalukya ruler Vikramaditya II (AD 733- 744). The rule of another Rastrakuta ruler, Govinda III (AD 793-814) was represented by an inscription at Hulibidu (Alur). Govinda III was succeeded by his son Sarva Amoghavarsha II in AD 814. The Chalukya ruler of Vengi destroyed the territories of Rastrakutas. It resulted in a conflict in which the Eastern Chalukyan army was defeated at Cumbum. The Rastrakutas ruled the area till AD 973²⁸.

The Nolamba Pallavas

The region was ruled by a minor dynasty known as the Nolambas or the Nolamba Pallavas. There were eleven rulers in this dynasty. They ruled over Nolambavadi 32,000. They came into conflict with the Banas, the Vaidumbas, The Cholas and the Rastrakutas.

With the accession of Mahendra I in AD 878, the Nolamba dynasty gained considerable strength. Mahendra, the most powerful of the Nolambas extended his conquests on all sides. Pulinadu appears to have continued under the rule of the Nolambas even at the latter half of the 10th century AD²⁹.

²⁷. Ibid, p. 66

²⁸. Rajagopla, n. 5, p. 33

²⁹. Ramesan, n. 22, p. 28

The Chalukyas of Kalyani and the Imperial Cholas

In AD 973, the western Chalukyas of Kalyani displaced the Rastrakutas from power. So, the Rastrakuta feudatories slowly shifted their allegiance to the Chalukyan dynasty. The Nolambas who were at first moved so close with the Cholas were won over by Taila II (AD 973-97), the Chalukyan monarch. A sizable portion of Nolambavadi remained under Taila's control till his death in AD 997. As a result of conflict between the Chalukyan and the Cholas led to the recognition of the Tungabhadra as the boundary between them. After Vikramaditya V (AD 1007-15) and Ayyana (AD 1015), Jayasimha II (AD 1015-42) came to power. He recovered the lost territories. The conflict between the Chalukyas and the Cholas left Jayasimha defeated. He was driven beyond Tungabhadra. His successor Someswara I (AD 1042-68) resulted in his defeat in AD 1054. He led an expedition against the Cholas at Gooty in AD 1059.

The feud between Someswara II and Vikramaditya VI led Someswara II to enter into an alliance with Chola emperor Kulottunga I and waged a war against his brother. It resulted in the accession of Vikramaditya VI in AD 1076³⁰.

At the end of the reign of Vikramaditya (AD 1076-1126), his Hoyasala subordinate Vishnuvardhana Bittiga revolted against him and defeated Irungola, the Nidugal Chola chief and captured various places. He also occupied Nolambavadi, the Nidugal fort and the Tereyur. The lost territories were regained by Vikramaditya. During the reign of Someswara III (AD 1126-38), Vishnuvardhana recaptured Gangavadi, Nolambavadi and Banavasi. The weak rule of Taila III (AD 1149-63) after Jogadekamalla II (AD 1133-55) witnessed the invasion of Kalachurya Bijala. It resulted in the overthrow of the Chalukyan monarch. The Chalukyan power survived for some time. The last Chalukyan ruler to rule was Someswara IV (AD 1184-1200). It was during this time, the Hoyasala subordinate Balala II invaded the Chalukyan Empire, defeated the monarch and captured his capital³¹.

Imperial Cholas

The Association of the Cholas with parts of Chittoor and Kadapa continued for few more decades. The rule of Kulottunga III (AD 1178-1218) was weak. The

³⁰. Sivasnakara Narayana, n. 20, p. 54

³¹. Ibid, p. 55

Sambuvarayas, the Kadavarayas, the Chedirayas and the Yadavarayas constituted the four class of powerful feudatories in the region comprising portions of Chittoor, Kadapa, Chingleput and the two Arcot districts. The rule of Rajaraja III (AD 1216-1260) was not peaceful. By the close of the last Chola ruler Rajendra III (AD 1246-1279), the hold of the Cholas over the area has weakened. After this there were inscriptions issued by Telugu Pallava chief Vijayagandagopala and Kopperunijnga indicates that they have shared Tondaimandalam between themselves, the former taking the northern half and the latter the southern half³².

The Pandyas

The accession to the Pandya throne of Jatavarman Sundara Pandya I in AD 1251 was an important event. Under his reign, the territories were extended beyond Nellore. He had to clash with Kakatiya ruler Ganapatideva. Maravarman Kulasekhara I (AD 1268-1308) fought against Hoysala Ramanatha and lost power. He fought against his brother Narasimha III and succeeded in capturing some territory.

The Yadavarayas

The Yadavarayas were a local dynasty. They have exercised authority over the eastern parts of Tondaimandalam. Tirukkalattideva Yadavaraya was the first Chief. These rulers have links with eastern Chalukyas and acquired some portions of the Vengi Kingdom. He strengthened his power by entering into matrimonial alliance with the Telugu Cholas. The other successors were Virarakshasa Yadavaraya and Viranarasingadeva Yadavaraya. Tiruvenkatanatha Yadavaraya ruled for 15 years i.e., till AD 1336. He was a subordinate to the Hoysala ruler Ballala III and paid tribute to him.

Taxes Levied By the Yadavaraya Rulers

The Yadavarayas have relieved a number of taxes. The taxes were classified as Gold tax, Grain Tax, Tax relating to free service namely Amanji-vagai, tax levied by the assembly of the Natter. The other taxes were levied on Animals, Road cess, a kind of poll tax, profession tax on Merchants, oil –mongers and weavers, license fee for planting gardens and fishing in ponds and poundage on stray Animals. The other Ancient and customary taxes levied were the taxes levied for the benefit of the heir apparent and the queen mother. The other one was the air for ransoming the body of

³². Ramesan, n. 22, p. 29

the king if captured by the enemy, occurs as kind of tribute to be paid to the conqueror³³.

In AD 1336, Sri Ranganatha Yadavaraya succeeded to the principality and ruled for 20 years. He accepted the overlordship of the Vijayanagara rulers.

Yadavas

Parts of Kurnool and Anantapur passed under the control of the Yadavas of Devagiri. The Eastern territory passed into the authority of the Kakatiyas of Warangal. The Yadavas rose to prominence in the wake of the disappearance of the Western Chalukyas of Kalyani. The Yadava ruler Sighana (AD 1210-46) has issued inscriptions which are found at Peddakothalika and Devarabetta, Gorantla and Parla in Kurnool district.

The Kakatiyas

The region came under the Kakatiyas during the times of Rudra (AD 1150-1195). Kakatiya Ganapathi (AD 1199-1262) annexed Tripurantakam and its neighborhood held by Velanadu Chief Prithivisvara. In AD 1291, Rudramba accompanied by Manuma Gannaya and his cousin Annayadeva, defeated Ambadeva and forced him to surrender Tripurantakam and the surrounding territories. Gonna Vitthala, a subordinate of Rudramba also led an invasion against the Yadava territory and captured Adavani (Adoni) and Thumbalam in AD 1294³⁴.

Prataparudra fought against Ambadeva and his successors, the rulers of Kadapa and Kurnool in AD 1308 and defeated them and entrusted the conquered territories to Somayanayaka.

The Nayankara system was introduced during the times of Rudrama. It was introduced on an experimental basis. It was referred for the first time in AD 1279, when Rudrama granted a village as Nayankara to Bolinayadu.

After the fall of the Kakatiyas in AD 1323, the region came under the sway of Muhammad- bin-Tughluq. He divided the Deccan and South India into five provinces and placed them under governors. The unpopularity of these governors resulted in the establishment of the kingdoms of the Reddis, the Rayas of Vijayanagar and the

³³. Ramesan, n. 22, p. 31

³⁴. Rajagopal, n. 5, p. 37

Bahamanis. Several small rulers tried to assert their independence. The Chalukya chief Somadeva was one among these who rose in revolt against the Tughluq rule³⁵.

The Reddis of Kondavidu

Prolaya Vema Reddi (AD 1324-53), the founder of the Reddi kingdom had to clash with the Telugu Chola chief of Tripurantakam and occupied it and appointed his son Anavota as its Governor. The Reddies extended their sway over Srisailam and Ahobilam. Anavota ruled during (AD 1353-1364). The Recharla chiefs extended their sway over Srisailam. At this juncture, the Vijayanagara rulers crossed Krishna and established their authority. Thus, the power of the Reddis receded. Again during the tenure of Anavama (AD 1364- 86), succeeded in recovering the territories up to Srisailam. Anavama was succeeded by Kumaragiri, son of Anavota and ruled up to AD 1402. During this period, the Vijayanagara rulers occupied Tripurantakam and Srisailam. Again Tripurantakam was recovered and allowed parts of Srisailam to be retained by the Vijayanagara rulers. At the last years of Kumaragiri's reign, there were attacks all around on the Reddi kingdom. Pedakomati Vemareddy appears to have seized in AD 1402, the throne of Kondavidu to prevent the disintegration. Rachavema, who came to the Throne, was a weak ruler. The Vijayanagar and the Kalinga rulers encroached into the Reddi kingdom. Thus, the kingdom came to a close³⁶.

Vijayanagara Empire

With the establishment of the Vijayanagara empire in AD 1336 by Hari Hara and Bukka, the territories of present day Rayalaseema region was brought under their control. Bukka extended his sway over Kondavidu, Srisailam, Parts of Kadapa, Anantapur and Chittoor. All the four dynasties ruled over this region and gave rich endowments to the temples and constructed Rajagopurams and developed irrigation tanks.

After the decline of the Vijayanagar, parts of Chittoor were ruled by Matli Chiefs³⁷. The Velugodu chiefs ruled parts of Veligodu, Nandyal, Owk and Kandनावolu. Attempts of the Bahamani sultans and the Adil Shais of Bijapur were not successful in wresting the entire region. Parts of Chittoor, Kadapa and Kurnool

³⁵. Rajagopal, n. 5, p. 39

³⁶. Ibid, p. 40

³⁷. Ramesan, n. 22, p. 37

came under the Qutb Shahis of Golkonda. The Nawabs of Kadapa and Arcot became subordinates to the Asaf Jahis. Daud Khan panni was succeeded by his nephew Dost Ali as Nawab of Arcot in 1732. He died in a battle at Damalacheruvu in 1740 in a battle against the Marathas. After the death of Nizam –ul-Mulk Asaf Jah I, his third son Asaf Jah- II came to power. The Carnatic was invaded by the Marathas. Maratha General Balvanta Rao attacked Kadapa and the Nawab Abudul Majid Khan 1753-1757. Majid Khan was killed by the Marathas. The successor Mushin Khan concluded a treaty with the Marathas and Guramkonda, Rayachoti, Pulivendula, Vempalli, Ornapalli and Jammalamadugu were ceded to them. Mushin Khan killed the Palegar of Punganur and got the Palem³⁸. In the battle of Jammalamadugu the Marathas were defeated by Abdul Aziz Khan. The rule of the Mayanas came to an end after the reign of Halim Khan. In 1779, Hyder invaded a territory and inflicted a defeat on Halim Khan at Duvvur. Hyder Ali collected tribute from the local chiefs of Kurnool and Kadapa and expelled the Poligar of Koyalakuntla and Cumbum and entrusted the territory to Sayyed Ali Raja. In 1787, Tippu Sultan occupied Raydurg. With the death of Hyder Ali in 1782, the local Nawabs made an attempt to revive their rule.

In AD 1789, Nizam Ali Khan out of fear from Tippu concluded a new treaty with the British. The Nizam occupied Adoni and Cumbum from Mysore. It resulted in a crushing defeat on Tippu and concluded the treaty of Sri Rangapatnam on 19th March 1792. As a result, Tippu lost half of his territory. The area extending from the Krishna to the Penneru and beyond the west to the Nizam.

In the 1799 battle, Tippu was defeated and died in the hands of the British and the Nizam. Nizam got the territory. But the Nizam ceded the areas which he had acquired from Mysore under the treaties of 1792 and 1799 to the British in return for a subsidiary force. Thus, the districts of Kurnool, Bellary, Anantapur and Kadapa were handed over to the British. These districts were known as the ceded districts.³⁹

FREEDOM MOVEMENT IN RAYALASEEMA

As a result of the policies of the British, the people of Rayalaseema, like others in the rest of India, were unhappy. The educated and the Press helped to create a climate for the growth of political and nationalist consciousness among the people with the dawn of 19th Century. There was a steady growth in people's participation in the freedom struggle.

³⁸. Rameshan, n.22, p. 41

³⁹. Rajagopal, n. 5, p. 52.

REVOLT OF PALEGARS

With the change of guard in 1800, those who have enjoyed power were under threat of losing them. Several revolts were organized against the British by the Palegars.⁴⁰ Some Palegars were for pensions. Some Palegars rose in revolt against the British, because Sir Thomas Munro, the Principal Collector of Ceded Districts tried to dispossess their traditional privileges and lands. So, the notable Palegars, namely Antappa Naik of Adoni and Uyyalawada Narasimha Reddy of Nossam, Kurnool revolted against the British.

Antappa, unwilling to dispossess his hereditary Palem planned to organize resistance with the cooperation of other Palegars and the public. The British, on the receipt of the intelligence, the Sub-Collector of Anantapur seized the property of Antappa. He escaped to carry on the underground resistance and finally died in October 1807.

Similarly, Uyyalawada Narasimha Reddy, a pensioner revolted to stake claim of Jayarama Reddy's pension after his death. The British turned down his request.⁴¹ In 1846, he resorted to armed revolt against the British. There was a rumour that their *Kattubadi* inam lands would be distributed. The revolt spread to Kambam and Giddalur. He took shelter in Nallamala forest.

Finally, he was hanged in Koilakuntla on 21st February 1847. The execution of Palegars was a warning to others, not to challenge the British authority.

IMPACT OF THE REVOLT OF 1857 ON RAYALASEEMA

Even though the impact of the revolt of 1857 was not widespread in Rayalaseema, it had its echo. Sheik Peer Shah, a villager near Kadapa spread the news about the cartridges made of the fat of pig and cow, which hurts the religious sentiments of Muslims and Hindus. He tried to mobilize the people to revolt against the British. He ridiculed the Nizam of Hyderabad for his loyalty towards the British. There was no much responsible from the Sepoys. Finally, he was arrested and imprisoned.

⁴⁰. Tara Chand, *History of Freedom Movement in India*, Vol. III, Ministry of Education, Government of India, New Delhi, 1972, pp. 2.3ff.

⁴¹. M. Venkata Rangaiya (ed.), *The Freedom Struggle in Andhra Pradesh (Andhra)*, Vol. I, Government Secretariat Press, Hyderabad, 1965, p.42.

The commissioner of Kadapa, E. Eliot, who was appointed to deal with such cases in the district during the period of the Revolt, commended the loyalty of the sepoys and remarked that Peer Shah “was miserably deceived if he expected successfully to tamper with the fidelity of the Madras Sepoy”.⁴²

The revolt of Bhimarao Nadagouda of Bellary district was yet another reflection of the Indian feeling in Rayalaseema against the British rule in connection with the great Indian revolt of 1857.

By July 1858, the revolt was suppressed. The Queen Victoria’s Proclamation of 1st November 1858 promised Indians economic prosperity and equality before the law.

Impact of the Socio-Religious Reform Movements in Relation to Nationalism

The impact of western education on Indians led them to appear reason and think of modernity and dispel ignorance and superstition in the society for the betterment of the people.

Raja Rammohan Roy (1772-1833) fought against obscurantism and abominable social practices such as infanticide and *sati*. Dayananda Saraswati (1824-1883) and Swami Vivekananda (1863-1902) tried to revive the confidence of the people in their religion and tradition through their preaching and writings. Keshub Chandra Sen, visited Madras in 1864, explained the need of the unity of all Indians. Bipin Chandra Pal inspired the people through his lectures and exhorted to unite and to fight against the British.⁴³

Kandukuri Veerasalingam Pantulu [1848-1919], a Telugu Pandit and notable social reformer of Andhra, was deeply influenced by the ideals and activities of the Brahmo Samaj. He was moved by the sordid social customs such as child marriage and the plight of young widows who were denied remarriage by custom and tradition. He felt that the lack of education among the people was responsible for such a state of affairs, and advocated, through his writings and speeches, the spread of education among women as well as men. The orthodox section of Hindu society mounted severe criticism against his advocacy of the female education. Pantulu, unmindful of the criticism, gave shape to his ideals by starting schools for girls. In the midst of

⁴². P. Yenadi Raju, *Rayalaseema During Colonial Times: A Study in Indian Nationalism*, Northern Book Centre, New Delhi, 2003, p. 134.

⁴³. R. Suntharalingam, *Politics and Nationalist Awakening in South India, 1852-1891*, Rawat Publications, 1980, p.233.

strong opposition, he performed widow-remarriages to relieve young widows from the social taboos attached to widowhood and the consequent difficulties in their lives.

Pantulu's reform movement had an impact on Rayalaseema also. His appeals to the people of Andhra through letters in 1882 to take up the cause received favourable response in the region. Rao Bahadur Sabhapati Mudaliar, a business magnate and philanthropist of Bellary, agreed to undertake the mission at his place. On 12th February that year, two young widows, the one of twelve years and the other of fifteen years of age, were married to Jataprolu Rama Rao and Chittoori Subba Rao respectively in Bellary. In another instance, an old Brahmin of a village near Chittoor met Veeresalingam Pantulu and pleaded for financial support to bring two young widows, along with their parents to celebrate their marriages. With the financial assistance arranged by Pantulu, the marriages were solemnised in Rajahmundry.

Like Veeresalingam, there were other notable men such as Gurajda Appa Rao (1862-1915), and Unnava Lakshminarayana who were also deeply committed to social reform, but their activities were mainly confined to influencing the thinking of people through their writings. While Appa Rao in his *Kanyasulkam* (Bride Price) mirrored the social evils such as child marriage and bride-price, Lakshminarayana in his *Malapalli* a few widow-marriages in and around Guntur. Venkataratnam Naidu, a Brahmo Samajist, provided shelter to Harijan boys in his residence and gave them education when untouchability was an order of the day. But, they could not spread their activities as wide as Veeresalingam Pantulu did.

Veeresalingam Pantulu was interested more in social issues than in the political and national issues of the time, because he believed that social reform should precede or at least be simultaneous with political reform.⁴⁴ Chilakamarthi Lakshminarasimham, a well-known nationalist Telugu poet, observes that Veeresalingam did not like those who were sacrificing their careers for the nationalist cause, nor did he like working against the British government.

Theosophy, too, worked for the revival of the good features in the Indian tradition and for the awakening of Indians. Founded by Colonel H.S. Olcott and Madame H.P. Blavatsky at New York in 1875 with the aim of spreading universal brotherhood among the people, the Theosophical Society shifted its headquarters to

⁴⁴ K.V. Narayana Rao, *The Emergence of Andhra Pradesh*, Popular Prakashan, Bombay, 1973, p. 9.

Bombay in 1879 and from there to Adayar, near Madras, in 1882.⁴⁵ Olcott found the Indian religious literature fascinating. He gave several lectures in India, highlighting the greatness of the Indian heritage in contrast to the materialist culture of the West. Under his guidance, the society started Sanskrit schools to teach the Vedas, religion and philosophy in order to mirror to the Indians their great culture and tradition. Mrs. Annie Besant, who joined the Society in 1893, worked with dedication and with missionary zeal. She played a significant role in inspiring the people through her speeches and writings on the greatness of the Indian heritage. Besides promoting religious fervour and inculcating pride in the people, the Theosophical society played an important role in the promotion of education in the region through the establishment of educational institutions such as the Theosophical High School and the Theosophical College at Madanapalle. These institutions, as well as the Theosophical Centres started at places like Bellary and Kadapa, later on became active centres of the Home Rule Movement led by Annie Besant in South India in 1916.⁴⁶

Political Organizations and their Impact

Rayalaseema, being economically backward and educationally less advanced than other regions in Madras Presidency, was rather slow in reacting to the political and national movements in the country. The Madras Native Association [1852], and the national movements such as the Vandemataram, Swadeshi, Home rule, Civil Disobedience and Non-co-operation movements had their impact on the region through the efforts of the local and provincial leaders in the presidency.

Madras Native Association

The first political organization to come into existence in south India to oppose the colonial policies and practices of the British rulers and also to create a political awareness among the people was the Chennapattana Swadeshi Sangh or Madras Native Association (MNA). It was organized in 1852 under the leadership of Gajula Lakshminarasu Chetty (1803-1869), a businessman of Madras (Chennai). This was in fact an offshoot of the British Indian Association (BIA) started in 1851 by the Bengalee leaders at Calcutta with similar objectives. Besides Lakshminarasu Chetty, the MNA consisted of rich merchants like P. Appasamy Pillay, P. Veeraperumal Pillai

⁴⁵. R. Suntharalingam, n. 43, Pp. 292.

⁴⁶. R. Suntharalingam, n. 43, Pp. 292-293.

and A. Alvar Chetty of Madras, C. Yagambaram Mudaliar who was a *mirasidar* with men like Sadagopa Charlu and V. Ramanuja Chari who had graduated from the Madras High School.

The MNA raised its voice against excessive taxation, discrimination, delay and high cost in the Courts of Law, lack of government. It urged the government to reduce public expenditure and establish local self-governing institutions. It spoke in defence of Indian customs and practices, which had often been under attack by the Christian Missionaries. Internal dissension surfaced in the organization owing to differences of opinion among the members, and the MNA became extinct by July, 1862.⁴⁷ The work of the MNA in a decade, Native Associations came to be started from 1860s in the districts associations and debating clubs to create political and national awareness in the public (ch.5).

Madras Mahajana Sabha

The void created by the closure of the MNA in the political arena was felt in Madras Presidency. The way the Europeans in India got the Ilbert Bill (1883) revised in their favour through the efforts of the European Defence Association in India created a sense of urgency among the educated Indians to form organizations for concerted action to improve the Indian conditions. Surendranath Banerjee, a western educated Bengalee, organized a National Conference in 1883 in Calcutta to which enlightened Indians from all provinces of the country were invited, and resolutions were passed to highlight the grievances under the British colonialism. Similarly, in Madras Presidency, public-spirited lawyers, journalists, businessmen, land-lords and those who were serving in the Native Associations and such other public forums planned to start an organization with more or less the same objectives as of the erstwhile MNA. As a result, the Madras Mahajana Sabha (MMS) was organized in March 1884 through the joint efforts of leaders like G.Subramania Iyer of Tanjore, P. Anandacharlu of North Arcot, P. Rangaiah Naidu of Madras, Salem Ramaswamy Mudaliar of Salem, R. Balaji Rao of Tanjore and M. Veeraraghava Chari of Chengalpattu. It was inaugurated on 16 May 1884 in Madras.⁴⁸

⁴⁷. Anil Seal, *The Emergence of Indian Nationalism: Competition and Collaboration in the Later Nineteenth Century*, Cambridge University Press, Cambridge, 1968, p. 198.

⁴⁸. R. Suntharalingam, n. 43, p.209.

The declared objective of the MMS was ‘to watch public interests and to take such steps (as are necessary) to promote them from time to time’. Balaji Rao became its Secretary. He envisaged its dual function to bring before the British rulers the views of the public and to correctly represent to government what the needs of local people were and to suggest remedies, and to devise means to improve the conditions of the people. Unlike the MNA, whose membership was composed of businessmen, landlords and a few western nearby places, the MMS extended its membership to local leaders several Associations, which had sprung up in South India before the formation of the MMS were affiliated to it. The Gooty (Gutthy) peoples Association, which was started in 1882 as the Gooty Literary society under the leadership of Kesava Pillai was one such organization to be affiliated to the MMS.

The first session of the MMS was held on 29 December 1884 at Madras. A. Sabghapati Mudaliar of Bellary and P. Kesava Pillai, popularly known as Gooty Kesava Pillai, of Gooty became its members and attended its first session. When its next session was held in December 1885, two more gentlemen from Gooty, J. Srinivasa Rao and Y. Choudappa, attended it, besides Sabghapati Mudaliar and Kesava Pillai from Rayalaseema.⁴⁹ The subjects such as the government’s discriminatory policies, dearth of irrigation and transport facilities, and the necessity of local self-governing bodies were discussed at its sessions. Besides, the MMS discharged its duties to the public through its members. It may be recalled that the MMS sent its members to report for onward transmission to the government for redressal.

The MMS provided a base for the local leaders to rise to the stature of provincial and national leadership. When the INC held its inaugural session on 20th December 1885 at Bombay, the MMS nominated seventeen members from Madras city and from the mofusil towns as delegates to attend the session. Sabhapati Mudaliar of Bellary and Kesava Pillai of Gooty were among those so nominated. M. Nageswara Rao of Kadapa, who was a member of the Gooty People’s Association, also attended the inaugural session of the INC. The MMS served as an auxiliary to the INC till the latter organized the provincial committees. It survived India’s attainment of freedom and celebrated its centenary in 1985.

⁴⁹. P. Damodaram Pillai, *Gooty Kesava Pillai: A Deenabandhu of South India*, Andhra Pradesh State Archives, Hyderabad, 1978, p. 8.

Indian National Congress, 1885

The INC, a result of the Indian reaction to the British Raj's colonial exploits and discriminative policies, was considered as a safety valve to serve the interests of the Raj. But it turned out to be instrumental in carrying on the national movement in the country. The delegates, who attended its inaugural session, imbibed the spirit of serving for the improvement of Indian conditions. Their influence among people was felt in that the problems facing the people and also the issue of selecting delegates for the Congress sessions. Such meetings took place in Rayalaseema also as were those held, for instance, at Hospet, Gooty and Penugonda in 1886, which were presided over by local leaders. The members, who assembled at these meetings, hailed the birth of the INC.⁵⁰

At the 1887 Session, the INC held at Madras, it was decided to organize provincial congress committees. The Committee formed for the Telugu districts was called Andhra Provincial Congress committee, and it was headed by Konda Venkatappayya Pantulu, who later on came to have the honorific prefix "Desabhakta" (patriot). Sub-Committees of the Congress were also formed from 1889 onwards in the Presidency.⁵¹ A Congress Sub-Committee was formed for Rayalaseema in 1917, and Gadicharla Harisarvottama Rao headed it.⁵²

Activities of the MNA and the MMS had inspired the educated local people who started District Associations to discuss local problems and represent them to the government for amelioration. The Krishna District Association, started in 1874 in Andhra, is stated to be the first of its kind in the country. The formation of the INC gave further impetus to the starting of such associations. Kadapa District came to have such an association in 1890s. The Kadapa District Association in one of its meetings in 1896 brought the problems of the ryots in respect of the forest administration to the notice of the government with a request to take steps to ameliorate them. North Arcot District, of which take steps to ameliorate them. North Arcot district, of which Chittoor was a part, came to have such an Association in 1900, and Kurnool District in 1914.⁵³

⁵⁰ M. Venkata Rangaiya (ed.), n.41, pp. 91-92.

⁵¹ R. Suntharalingam, n.43. p. 278.

⁵² M. Veerabhadra Rao, *Sree Sarvottama Jeevithamu, (A Biography of Gadicharla Harisarvottama Rao)*, Andhra Pradesh Grandhalaya Sanghamu, Vijayawada, 1965, pp. 43-44.

⁵³ K.V. Narayana Rao, n. 44. p. 19.

While the INC provided inspiration to the local associations towards the nationalist cause, the latter lent support, both moral and financial to it. At a meeting, for instance, of the Kadapa District Association held in 1900, its president, Y. Nagayya, emphasized the idea of the District Associations to help the INC in its mission to spread political education and nationalist spirit among the masses. In Kadapa and Kurnool, several practising lawyers, who were often members of the District Associations, evinced keen interest in the matters connected with the INC. The District Associations had such links with Congress that its provincial headquarters at Madras used to communicate to the Congress activities in these districts. The lawyers in Kurnool held informal meetings once a year and sent subscriptions to the Congress headquarters.

Impact of the Partition of Bengal

During 1885-1905 the INC and its provincial committees and the Sub-Committees in different parts of the country confined their activities to conducting meetings and deliberating on social, economic and political issues. They went on submitting memorandums and petitions to the government in India and to the British parliament with appeals for an improvement in the social and economic conditions of Indians. This period is generally known as the period of petitions and prayers.

But, from the time of the partition of Bengal in 1905, the attitude of the leaders of the congress underwent a radical change. The refusal of the government to hear the pleas for undoing the partition roused patriotic feelings among the enlightened people in Bengal. They launched an agitation, which assumed the proportions of a national movement. Hegemony of the Raj was felt to be too much to bear with. India came to be symbolised with Mother of all Indians, by the Bengali poet. Intensive tours were undertaken by the Bengali leaders to popularise this ideal among people as a prelude to a national wide movement against the continuance of the British rule.

VANDEMATARAM MOVEMENT IN RAYALASEEMA

The tragedy of the partition of Bengal in 1905 left a profound and far reaching impact on the public life of not only Bengal but the entire country. The teachings of the nationalist leaders had a very great impact on the Rayalaseema people and they responded to the Vandemataram movement spontaneously.

Boycott and Swadeshi

One of the important methods of Campaign during the Vandemataram Movement in Rayalaseema was the holding of the public meetings in which resolutions were passed urging the people to patronise indigenous goods and exclude foreign goods from use. A public meeting was held at Gutthy (Gooty) on 10th September 1905 with M. Subba Rao, a prominent pleader of the place, in the Chair. A number of weavers attended the meeting. The speakers gave a detailed account of the Bengal Movement. A resolution of cordial sympathy with the Bengal agitation to bring about the revival of indigenous industries and to discourage the use of foreign imports was duly passed on the motion of P. Kesava Pillai. It was seconded by S. Subba Rao. A second resolution was passed to start a society to encourage local weavers and a fund to procure Indian made goods, which could not be made locally to meet local demands and to discourage the habit of going in for foreign made articles. A third resolution was also passed to send some intelligent weavers to attend the exhibition of the improved looms proposed to be held in connection with the anniversary of the Penugonda Agricultural Society on 23rd September 1905.⁵⁴

In 1905, Narasing Rao, a prominent pleader of Jammalamadugu in Kadapa District gave a lecture on “Industrial Problems” in the premises of the Hindu Club. Another meeting was also held at Jammalamadugu where a Swadeshi Society was formed with Nanjundappa as President. It was decided to open a shop in the town in which articles of native manufacture only should be stocked and sold. It was proposed also to obtain a Japanese loom and to arrange to teach weaving with the fly shuttle and gradually to introduce this method into the country. An attempt was also to be made to add technical education on the curriculum at one of the Municipal Schools and to teach carpentry of weaving. Prominent leaders who attended the meeting announced their contribution of Rs. 100/- each towards the Swadeshi cause. At this meeting, various suggestions were made to send students to Great Britain or America for technical education.⁵⁵

In 1905, Bala Gangadhar Tilak came to Bellary to inaugurate a Dramatic theatre and delivered a public lecture which instilled a fresh, patriotic fervour among the people of the area.⁵⁶

⁵⁴. Extracts from Madras Native News papers Reports, The Hindu, 14th September 1905, p. 3 (TNSA)

⁵⁵. Extracts from Madras Native News papers Reports, The Madras Mail, 18th November 1905, p. 2

⁵⁶. K. Abhishankar (ed.), *Bellary Gazetteer*, p. 90

Royalaseema Student's to Japan and France

The Congress leaders of Madras decided to raise funds and send their representatives abroad to get good training in technical aspects. They knew that unless some training was given in technical education, no headway could be made in meeting the demand of modern industry, particularly from the competition of British imported goods. So, G. Subrahmanya Iyer took the initiative in raising National Fund from door to door during Diwali festival and with the funds thus collected, he sent some representatives abroad. One such person was K.T. Atchayya from Ceded Districts who received training in sericulture in Japan and France.⁵⁷

Syamji Rama Rao, a student of Bellary, was also sent to Japan in 1906 to learn glass and watch making. His expenses were borne by the Madras National Fund and Industrial Association.⁵⁸ Subscriptions were also collected in Kurnool to help Rama Rao. P. Kesava Pillai urged *The Hindu* to start a subscriptions list and acknowledge contributions in *The Hindu*. *The Hindu* started a fund in aid of the Indian Student in Japan with a donation of Rs. 100/- by M. Venkateswara Rao of Nuziveedu. In a letter to *The Hindu*, Gadicherla Harisarvothama Rao mentioned his collections in Vijayawada and other places on behalf of Rama Rao and the small amount which he had been able to send to Rama Rao by Money Order. A reader from Harpanahalli wrote about the benefits of performances being organised in his place in aid of Rama Rao and a third reader suggested a one rupee fund be started all over the Presidency to help Rama Rao.⁵⁹

In 1906, the twenty second session of the INC was held at Calcutta from 26 to 29 December 1906. It was presided over by Dadabhai Naoroji. The Chairman of the Reception Committee was Rash Behari Ghosh. It was at this session that the song "Vandemataram" was adopted as the National Song of India as a rallying point for all the nationalists to fight against the British. It is from the name of this song that the name of the movement "Vandemataram" was derived. From Royalaseema, P. Anandacharyulu and Gadicherla Harisarvothama Rao attended the session and joined the side of the nationalists.⁶⁰ P. Anandacharyulu who introduced the "Swadeshi"

⁵⁷. Ch.M. Naidu, *Nationalism in South India, 1885-1918*, Delhi, 1988, p. 82

⁵⁸. Sarojini Regani, *Highlights of the Freedom Movement in Andhra Pradesh*, The Ministry of Cultural Affairs, Hyderabad, 1972, p. 25

⁵⁹. Sarojini Regani, n. 58, p. 25

⁶⁰. Sarojini Regani, n. 58, p. 25

resolution at this session spoke thus: “The wealth of the raw material with which this country, this continentabounds, should be utilised to the utmost by indigenous skill, might be made to ensure for the benefit of the people of this land....If the needed still is not ready to hand, steps should of course be taken to get it acquired from abroad”.⁶¹

The one political incident of 1906 which created in Rayalaseema as it did in the other parts of the country was the arbitrary arrest of Surendranath Benerjee and prominent nationalist leaders of Bengal while attending the Barisal Conference in Bengal and the forcible dispersal of the Conference itself. A protest meeting was held at Gutthy condemning the action of the Government.⁶² Manifestation of hostility towards the Europeans among the natives was the chief feature of the Swadeshi Movement in India. In Anantapur, Vandemataram slogans were raised at Mr. Power, a British Official. At the Ceded Districts students conference held at Madras in 1907 and a reference was made to Swadeshi.⁶³

National Education

Another feature of the Swadeshi Movement was the visit of several leaders to Rayalaseema either in connection with the collection of contributions in support of National Education or to preach Swadeshi. M. N. Sinha, the Secretary of the Society for the Resuscitation of the Indian Literature of Calcutta and his brother, both working under the leadership of Surendranath Benerjee, arrived in Anantapur District in 1906 and engaged themselves in the work of securing oaths from the supporters of the Swadeshi Movement. The famous nationalist, Koppalle Hanumantha Rao of Machilipattanam collected subscriptions at Gutthy for his National College.⁶⁴ Several important persons from Krishna District visited Kurnool to collect funds for an institution of ‘national learning’ at Machilipattanam.⁶⁵ A free Night School for the depressed classes was also run at Kadapa with about thirty Panchamas, mostly day labourers enrolled. The grain merchants of the place contributed liberally for providing free clothing to the pupils of this Institution.⁶⁶ Police reports of 1906

⁶¹. The Swadeshi Movement – A Symposium: *Views of Representative Indians and Anglo-Indians*, Madras, p. 225 and see also Ch.M. Naidu, Pp. 180-181

⁶². Extracts from Madras Native News papers Reports, The Hindu, 25th April 1906(TNSA)

⁶³. C.I.D. Report on the incidents connected with Swadeshi Movement in Andhra, File No. I, Pp.3-4

⁶⁴. R. Chandra Sekhara Reddy(ed.), *Ananthadarshini*, Ananthapuram, 1994, p.11

⁶⁵. M. V. Rajagopal, n. 5, p. 55.

⁶⁶. Bh. Sivasankara Narayana , n. 20, Pp. 115-116

contain the names of leading Congressmen in Rayalaseema 13 in Kadapa District and 6 in Kurnool District.⁶⁷

Gadicherla Harisarvothama Rao and Rajahmundry College Incident

Gadicherla Harisarvothama Rao, a native of Kurnool was the first student to be rusticated by the Principal of the Government Training College, Rajahmundry and this happened at the time of the visit of Bipin Chandra Pal to Rajahmundry. On 26th March 1907, Mark Hunter, the Principal addressed the students of the Training College. Gadicherla Harisarvothama Rao was a teacher-trainee during this period and was not present on that day. On 22nd April 1907, Mark Hunter learnt that the students were completely carried away by Bipin Chandra Pal, that they were idolising him and coming once again to college wearing Vandemataram medals. He also learnt that one of the teacher-trainees, Harisarvothama Rao, had presented an address to Pal before he departed from Rajahmundry wherein he reiterated the determination of the students and the people to attain Swaraj through the methods advocates by Bipin Chandra Pal.⁶⁸

On the evening of 24th April 1907, the Principal passed orders dismissing Harisarvothama Rao from the Training College. The Madras Government in its G.O.No. 385, Education, dated 18th June 1907 not only debarred Harisarvothama Rao from College but also debarred him from employment in any Government or aided school and later on he was debarred from employment in any office under the Government. Harisarvothama Rao was to grow to be a Theosophist, a nationalist and editor of the Nationalist, Andhra Patrika and other papers.⁶⁹

Servants of India Society

A Central Intelligence Report of October 1908 gives details of the Servants of India Society with which one Adhi Seshachalam Naidu from Madanapalli was connected. The report says that Adi Seshachalam Naidu, was a probationary member of the Servants of India Society. He was educated in the Madras Christian College and passed the F.A. Examination. As a result of his visit to Poona in June, 1907 where he met Gopala Krishna Gokhale who offered him a position as an Assistant on

⁶⁷. M. Venkata Rangaiah, "*Sociology of Freedom Movement in Andhra – An official View*", Itihas, Vol.I, January to July), Hyderabad, 1973, p. 163

⁶⁸. Sarojini Regani, n. 58, p. 32

⁶⁹. M. Veerabhadra Rao, *Sree Sarvothama Jeevitham*, Vijayawada, 1965, p. 22

Rs.25/- a month with free boarding and lodging. He resigned his position as Assistant Manager of the High School, Proddhatur, which was a private institution maintained chiefly by local pleaders and left for Poona in July 1907. In September, he collected subscriptions for the Society and also for The India Journal. He returned to Poona in December 1907, on the way to the Congress at Surat.⁷⁰

A Correspondent from Rayadhurgam wrote to the Andhra Kesari of Rajahmundry dated 26th July 1907, stating that:

On 14th July 1907, Swami Rao of Bellary, who was a Swadeshi Lecturer, was taken in a procession round the village by the inhabitants with Vandemataram flags and cries. He delivered lectures on Swadeshim, boycott and reading rooms which attracted many people. It was resolved to open a reading room and the merchants were induced to send for Swadeshi articles.

Swami Rao also visited Anantapur in 1908 and delivered lectures on Swadeshi to large audiences.

Though it was clear that after the 1907 Surat session, there was an open rift between the extremists and the moderates, the people of Rayalaseema region, by and large, stood by the policies of the moderates. It is evidenced by the effort of the leaders of the North Arcot District Association in Chittoor to keep away G. Subrahmanya Iyer of Madras being invited to preside over its general body session. About this incident, the Correspondent of The Hindu wrote on 30th July 1907 thus:

“There is a strong feeling here against him on account of his extreme views on the important public questions of the day, as disclosed in some of his recent writings and speeches and consequently a strong and influential body of the local members voted against him, but most of the members that came from other places voted in his favour, so that he was chosen by the majority. But there is very little reason for hoping that the question will be allowed to rest here. When the Conference meets and his name is formally proposed, the opposition will very probably assert itself again and the issue will finally be settled by the votes of the majority of the delegates that will assemble them.”⁷¹

⁷⁰. C.I.D. Report for August 1908 to November 1908, Vol. III, p. 9 (TNSA)

⁷¹. Native Newspaper Reports January to July, 1907 (English Papers owned by natives), p. 319

The above General Body which met in Bhima Rao's Choultry in Chittoor was largely attended. A good number of people came from places like Vellore. Several moderate leaders spoke on the disadvantages of inviting an extremist leader like G. Subramanya Iyer. They suggested adjournment of the Conference in view of the developments in places like Rajahmundry and Kakinada in the wake of the visit of Lala Lajapat Rai. A strongly worded requisition signed by the members was sent to the Secretaries of the Congress expressing their unhappiness over the proposal to invite G. Subrahmanya Iyer to preside over the District Conference.⁷²

Similarly in Penugonda, a meeting of the local people was convened in Jumma Mosque for the purpose of explaining the Swadeshi movement to the masses. The meeting which was attended by both the Hindus and the Muslims tried to impress upon the people the need to strengthen mutual friendship between the Hindus and the Muslims. Ranga Rao and Siva Sankaram delivered lectures encouraging Swadeshism. Slogans were raised with shouts of "Vandemataram".

Samithis

Samithis or Associations were formed at many places to spread the Swadeshi programme by organised activity. Among such other associations were the 'Proddhatur Taluk Association' at Proddhatur in Kadapa District. These associations vigorously carried on agitation to advance the cause of Swadeshi and boycott through various ways and means devised specially for the purpose.⁷³ In Kadapa, Jangam Kota Hariappa and Bhadrachalam Venkateswara Rao started a Swadeshi cloth shop.⁷⁴

Reading Rooms

The opening of reading rooms was another method adopted by Swadeshi leaders to ensure the success of the movement. Among the places where reading rooms were opened were Kurnool, Proddhatur, Vayalpadu and Kadapa.⁷⁵ The Ramakrishna Free Reading Room was opened in Kadapa and a few select English and Telugu newspapers and magazines were subscribed for the purpose.⁷⁶ In January 1906 a reading room called "The Vayalpadu Swadeshi Reading Room" (later named

⁷². Ibid., Pp. 319-320

⁷³. B. Kesava Narayana, *Political and Social Factors in Andhra: 1900 – 1956*, Vijayawada, 1976, Pp. 35-36

⁷⁴. Sarojini Regani, n. 58, p. 45

⁷⁵. B. Kesava Narayana, n. 73, p. 36

⁷⁶. Bh. Sivasankara Narayana, (ed.), *Cuddapah Gazetteer*, Pp. 115-116

as Kanyaka Parameswari Room) was started by some young men at Vayalpadu (Valmikipuram) with the object of propagating a desire for Swadeshi enterprise. The members belonged mostly to the Vaisya community. A teacher of the Lower Secondary School by name K. Krishna Rao was the Secretary and Namali Subba Rao, a teacher in the Hindu High School at Madhanapalle was the President. The members were early twenty in number, each paying a subscription of four annas a month. They subscribed for three Telugu Journals. *The Deshabhimani*, *The Andhra Kesari* and *The Krishna Patrika* and two English papers. *The Madras Standard* and *The India*. The members used to meet in the evening at the reading room premises and discussed Swadeshism and related subjects. They supplemented their subscriptions by levying contributions from people performing marriages. In their premises, they had about ten photographs of “Patriots” hanging. The photographs of Gopalakrishna Gokhale, Bipin Chandra Pal, Balagangadhara Tilak, Lala Lajapat Rai, G. Subramanya Iyer and R.C. Dutt were among them. The most active member was the Secretary who was very enthusiastic in popularising of Vandemataram. In April 1908, during the celebration of some Yagnam, one Gupta of Guntur delivered lectures on Swadeshi at Vayalpadu Swadeshi Reading Room.

Fiery Public Speeches

The release of Bipin Chandra Pal from prison in March 1908, was celebrated in Kadapa, Proddhatur, Vayalpadu and Chittoor. The members of the Vayalpadu Swadeshi Reading Room carried the photograph of Bipin Chandra Pal in a procession. Public meetings advocating extensive boycott of British goods were held and processions were taken out in 1908 through the streets of Proddhatur and Kadapa with Bipin Chandra Pal’s photograph profusely garlanded. It was resolved in one of the meetings at Kadapa to gift a few handlooms to poor weavers.⁷⁷

It is to be noted that the local leaders who addressed the meetings during the Vandemataram movement had very clear perception on local, national and international events of the day. With pungent criticism, they used to impress upon their audiences how the British masters looked down upon the Indian population. They used to narrate the anti-British movements elsewhere to suggest that the British rule should be opposed at all costs in India also. The police intelligence reports refer

⁷⁷. Bh. Sivasankara Narayana, (ed.), *Cuddapah Gazetteer*, Pp. 115-116

to one M.C. Rama Rao, who took an active part in the movement by delivering a series of impressive lectures on Swadeshi and boycott in Proddhatur, Jammalamadugu and the neighbouring places in Kadapa District during 1908, in the Bazar street of Jammalamadugu, it was reported that he spoke at length about the exports and imports of foreign goods. He said that Indians should never allow the exportation of raw materials and at the same time resolve not to take goods from other countries. He narrated how when the Prince of Wales visited our country, every one received him with warmth. But it was reported that he went back home and told his father, the King Emperor that he met friends in Bombay, Sowcars in Calcutta, but 'slaves' in Madras. The speakers then narrated how Americans were subjected to British colonialism and how they became very opulent after getting rid of the foreign yoke.⁷⁸

He also impressively spoke on the affairs in Transwal thus:

"More than a century ago, several Hindus emigrated to Transwal. After some time, they were asked to vacate the country on the ground that their presence there would cause much more trouble. They refused to leave the country. They were threatened with violence. The man represented the situation to women but they would listen to no such proposal and protested that they would not be called cowards as they were bound to be if they vacated the country. The women said to their men 'You wear our petticoats and gowns and give us your trousers. We will show you how to behave'. So saying, they armed themselves with swords. It would appear that by doing so. It was found impossible to interfere with them."

Rama Rao also narrated to the audience an incident which just then occurred and which everyone was aware. At Tiruvamala in Jammalamadugu Taluk, a person committed a double murder and went about with the weapon in hand dipped in blood. Everyone was afraid of him. The policemen, he said, arrested the culprit only when he threw away the weapon and not before. This incident was narrated to convince his listeners that the British Government was only a paper tiger and that the Indian natives need not be afraid of the force with which the British may act. He ended the meeting in the midst of shoutings: "Vandemataram"⁷⁹

⁷⁸. *C.I.D. Repots for September 1907 to August 1908*, Vol. I, Part- II, Bundle NO. 63, Pp. 211-212

⁷⁹. *C.I.D. Repots for September 1907 to August 1908*, Vol. I Part- II, Bundle NO. 63, Pp. 211-212

In North Arcot District, public meetings were organised at places like Chittoor and Tirupati where passionate appeals were made for the boycott of foreign goods, particularly British.⁸⁰

C. Narayana Reddy, an influential resident of Vayalpadu was very clear in saying that the rigorous collection of revenue and the enforcement of the forest rules had ruined the country and rendered the Ryots very poor. Thousands of sheep and goats had to be sold away to butchers during the..and rigorous enforcement of them by the Forest Department. Narayana Reddy lost Rs. 70,000 in the “Arbuthnot Crash”. P. Venkata Ramana Chetty, the richest merchant of Vayalpadu and an enthusiastic swadeshist, also spoke in the same vain.

The people in Kadapa District used to openly discuss that the English were going to leave the country sooner than later. T.M. Muriswamy Iyer, Municipal Chairman, A. Nanjundappa, President, Theosophical Society, C. Ramachandra Rao, V. Ramanuja Rao, C. Srinivasa Iyengar, N.C. Kuppa Rao, B. Subba Rao, Ramayya and V. Pitchaiah were the leading Congressmen who used to organise meeting in Kadapa District.⁸¹

The United Native Club at Kurnool was patronised chiefly by lawyers and it became the centre of political discussion of an informal character since the Minto-Morley reforms were pending. Expressions such as “Scoundrel”, “Imperialistic Scamp”, “Arch hypocrite” were freely used about Lord Curzon. The Club stopped subscribing for The Madras Mail. S.V. Narasimha Rao, S. Sesha Sastri, S. Narasinga Rao, K. Dhakshina Murthy, K. Venkataranga Reddiar, K. Srinivasa Rao were among those pleaders from Kurnool who used to sympathise with the Congress movement. These lawyers used to hold informal meetings once a year and remit small sums subscribed to the Congress headquarters.

Swarajya Sedition Case

The year 1908 was a year of repression all over the country. It was on 13th July 1908 that Tilak was sentenced to six years imprisonment and was sent to Mandalay Jail. However, the crowning act of repression in Andhra was the victimisation of Bodi Narayana Rao and Gadicherla Harisarvothama Rao, Managing

⁸⁰. N. Ramesan, n. 22, p. 46

⁸¹. Selected Extracts from the Secret Madras Police Abstracts of Intelligence, 1906, Vol. XIX, No. 8 for the week ending 24th February, 1906 (TNSA)

Proprietor and Editor of *Swarajya* for the publication of an article considered to be “seditious” in nature. Harisarvathama Rao, after his expulsion from the Training College, Rajahmundry, settled down at Vijayawada and devoted his time in collecting funds for building the National College at Machilipatnam, and in the cause of social reform. Later, he also revived a nationalistic Telugu weekly, *Swarajya* in which he wrote several articles on the revolutionary movements that took place in various parts of Europe. In 1908, Vachinatha Iyer shot at Ash, the District Magistrate of Tirunelveli, in Tamilanadu, for which Chidambaram Pillai was arrested and was awarded life sentence. The people of Madras were greatly agitated at the arrest of Chidambaram Pillai and to contain the agitation, one Englishman shot dead two Indians. Harisarvathama Rao wrote an editorial under the heading “*Vipareetha Buddhi*”, condemning the action of the Englishman in his journal *Swarajya* of 26th March, 1908, wherein he said that the cruel English tiger had devoured two Indians. In the editorial, he wrote:

Arere! Firangi Krura Vyagrama.. Niskarnamuga Neevu Iddharu

Hindhuvulanu Okkasariga Pottana Pettukontivi Kadhara!

The government treated this editorial as a seditious article and arrested Harisarvathama Rao and the publisher Bodi Narayana Rao on 13th July 1908. The Sessions Judge in Krishna District originally awarded 6 months simple imprisonment for Harisarvathama Rao and 9 months for Bodi Narayana Rao on 9th November 1908. When an appeal was made to the High Court in Madras, the High Court Judge Benson, while conforming 9 months imprisonment for Bodi Narayana Rao, increased the sentence of Harisarvathama Rao from 6 months to 3 years rigorous imprisonment. The Government felt that the Sessions Judge, Kershasp, was too lenient in his attitude towards Harisarvathama Rao and demoted him from the post of District Magistrate to that of Sub-Collector and transferred him to Narasaraopet. Thus Harisarvathama Rao and Bodi Narayana Rao were the first political sufferers in Andhra who went to jail during the Vandemataram Movement.⁸² On 22nd September 1908 Subbanna Chari, a clerk in the Burma oil Company at Anantapur, burnt publicly his shirt, cap and braces, demonstrating his intense indignation against British made goods.⁸³

⁸². Sarojini Regani, n. 58, p. 38

⁸³. B. Kesavanarayana, n, 73, Pp. 32 and 39

The twenty third session of the INC was held at Madras from 28th to 30th December 1908. It was presided over by Rashbehari Ghosh. K. Krishnaswamy Rao was the Chairman of the Reception Committee. Prominent leaders who attended the session from Rayalaseema were: P. Kesava Pillai and Y. Seshappa (Anantapur District), K. Krishna Rao, J.H.B. Venkoba Rao, T.M. Narasimha Charyulu, K. Gundu Rao, V. Pitchaiah, C.Narasimhacharlu, and G. Venkataramayya (Kadapa District), Y. Govindha Rao, C. Narasinga Rao, S. Narasimhulu, C. Venkata Ranga Reddiar, M. Venkata Ramayya, B. Varadha Iyyengar, R. Ayyakutti Iyengar, K. Dhakshinamurthy Iyer, N. Ramaswamaiah, T. Chidhambara Rao, C. Venkata Krishna Rao Naidu, K. Ekambara Iyer and S. Venkata Narasimha Rao (Kurnool District). N.S. Varadhachariar, C. Dhoraswamy Iyengar, M. Sundharachariar, G. Srinivasa Chariar, T.V. Rangachariar, V. Srinivasa Raghava Chariar, T.T. Veeraraghavachariar and L. Venkataraghava Iyer (Chittoor District).

Political atmosphere underwent a complete change by the beginning of 1910. The Provincial Conference met at Kurnool in 1910 under the Presidentship of P.R. Sundhara Iyer, a leading advocate of Madras. He went to the extent of saying that there was necessity for legislative measures for the suppression of sedition though he was against the seditious meetings Act being extended to new areas or its being permanently placed on the statute book, which the Government was bent on doing. The *Krishna Patrika* referred to his address and said that his statement that the East India Company was from the beginning working hard for the welfare of the country was contrary to the facts. The *Krishna Patrika* further observed:

“It is regrettable that Sundhara Iyer has not criticised the repressive measures of the Government on the spirit of an eminent lawyer. It is, of course, the duty of the subjects to co-operate with the Government in suppressing sedition and rooting out anarchism. But Iyer would have done justice to the eminent position he occupied had he, at the same time, said that it is also their duty to criticise those repressive measures which are a block in the way of national progress and see to their being repealed by the Government.”⁸⁴ District Conference like the one held at Anantapur followed more or less the same course.

⁸⁴. K. Maddhaiah, *Freedom Movement in Rayalaseema: A Study of Peoples Response to the major Phases of National Movement, 1905-1947*, Un published Ph. D thesis, University of Hyderabad, Hyderabad, 1995, p. 119

Impact of First World War

When the First World War broke out, in 1914, public meetings were held in Rayalaseema to extend their loyalty and support to the British Government in its war effort. S.V. Narasimha Rao from Kurnool, A.S. Krishna Rao from Kadapa and A. Ranganatha Mudhaliyar from Yemmiganuru (Kurnool District) have convened meetings and expressed their solidarity to the British. To meet the War efforts an Imperial War Fund was raised.⁸⁵ Dr. Sayeed Ghulam Hussaini from Adoni denounced Turks for its enmity with British and its alliance with Germany. He said “We express our thanks with a sincere heart and promise to be devoted and obedient to our Government forever.” All these leaders wanted that Britain must emerge glorious in this holy war.

The twenty ninth session of the INC was held during 28th to 30th December 1914 at Madras. P. Kesava Pillai opposed the treatment of Indians as inferior in their own country.⁸⁶ V. Subrahmanyam Panthulu from Kadapa demanded self-government suited to the condition of the Indians. P. Keshava Pillai was invited to Bombay to attend the Conference in December 1915 to decide on the necessity of self-government for India and draw up rules and elect its All India Officers.⁸⁷

Impact of Vandemataram Movement

Like other parts of India, Rayalaseema was also influenced by the Swadeshi Movement. The movement led to the Boycott of foreign cloth and night schools were started. Some students from Rayalaseema were sent to Japan and France for technical education. The visit of Bipin Chandra Pal had an electric effect on the youth. Gadhicharla Harisarvothama Rao was attracted towards the national movement. Organizations like servants of India Society, the Taluk Associations, and the establishment of Reading Rooms helped to inculcate Nationalist spirit among the youth. The victimization of newspapers editors was opposed. The foreign cloth was burnt down. The number of participants from Rayalaseema at the INC also increased. Thus, the Vandemataram Movement helped the people mentally prepared to take part in bigger events for the cause of freedom.

⁸⁵. *New India*, 5th October 1914, p. 5

⁸⁶. M. Venkata Rangaiah (ed.), *The Freedom Struggle in Andhra Pradesh, Vol. II*, Pp. 97-98

⁸⁷. M. Subraya Kamath, *The Home Rule League*, Madras, 1918, Pp. 16-18 (TNSA)

ANDHRA MOVEMENT IN RAYALASEEMA

As a corollary of the partition of Bengal, the demand for regional identity based on language emerged. The formation of states based on language had its genesis in 1905. As a result of the pressure mounted to keep aside the partition of Bengal and to restore peace under Viceroy Hardinge (1910-15) proposed to unity the Bengali-speaking areas and separate Provinces for Assam and Bihar, Chotanagapur, and Orissa. The leaders from Telugu speaking districts in Madras Presidency were influenced by it and felt the need for a separate province for Telugu speaking people. Under the leadership of B.N. Sarma, a member of the Madras legislative council the first Andhra Maha Sabha was held at Bapatla in 1913.⁸⁸ It laid the foundation stone for the genesis to form a separate province for Telugus.

Newspapers began to publish letters and articles in support and against the Andhra movement. Leaders like Subba Rao Panthulu, Ayyadevara Kaleswara Rao etc spoke in favour of separate Andhra Province. The objections were overruled and said that the Telugus may not cut off from that of national movement. The leaders were in favour of separate province because of the domination of the Tamils, for Telugu identity and to overcome backwardness of Telugu areas. In the field of education, employment, industries, bridges across rivers, there are more in Tamil areas than in Telugu areas.⁸⁹ So, Konda Ventatappayya Panthulu, Gollapudi Seetharamayya, Mutnuri Krishna Rao and Valluri Suryanarayana Rao and other leaders toured Rayalaseema during 1912-13 and explained the need for a separate province for Telugu speaking people.⁹⁰

Leaders like Kesava Pillai of Gutthy, Ekambara Iyyer of Nandyal etc opposed the proposal, but Nemali Patabhirama Rao of Madhanapalle, K. Koti Reddi of Kadapa, R.B Ramakrishna Raju of Chittoor and Gadicharala Harisarvotthama Rao, Kurnool supported the idea of a separate Telugu Province.

In order to enlist the support for the formation of a separate Andhra province, meetings were held at Kadapa in 1918 by the Andhra Maha Sabha and the provincial congress conference at Anantapur in 1919 and at Mahanandhi (Kurnool District) in

⁸⁸. K. Venkatappayya Panthulu, "*Andhrodyamamu*", in Maganti Bapineedu (ed), *Andhra Sarvasvamu*, p. 460

⁸⁹. Ibid

⁹⁰. C. Lakshminarasimham, *Sweeya Charitramu*, Sattarameswaram, 1968, p. 479

1920. The prominent leaders took part in these meetings were Nemali Pattabhirama Rao, Bhupathiraju Venkataapathi Raju, Kaleswara Rao, Ramakrishna Raju, Harisavotthama Rao and Ranganadha Mudhaliar.⁹¹

Even though the Andhra leaders fought for a separate Andhra Province, it did not affect the course of nationalist movement among the people of the region.

HOME RULE MOVEMENT IN RAYALASEEMA

In 1916, Balagangadhar Tilak in western India and Annie Besant in southern India launched the Home Rule Movement. People donated money liberally for the National Fund. The Maratha speaking people in Jammalamadugu, a taluk headquarters in Kadapa district were influenced by Tilak's call. Pool Chand, a Marathi subscribed to the Marathi newspaper, Kesari. He helped for the collection of donation and displayed the portraits of Tilak at public places. Doraswamy Naidu, a prominent person in Jammalamadugu and Jamadagni were influenced by Tilak and began to popularize the ideals of Tilak.

As a result of Annie Besant's role in Rayalaseema, Gadicharla Harisarvottama Rao Ranganadha Mudaliar, Gooty Kesava Pillai, Sisavankara Pillai, Hatti Sankara Rao, Doraiswamy Iyyengar, Parthasarathy Iyyengar, Raja Rama Rayaningar and Bollina Munaswamy Naidu worked for the Home Rule Movement in Rayalaseema.⁹² The movement gained momentum in the region. They demanded the transfer of power "within a reasonable time."⁹³

The strong advocacy of Annie Besant's for Home Rule for Indians and her speeches and writings in New India and Common Weal. The British arrested her on 16th June 1917. As a protest of the British action, processions and meetings were held in Kadapa, Kurnool, Anantapur, Vayalpadu, Madanapalle and Tirupati. The recognition of Besant's Theosophical High School was withdrawn because of the participation of teachers and students of the school in support of Besant. It led to the demand for more representation to the people in the local bodies in order to encourage the local self governing institutions to grow. The movement increased participation and helped the people to assess the situation. In 1918, on the participation of India,

⁹¹. P. Yenadi Raju, n. 42, p. 149

⁹². A. Kaleswara Rao, *Naa Jeevithakatha-Navyandhramu*, Vijayawada, Andhra Grandhamandali, 1959, Pp. 16- 117.

⁹³. Bh. Sivasankara Narayana, *Gazetteer of Kadapa District, Hyderabad, 1967*, p. 116.

Nookala Venkta Subbayya of Pullampeta (Kadapadistrict), deployed that the British rule in India led the country of riches into one of poverty and the genius into mediocrity.⁹⁴

Balabharathi, a local Telugu paper observed that the speech delivered by Siva Rao, a member of the Madras Legislative Council, failed the expectations of the people. The reason why the members of Madras Legislative Council failed to live up to the expectations of the people was due to the nature that the councils were merely advisory bodies and not independent decision bodies.

Intensity of the Nationalist Spirit

The Home Rule Movement left a deep imprint on the minds of the people of Rayalaseema. The deliberations in the provincial conferences and district conferences, which were published in the local newspapers, helped to rouse the nationalist fervor among the people. The national movement underwent a transformation over the Rowlatt Bill. Mahatma Gandhiji visited Madras in 1919. He asked his countrymen to observe complete hartal on 6th April 1919 which was total in India. Gandhiji himself later on recorded in his Autobiography that “the whole of India from one end to the other, towns as well as villages, observed a complete hartal on that day. It was a most wonderful spectacle”.⁹⁵ In response to the call several Indians in the British India service resigned to their positions in Rayalaseema.⁹⁶ Sankati Konda Reddi (Munsif of Tadipatri in Anantapur District), thirteen village officers in Rayachoti taluk of Kadapa District resigned to their hereditary positions.⁹⁷ Liquor and toddy shops stocking and selling foreign cloths and goods were picketed in the region. Local leaders like A.P Kavi, Venkatappa and A. Narayana Reddi preached the boycott of toddy shops in Kalyanadurgam, Penugonda and Tadipatri taluks, and a toddy shop in Rayachoti taluk was burnt down. Several students came out of their colleges to work as Congressmen.

Many young men gave up their studies and government jobs to work for the nationalist cause. Kidambi Varadachari of Chittor became a Congress party worker since 1919, the year of Gandhiji’s second visit to Madras, and participated in the Non-Co-operation Movement in 1920-21. Later, he actively worked for the propagation of

⁹⁴. *The Hindu*, 30th May 1918, p. 3.

⁹⁵. M.K. Gandhi, *An Autobiography*, p. 349.

⁹⁶. M. Veerabhadra Rao, n. 52, p. 330.

⁹⁷. M. Veerabhadra Rao, n. 52, p. 330.

Khadi, Harijan Upliftment, Prohibition and rural reconstruction.⁹⁸ Kalluru Subbarao (1897-1973) of Hindupur (Anantapur district), a scholar in Telugu and Kannada movement from 1920. He participated in the Andhra Conference held at Mahanandi in 1920, and developed friendship with Ayyadevara Kaleswara Rao and Duggirala Gopalakrishnayya, the Chirala Perala fame. Pappuri Ramacharyulu (Anantapur) and Kalachaveedu Venkataramanacharyulu (Tadipatri) gave up their studies to work in the nationalist movement in 1920.⁹⁹ Madahushi Anantasayanam Ayyangar gave up his career as a lawyer and worked for the movement. Inspired by Gandhiji's ideals, he started a Harijan hostel at Tirupati in 1921 and participated in the Non-Co-operation Movement in the same year.¹⁰⁰

Several others such as panyam Ramachandrappa, Kasarbada Narasinga Rao, Mahandayya, Kaipa Subrahmanya Sarma, and Despondya Subba Rao, B. Narayana Reddy, and Sankara Reddi, from Kurnool district, A.P. Kavi, Obi Reddy and Setam Rao, Hatti Siva Rao and Hatti Sankara Rao, B. Narayana Reddi, Subba Sastry, C.V. Venkatarangachari and Srinivasachari, Muluguri Gurumurth and Sivasankaram Pillai, from Anantapur District, Lakshmiapati and Nemali Pattabhirama Rao, Doraiswaymy Iyyengar, Srinivasachari and Ranga Sreshti, from Chittoor district actively worked in the national movement from 1921 onwards.¹⁰¹ These activists were either B.A. students or prominent Congress workers at various towns and villages of the respective districts.

After the All India Congress Committee meeting at Vijayawada in 1921, Gandhiji undertook a tour of Rayalaseema. Accompanied by Moulana Azad Subhani, Konda Venkatappayya, G. Harisaravottama Rao, K. Koti Reddi of Kadapa, Gandhiji addressed meetings at Chittoor, Kadapa, Kurnool, Anantapur and Bellary, where he preached non-Co-operation and Satyagraha. An attempt was made to popularize Khadi by providing Charakhas free of cost to the poor people. For the Tilak Swarajya Fund, donations were presented at Anantapur. A National School was started at Anantapur in 1923 under the district Congress Committee. Congress Committees came up in the Rayalaseema region like Brahmanakotkur, Nandikotkur, and Atmakur (Kurnool district). As a result of Gandhi's tour in Rayalaseema during 1921, common

⁹⁸. Sarojini Regani, *Who's Who of Freedom Struggle in Andhra Pradesh, Vol.I*, Hyderabad, 1978, p.63.

⁹⁹. M. Veerabhadra Rao, n. 52, p. 126.

¹⁰⁰. Sarojini Regani, n. 98, Pp. 39-40.

¹⁰¹. A. Kaleswara Rao, n. 92, Pp. 330-331.

people realized the need for the freedom. Which inaugurated a new era in the history of the freedom movement in Rayalaseema.

KHILAFAT MOVEMENT IN RAYALASEEMA

When the First World War broke out in 1914, Turkey joined hands with Germany. The Muslims all over the world regard the rulers of Turkey as the religious head(Khalifa) of the Islamic World. The Muslims in India worried about the fate of Turkey and the holy places in the Ottoman Empire. But the British assured the Muslims in India that the holy places would be protected. So, the Indian Muslims extend their support to the British during the First World War.

After First World War was concluded in 1918, it became evident that the Ottoman Empire would be dismembered and the Sultan would be deposed. In order to retain the Turkey's Sultan, in India Muslims started the movement known as the Khilafath Movement. The leaders of the agitation were Mohammad Ali and Shoukath Ali, popularly known as Ali brothers.

In Bombay Gandhi expressed his anxiety regarding the dismemberment of Turkey and the failure of the British promises about the protection of Turkey.¹⁰² In order to fight for the cause of the Muslims, Gandhi wanted to forge an alliance between the Hindus and Muslims. On 24th November 1919, Gandhi expressed his policy of non-violent non-co-operation to solve the Khilafath issue.¹⁰³

On Gandhi's insistence, at the annual session of the INC at Amritsar in December 1919 extended support to the Muslims on Khilafat question. On 9th March 1920, Gandhi issued a manifesto on Khilafat question and advocated non-violent Non-cooperation agitation to solve the Khilafat problem. The Khilafat Day and the Day of National Mourning was observed on 19th March 1920.

In Rayalaseema, Khilafat Day was observed by both Hindus and Muslims in Kadapa. The Khilafat Committee announced on 7th July 1920 that its Non-Co operation Movement would begin on 1st August 1920. During September-October 1921, Gandhi toured the Rayalaseema region along with Shoukat Ali, Konda Venkatappayya and others. Meetings were held at Bellary, Thadipathri, Kurnool, Kadapa and Tirupati.¹⁰⁴

¹⁰². C.W.M.G., Vol.XVI, p. 153

¹⁰³. Asha Rani, *Gandhian Non-Violence and India's Freedom Struggle*, Delhi, 1981, p. 137

¹⁰⁴. A.Kaleswara Rao, n. 92, p.341

NON-COOPERATION MOVEMENT IN RAYALASEEMA

Mahatma Gandhi launched the Non- Cooperation Movement with the three main aspects namely Boycott, constructive programme and Civil Disobedience in order to convince the British that Indians need self rule and independence from the British.

The Indians began to boycott of legislatures, law-courts, Government Schools, colleges and foreign goods. The titles conferred on Indians by the British were also renounced in protest to the British rule.

In Rayalaseema also legislatures, boycotted the Councils. Students boycotted the schools and colleges. Honorary titles were also given up. The visit of Prince of Wales was boycotted the Telugu students met at Kadapa on 23rd December 1921 and took the decision to boycott the visit of the Prince of Wales.

Hartals were observed on 17th November 1921 at Anantapur, Kurnool, Nandyal, Chittoor and Tirupati. Despite the imposition of the 144 Section, public meetings were held at outside the Municipal limits of the town. The prominent leaders took active part and addressed the meetings were A.P. Kavi, Medam Venkaiah Chetty, Rangaswamy Ayyar, T.K. Narasimhacharyulu.¹⁰⁵

As a result of the boycott of Schools and Colleges, several students sat idle at homes. It created a new problem to the parents. In order to utilize the talent, National Schools were started to improve their educational qualifications. By the end of June 1921, 2800 students were enrolled in 44 schools in Telugu speaking districts. In place of regular courts, Panchayat Courts were established. In Rayalaseema, Khaddhar was popularized by Konda Venkatappayya.¹⁰⁶ Five hundred 'Charakas' were distributed in Nagalapuram (Kurnool District). The visits of G. Harisarvothama Rao and Medam Venkayya Chetty helped the villagers of Brahmanakotkuru, Nandhikotkuru, Karivena and Atmakur to revive the spinning industry. At Nandyal, Elukuri Yellayya Sresti started "Tilak Spinning Ashram".¹⁰⁷ Gooty and Thadipathri became popular centres of Khaddar. In the remote village of Kalyanadhurgam 'Gandhi Weaving School' was established to train the people in the art of spinning and weaving. The visits of well-known Congress leader, K.C.Kelkar, to Bellary

¹⁰⁵. *Andhra Patrika*, 19th November 1921

¹⁰⁶. *Krishna Patrika*, 26th February 1921

¹⁰⁷. *Andhra Patrika*, 12th November 1921

helped to start Khadhi producing units in many parts of the district. Likewise in Chittoor district, Khadhi became popular and the Chittoor District Nationalist Sub-Committee granted rupees one thousand for the purchase of spinning wheels for distribution in Tirupati.¹⁰⁸ In order to discourage people towards liquor, anti-arrack movement was started by A.P. Kavi and Kalluri SubbaRao (Anantapur), Medam Venkayya Chetty (Kurnool District) and Srinivasa Ayyangar (Chittoor District). Like wise in Kadapa district, the campaign made a promising start in places like Jammalamadugu, Badvel and Rajampeta.¹⁰⁹ It had a positive effect on the people of Anantapur, Kadiri, Hindupur, Gooty and Thadipathri, Kurnool, Jammalamadugu, Badvel, Rajampeta, Chittoor, Tirupati, Palamaneru, Punganuru and Pileru. The Municipal Council of Tirupati requested the government to ban the sale of toddy and arrack in the temple town.¹¹⁰ Similar request was made by the citizens of Narayanavanam.

To achieve independence cooperation between Hindus and Muslims is a must. So, all the leaders in Rayalaseema took the initiative to remove the hurdles between the Hindus and Muslims by taking part in the anti-British agitation. Gandhi felt that the Hindu-Muslim unity could be promoted by ‘a common purpose, a common goal and common sorrows.’ At Piler in Chittoor district Atthar Yusuf Saheb highlighted the sayings of Prophet Mohammad against drink.¹¹¹ In some areas like Rajampeta in Kadapa District where the relations between the two communities were not cordial, the congress workers tried to bring the two communities together by offering prayers in their respective places of worship. When D. Narayana Rao, the Congress Secretary of Yadiki in Kurnool district, was arrested the Muslims of the place took the lead in continuing the Congress work.

In Rayalaseema attempts were made to eradicate untouchability. In Kadapa and Chittoor districts also attempts were made to preach against the evil of untouchability. In Kadapa district due to the efforts of Peddharaju Ramakrishnaiah, many Harijans were enrolled in the Congress Committees. At Chittoor, the District Nationalist Sub-Committee allowed the Harijans to sit along with the caste Hindus in its meetings.

¹⁰⁸. *Andhra Patrika*, 13 June, 28 October and 3rd November 1921.

¹⁰⁹. *Krishna Patrika*, 26th February 1921

¹¹⁰. *Andhra Patrika*, 10th September 1921

¹¹¹. *Andhra Patrika*, 14th September 1921

A Harijan member of the Tirupati Municipal Council appealed the government to allow the Harijans to worship in the Lord Sri Venkateswara at Thirumala. He felt that the prohibition of the Harijans from worshipping at the shrine is a mockery when the Western and the anglicised caste Hindus were allowed to enter the temple. M. Ananthashayanam Ayyangar started the 'Harijan Sevak Sangh' and a hostel for Harijans at Thirupathi on his return from the AICC session at Vijayawada.¹¹²

People of Rayalaseema, demanded the grant to permit the cattle to enter the reserved forests area for grazing. In August 1921, the villagers near the reserved forest areas of Rajampeta and Rayachoti emulated the example of Palnadu and trespassed into the prohibited areas by assaulting the forest guards. The No-Tax campaign also had its impact in Rayalaseema. In Chittoor and the Ceded Districts sporadic attempts were made to start the movement.

In September 1921, Gandhi visited Chittoor, Tirupati, Kadapa, Anantapur, Tadipatri, Gooty (Gutthy), Guntakal, Dronachalam and Kurnool and addressed thousands of people and highlighted the inspiration of freedom, anti-arrack and gambling. It had its impact on common man.

Common Man in the Movement

The call for action at the national level percolated so deep into the masses that the workers, daily wage-earners, barbers and washermen struck their work as a token of their participation in the Non-Co-operation Movement. Railway workers, particularly Gang-men, went on strike and began removing the keys (iron pieces with bolts and nuts) at the joints of the rails, the absence of which was likely to cause train accidents. July 1920 witnessed much activity on the main railway line between Madras and Arakkonam on the Madras-Bombay railway line. One Mr. Kannappan of Thoyyadavuru of Tiruttani taluk, then in Chittoor district and now in Tamilnadu, was one among such activists in this particular act, and the police got him arrested. Removal of the rail keys was presumably resorted to by the striking men in order to hamper, as much as possible, the movement of trains which carried the soldiers and policemen to the places where the non-co-operators were suspected to cause disturbances.

¹¹². M. Ananthashayanam Ayyangar, "*Freedom Struggle in Chittoor District*", Andhra Pradesh, Vol. XXII, No.1, November 1977 (Anniversary Special Number), p.64

COINCIDENCE OF THE KHILAFAT MOVEMENT IN RAYALASEEMA

The fusion of the Khilafat Movement and the Non-Cooperation Movement created a concern for the British. The British directed the Provincial Governments to report on the action taken against the activities of the movements. In Rayalaseema, 83 persons were awarded the terms of rigorous and simple imprisonment for their participation in the movement.

Mohammed Hussain and Shafiqur Rahman Kidwai from National Muslim University, Aligarh, visited Kadapa and delivered several speeches on 11th October 1921. It helped to form Khilafat Committee. Rs.2,000/- was collected as fund. The Aligarh students given jail sentence in October 1921 for the violating the prohibitory orders.

Desabandhu Chittaranjan Das visited Tirupati on 27th June 1923. He addressed the necessity of giving up the dogmas and metaphysical issues. The tours and speeches of the leaders had its impact on the minds of the Common man.

Intensity of the Movement

The growing intensity of the Non-co-operation movement was reported from all the districts of Rayalaseema. The activities of the movement included defiance of the forest rules, no-tax campaign and the other related matters. In Rayachoti taluk of Kadapa district, for instance, the defiance of forest rules by the people and the no-tax campaign necessitated the establishment of a special police station at Sanipaya, a centrally located point of the troubled forest zones of the taluk. The activities in the no-tax campaign in that area were dubbed as the self-seekers. Weekly fair at Tsundupalli, one of the troubled villages, was shifted to a new place, in the outskirts of the village. The government agents used to collect the entry tax and sales tax from the petty and casual vendors of vegetables and other consumables at the weekly fair at the earlier site. The local activists of the movement told the vendors that they need not pay any kind of tax when they were selling their goods at the new site. Police reports of the time say that the activists were self-seekers. The village officers in Rayachoti taluk were reported as more profit-oriented than service-oriented for the Non-Co-operation principles. These activities interrupted the biddings at the liquor shops in the taluk on 5th, 6th July 1921, and this was in tune with the Non-co-operation movement and the Temperance Movement.

The disobedience of the Forest Rules was much more vigorous than the hindrance caused to the biddings for the liquor shops and the consequent trouble in Rayachoti talauk. The villagers were exhorted by activists to disobey the forest rules as part of the movement. As a consequence, the villagers of Rayavaram, Madithadu, Tsundupalli, Veeraballi, Vengimalla and Gadikota [not Gandikota] cause destruction to the forest areas in the taluk, identified as the Gadikota extension, Cheyyeru extension, Errakondas, Tsundupalli extension, Sibyala reserve, polimerapalli extension and the Seshachalams near Mudumpadu. The forest guards and rangers estimated the forest loss at Rs.7,714/-. The villagers dismantled 145 cairns, which formed the forest border to a length of 13 miles felled 1,775 red sanders and 367 other classified trees, removed 99 cart loads of fuel and 625 cart loads of manure leaves from the pockets of those forest areas. Apart from this, they removed fibre from 52 trees and drove 2,550 goats and 800 other cattle into the forest to graze. These indents took place on 5-6 August 1921. The Range Officer of Sanipaya was severely assaulted by the men, who were taking wood from the forest on a bullock-cart, the owner of which, a local village Munsif, was later on arrested and prosecuted.

On the recommendations of the “Acting Collector of Kadapa, the Madras Government sanctioned an additional police station at Sanipaya with one Sub Inspector, two head Constables and twenty Constables. The charge on this police station was to be borne by the villages mentioned earlier, as a punitive action on them for the trouble caused to the government. The Collector of Kadapa felt that the prevalence of the crime of murder in the district shows the scant regard in which human life is held.

In the midst of these activities, quite a few of the Municipal Councils in the Telugu province refused to welcome the Governor of Madras Presidency, who was on tour of the presidency. The Andhra Provincial Political Conference, which met at Anantapur on 2 November 1927, passed a resolution in favour of boycotting the Simon Commission. The Conference laid emphasis on the principle of Self-determination for the attainment of Swaraj and felt that the appointment of the Commission was negation of that principle.¹¹³ The Tirupati and Kurnool Municipal Councils, along with a few others in Coastal Andhra, also passed resolutions to boycott the Simon Commission and to order the closure of all Municipal institutions

¹¹³. *The Hindu*, 15th November 1927.

on the day of the Commission's landing in India.¹¹⁴ This subject was again discussed at the Provincial Conference held at Nandyal on 16 November 1928, presided over by C.Doraiswamy Iyengar. The next day, the Andhra and All Parties Conference was held at the same place. Leaders of considerable local repute, like T. Prakasam, K. Nageswara Rao, C. Dhoraishwamay Iyengar, V. Ramadoss Panthulu, Professor S.Radhakrishnan, Konda Venkatappayya Panthulu, G. Harisarvottama Rao and Desabhandhavi Subbamma participated in it. At the request of Harisarvottama Rao, T. Prakasam Pantulu hoisted the national flag, which was to be kept there permanently.¹¹⁵

The next important phase in the movement in Rayalaseema came in the form of the tour of Gandhiji in the region in 1929. In connection with his six-week tour of Andhra, he toured Rayalaseema to collect funds for Khaddar movement. Kadapa and Chittoor districts witnessed a rising enthusiasm for Gandhi's meetings. Inspired by the spectacles of the meetings, they grew in enthusiasm and were prepared to sacrifice their entire mite at the call of the country. Consequently, mass participation became a practice rather than an exception in the movement from that time onwards.¹¹⁶ The movement became so intense in Chittoor district that the CID of the time reported to the government. The activists in the district arranged the ceremony of saluting the national flag. The police of the place interfered with it and banned it on the ground that the 'ceremony' would encourage people to think that they owed allegiance not to the Government but to the Congress. The district administration passed orders prohibiting the holding of any meetings in support of the Congress Party or creed.¹¹⁷ The Tahsildar of Chandragiri issued an emergency order on 25 September 1931 to the village officers asking them to report forthwith about the meetings of the political leaders and the deliberations threat.

The Salt Satyagraha was another important phase of the Indian National Movement. Since Rayalaseema does not have the facility of a coast, there was token or symbolic form of the agitation. The activist used to smuggle salt water from the neighbouring coastal districts of Nellore and Guntur, mix it with the water of some of the wells, boil such water and have certain quantites of salt. There was a little

¹¹⁴ *The Hindu*, 13th January 1928.

¹¹⁵ M. Venakata Rangaiya (ed), *The Freedom Struggle in Andhra Pradesh (Andhra)*, Vol. III, 1965, Pp.126-446.

¹¹⁶ M. Venakata Rangaiya (ed), n. 115, Pp.129-130.

¹¹⁷ M. Venakata Rangaiya (ed), n. 115, Pp.157-158, 535-540.

activity, though, in Rayalaseema during the Salt Satyagraha with the moderate manufacturing of salt and selling it clandestinely, sometimes braving the arrest by the police of the day whenever caught by the latter.

The changes at Delhi and at London dictated the revival of the national movement in the form of civil disobedience. At Delhi, Willington replaced Irwin as Viceroy and at London; Conservatives replaced Labours in power, stiffening the stand of the government in India against the activist of the movement. As a sequel, the Satyagraha got intensified and arrests also increased in number. Kalluru Subba Rao of Hindupur (Anantapur District) and Dudyala Sessa Reddi of Atmakur (Kurnool district) were arrested on 11 and 14 January 1932 and sentenced to one year simple imprisonment for their association with the INC.¹¹⁸

The government made attempts at gagging the press as a consequence of which one newspaper in Anantapur district and two in Kurnool district were blacklisted on the ground that after the Gandhi-Irwin pact, warnings were issued to them or security was demanded from them. N.G. Ranga toured Kadapa district in December 1939, and addressed public meetings held at Modumeedipalle, Chennur, Peddapasupula and Jammalamadugu. He asserted that there should be no connection whatever between the British Empire and India, and advocated that Swaraj should be established immediately and that the peasants and workers should participate in the Satyagraha to achieve the goal.¹¹⁹ Addressing a public meeting at Anantapur on 17 October, 1940, T. Prakasam Pantulu said that the Individual Satyagraha had become inevitable because of British attitude. He said “The present Satyagraha”, “is far different from other ones in the past. It is all powerful and promises to achieve complete independence for the country”.¹²⁰

Influenced by the exhortations of the committed leaders like N.G. Ranga and T. Prakasam Pantulu through their speeches at the public meetings, the ryots organised their own Associations. The Anantapur Ryot Association, which met on 8 January 1941 under the presidentship of Pratapagiri Sahant Bai, expressed that the Individual Satyagraha would be of no use to achieve the desired goal. The body appealed to the public that all should participate. Turning to the leaders of the INC,

¹¹⁸. M. Venakata Rangaiya (ed), *The Freedom Struggle in Andhra Pradesh (Andhra)*, Vol. IV, Hyderabad, 1974, p. 24.

¹¹⁹. M. Venakata Rangaiya (ed), Vol. IV, n. 118, Pp. 122-123.

¹²⁰. The Hindu, 21st October 1940.

the Association pleaded that not only those who spun yarn, as restricted till then, but also all others should be allowed to participate in the Satyagraha to make it a hundred per cent mass Satyagraha. Since such news items as would incite public ill-feeling against the government were being published, the Public Department of the government directed the convener of the Madras Press Advisory Committee, C.R. Srinivasan, to advise the editors of the newspapers like the *Prajabandhu*, *Andhrapatrika* and *Gobhoomi* to exercise restraint in publishing such news.¹²¹

The District Congress Committees and Taluk Congress Committees intensified their efforts in the direction of membership drive. Nivarthi Venkatasubbaiah, secretary of the Kurnool District Congress committee, while appointing Y. Swamy Reddi of Prathakota as Secretary of the Nandikotkur Taluk Congress Committee, asked the latter to enrol as many members as possible to work for the Congress and for the participation in the Satyagraha. Swamy Reddi, issued a circular on 10 July 1942 inviting subscriptions from the members and also from those who occupied positions in the Congress working Committee of the district. The likely subscribers mentioned in the circular included the chairman, vice-chairman and members of the Municipal Council of the Kurnool town, and members of the legislative council so as to improve the financial position of the organisation first. According to it, the president and the vice president of the district Congress Committee were to pay Rs.100 each; the legislative Council members, Rs.50; the district board's congress party members, Rs.10 each; members of the district congress committee, Rs.5 each; Senate members, Rs.10 each; and the Municipal Council members, Rs.5 each.

Meanwhile, the circular from Nandikotkur Congress Committee briefly dealt with the importance of villages as nourishing roots of the country and so the importance of village officers was stressed. The Circular exhorted that the village officers should take up the work of the Satyagraha, assuring them that the "freedom is close at hand". This was obviously to ask them to resign their jobs and participate in the movement. The circular cited for them the example of Pocha Chinna Nagi Reddy of Paramanchal (Kurnool district), who resigned as village officer, being "unable to put up with the cruelties of the government and unwilling to serve as a village

¹²¹ . M. Venakata Rangaiya (ed), Vol. IV, n. 118, p.828.

officer". The circular concluded praying "that the village officers will rise up before it is too late and to their mite in the matter of securing freedom" for the country.

SALT SATYAGRAHA AND THE CIVIL DISOBEDIENCE MOVEMENT IN RAYALASEEMA

On 30th January 1930, Mahatma Gandhi published in the *Young India*, his eleven points which included among others introduction of total prohibition, reduction of land revenue by 50% and abolition of salt tax. The Congress Working Committee met at Sabarmathi in February 1930 and empowered Gandhiji and those working with him with full authority to lead and direct the Civil Disobedience Movement. Gandhi launched the Satyagraha campaign by manufacturing salt at Dandi. On 12th March 1930, Gandhi with a band of Seventy-eight members left the Sabarmathi Ashramam on foot and reached the sea at Dandi on 5th April 1930. Gandhiji decided to launch the Civil Disobedience Movement by breaking the Salt law of the Government at Dandi on 6th April 1930.

Salt Satyagraha

Rayalaseema leaders made an attempt to defy the Salt laws. Nookala Seshaiiah Chetty from Kurnool District, offered Satyagraha in front of the Viceroy's Palace in Delhi and broke the Salt law. He was arrested and sent to Multan (now in Pakistan) jail.¹²² On 6th April 1930, at a meeting organised at Chittoor by the members of the local Congress Committee, resolutions were passed supporting Gandhi's Salt campaign. In April 1930, a few stray attempts were made in places in Anantapur District to manufacture salt out of salt earth. Some "contraband" salt was also put up for auction at Anantapur and other places in the district. At the meetings held at Anantapur, P.Ramacharyulu, Kallur Subbarao, Rallapalli Ramakrishnamacharyulu, L.Padmanabha Das, P.Govindha Reddy, C.P. Obi Reddy and Parvathamma, wife of C.P. Obi Reddy advocated the manufacture of Salt.¹²³ In April 1930, Sangameswara Reddy from Umareddypalle in Jammalamadugu Taluk, attempted to manufacture salt near the well in his field. Sangameswara Reddy got some three Kapus of Urutur and went about preaching prohibition, the use of Khaddhar and Salt manufacture. The police destroyed the cement salt pans constructed by the Upparas (salt making community) for preparing salt in the village of Jangamreddypalem in Kadapa District.

¹²². K. Maddhaiah, n. 84, p.215

¹²³. *Sri Sadhana*, 26th April 1930, p.8

On 7th May, bazaar salt was purified by conversion into brine and reboiled by Erramala Kondappa of Anantapur. On 10th May, a few packets of “contraband” salt were sold at Dharmavaram. On 13th May, Salem Krishnamurthi, a Congress volunteer, brought a pot of salt water to the local reading room at Tirupati to make a demonstration. At Pakala, an attempt was made by the local people to manufacture salt from saline earth found in the fields. On 8th June 1930, D.S. Sarma, Secretary of the Andhra District Congress Committee, brought a certain amount of alleged contraband salt to Tirupati and offered the same for sale.

Dharsana Salt Raids

Raiding of salt depots was another feature of the salt Satyagraha. It would be interesting to note here that H. Narasinga Rao of Hare Samudhram Village in Anantapur District participated in the Dharsana Salt raids in Gujarat in which he was seriously wounded.¹²⁴

Boycott of Foreign Cloth

Boycott of foreign cloth was also one of the chief features of the Civil Disobedience Movement. On 30th April 1930, a meeting was held at Chittoor. V. Ramaswamy Ayyar, retired Deputy Collector presided over the meeting. The two M.L.Cs., B. Muniswamy Naidu and C.R. Parthasaradhi Ayyengar and some Vakils were present. A Khaddhar Association was started. M. Ananthashayanam Ayyengar revived the Khadhi production centre at Kalakada in Chittoor District where the people in the villages in the vicinity were taught to spin and bring the yarn to the weekly markets for sale. C.V. Rangan Chetty and Viswanatham were in charge of the production centre. A Khadhi sales depot was also opened at Chittoor which was looked after by M. Ranganatham Ayyengar. In May 1930, leaders like P. Kesava Pillai, Lakshmana Reddy and C.P. Obi Reddy associated themselves with several meetings at Anantapur where they condemned repression in general and advocated the boycott of foreign cloth. On 17th August, there was a ‘Takli’ procession at Anantapur ending with a meeting where speeches were delivered on prohibition, Khaddhar and boycott of foreign cloth. In Nandyal, Kypa Subramanya Sharma and Yeluduri Yellaiah Setty distributed leaflets which advocated boycott of foreign goods. The Rayalaseema students who were studying in the colleges at Madras joined the

¹²⁴. Sarojini Regani (ed.), Vol. I, n. 98, Pp.19-20

Civil Disobedience Movement. The students who picketed the foreign cloth shops at Madras were S. Krishnaiah and R. Ramalinga Raju, both from Rajampeta Taluk in Kadapa District. During the Civil Disobedience Movement, N. Peddhi Reddy of Utkuru village in Rajampeta Taluk was arrested for picketing of foreign cloth shops at Kakinada.¹²⁵

Picketing of Toddy Shops

Picketing of toddy shops was another feature of the Civil Disobedience Movement. On 26th April 1930, the District Temperance Committee meeting was held at Anantapur. It was presided over by P. Kesava Pillai. The following resolutions were passed: 1. The Government not to auction the Poramboku lands to the toddy-tappers but to distribute pattas to the poor farmers. It was proposed by S. Srinivasulu and seconded by Hatti Sankara Rao. 2. The Government to close down the toddy and arrack shops in the villages if the majority people so desired. It was proposed by Chinnarappa Reddy and seconded by Hatti Sankara Rao. 3. Support to the anti-arrack movement led by Kasturba Gandhi, Avanthikabai Gokhale and Mothuben Peteti. The resolution was proposed by Reverend F.M. Smith and seconded by Rahamthulla Saheb. Yellama Raju Narayana Bhat, member, Anantapur District Temperance Committee spoke about the evils of drinking in Boodili village. The Adhi Andhras of the village publicly announced that they would give up drinking.¹²⁶

On 31st May 1930, the Anantapur District Board meeting was held in the premises of the Board High School at Penugonda. It was presided over by G. Lakshmana Reddy. A resolution was passed condemning the repressive measures of the government. Amilineni Kondappa raised the point of order stating that political resolutions should not be discussed in the local Board meetings. Syed Yusuf Saheb Bahadur, Madakasira Siddhanna Goud and Agali Narayana Rao supported the resolution. Another resolution was adopted urging the government to abolish the tax on salt. In the evening another meeting was held at Penugonda. It was presided over by Agali Narayana Rao, President of the Taluk Board. Pappur Ramacharlu, Kalluru Subbarao and Varthakavi Ramachandra Rao attended the meeting. On the next day, Pappuru Ramacharlu and Kallur Subba Rao visited Pamudhurthi, Garisigara Palle,

¹²⁵. Sarojini Regani (ed.), Vol. I, Pp.74-81, Vol.II, Pp. 345 and 361.

¹²⁶. *Sri Sadhana*, 3rd May, Pp. 8 and 10

Agraharam, Gunjepalle, Kannekalagondi and other villages and spoke about the importance of Khaddhar.¹²⁷

Vellala Ramakrishna Shastri from Jammalamadugu in his letter dated 14th June 1930 writes to Sri Sadhana: In Jeerreddi Kothapalle, Ulavapalle and other villages of Jammalamadugu Taluk, the people gave up the habit of drinking. In Arakatavemula, Korrapadu, Tanguturu, Rajupalem, Vengalayipalle, Somapuram and other villages of Proddatur Taluk, the people boycotted arrack and toddy shops. It is said that the arrack contractor of Tangutur village voluntarily closed down the shop.¹²⁸

On 14th July 1930, Hatti Sankara Rao and Kalluru Subba Rao visited Kalyanadurgam and Penugonda and appealed to the bidders not to participate in the auctions. At Penugonda, the High School boys also joined them. On 21st July 1930, Kalluru Subba Rao and Hatti Sankara Rao prevented the bidders at Anantapur. At Gutthy, the campaign was led by Ramanujam Setty.¹²⁹

When the sales of toddy shops commenced in Anantapur District in July 1930, the Congress enthusiasts and the pracharaks made speeches advocating the boycott by renters of the sales. Leaflets were also widely distributed. Four volunteers from Tamil Nadu Congress Committee came to Kadiri and Dharmavaram and picketed the toddy shops along with the local volunteers- Dharma Singh and K. Srinivasa Acharyulu. B. Dharma Singh, K. Srinivasa Acharyulu and Swaminathan Pillai visited Gundlapenta, Katarupalle, Kamathampalle, Muthyala Cheruvu, Pulagampalle, Mittapalle, Gajulakunta Palle, Inagalur, Obuladhevara Cheruvu, Akuthotapalle, Muhammadhabad, Thalupula and other villages in Kadiri Taluk and spoke about the evils of drinking. Dharma Singh along with Hatti Sankara visited the villages in Dharmavaram Taluk and urged the people not to drink.¹³⁰ P. Govindha Reddy, President, District Congress Committee, C.P. Obi Reddy, Vice President and Kalluru Subbarao, General Secretary of the Anantapur District Congress Committee toured the district and organised picketing at Gooty, Tadipathri and Pamidi. At Dharmavaram, Kalluru Subba Rao organised picketing of toddy shops. Idhukallu Sadhasivan with a band of 40 volunteers participated in the picketing. In November

¹²⁷. *Sri Sadhana*, 7th June 1930, p. 6

¹²⁸. *Sri Sadhana*, 28th June 1930, p. 3

¹²⁹. *Sri Sadhana*, 26th July 1930, Pp. 7-8

¹³⁰. *Sri Sadhana*, 19th July 1930, p. 10

1930, Talla Thimma Reddy, the village Munsiff of Mulakanur village of Kalyanadhurgam Taluk in Anantapur District was dismissed from his job for shouting slogans in praise of Mahatma Gandhi and for obstructing auctions at the toddy shops. Sri Sadhana in its issue dated 29th November 1930, condemned it as a strange and cruel punishment.¹³¹

At Kuppam, picketing of toddy auction sales was started on 7th August 1931. Drinkers were abused in the most filthy language. Three Dhommaras were seized and were taken in a procession with heads forcibly shaved and the toddy shop was burnt. All these acts received the support of the District Congress Committee, who's Secretary, M. Ananthashayanam Ayyangar gave instructions to the Kuppam workers to arrange for the boycott of drinkers by caste panchayats. The case under section 506 I.P.C. was launched against Maniappa Chetty and others who were responsible for the forcible shaving of the Dhommaras. Picketing of the Kattamanchi toddy shop in Chittoor was carried on by C.R. Parthasarathy Ayyangar, M.L.C. and other volunteers. This actually resulted in a disturbance necessitating the issue of an order under Section 144 Cr.P.C. prohibiting picketing etc., and the launching of a case for criminal trespass against Parthasarathy Ayyangar and others.¹³²

In September 1931, the students of the Penugonda High School appeared before the local toddy shop and began prostrating themselves before the customers begging them not to drink. China Narappa Reddy led the anti-drink campaign in Peddavaduguru village in Gutthy Taluk.¹³³ The police arrested the volunteers who were picketing the toddy and arrack shops in Dharmavaram.

In Chittoor, the authorities objected to caste panchayats resorting to social boycott against the members of their caste who continued to drink even after the general body resolved that all should give up drink. C. Dhoraishwamy Ayyangar, the President of the District Congress Committee and others picketed a toddy shop because, the centre stopped at the sales in spite of the advice of the President. A case of criminal trespass was lodged against the President and another because he trespassed in the renter's premises.¹³⁴ In November 1931, M.V. Sarma and G.

¹³¹ K. Subramayam, *The Press and the National Movement in South India, Andhra: 1905-1932*, Madras, 1984, p. 114

¹³² K. Maddhaiah, n. 84, p. 223

¹³³ M. Veerabhadra Rao, n. 52, p. 99

¹³⁴ Public (General) Department, G.O.No. 1156, dated 11th November 1931(TNSA)

Satyanarayana were arrested for picketing toddy shops in Kurnool.¹³⁵ At Kalahasthi, a nuisance case was lodged against P. Subbarama Das for picketing of toddy shops and a fine of Rs.20/- was imposed on him. T. Kannayya of Yerpedu Ashramam was convicted to undergo rigorous imprisonment under the Molestation Ordinance.¹³⁶

It may be mentioned here that between 1937 and 1940, a Telugu picture, “Gruhalakshmi” was released. In that film, Nagayya, the veteran actor from Chittoor rendered a song “don’t drink babu, open your eyes babu” which became very dear and pleasant to all the Telugu people. In those days, the Congress Government of C. Rajagopalachari introduced prohibition in Salem District and therefore, the song acquired considerable importance.¹³⁷ Mention should also be made about “Pana Pishacha Vimochanam”, a drama written by Y. Ramayogi of Madanapalle in 1938. The drama which was written to open the eyes of the people on the evils of drinking liquor was premiered at Madanapalle on the occasion of C. Rajagopalachari’s visit to the place as a tribute to his courageous vision in introducing prohibition. As a result of consistent picketing of liquor shops, toddy sales in Rayalaseema were adversely affected.

Impact of Gandhi’s Arrest on Rayalaseema

The arrest of Gandhi was the occasion for organising protest meetings in Rayalaseema. On 6th April 1930, on the receipt of news of the arrest of Gandhi, partial hartals and meetings were held at Chittoor, Tirupati, Renigunta, Kalahasthi, Puttur and Nagari. Processions were also taken out. About 400 persons attended the meeting at Tirupati. Speeches advocating the boycott of foreign cloth were made. In Anantapur District, there were partial hartals at Gooty, Tadipathri, Guntakal and Kadiri following the arrest of M.K. Gandhi. A Bench Magistrate at Tadipathri and the Vice-President of the Gooty Taluk Board resigned as a protest against the Government’s repressive policy. Meetings were held at Anantapur, Dharmavaram, Gunthakal, Thimmanacherla, Singanamala and a few other places at which lectures were delivered on prohibition, Khaddhar, police excesses and so on.

¹³⁵. Sri Sadhana, 28th November 1931, p.8

¹³⁶. Extracts from Madras Native Newspaper Reports, The Hindu, 14th January 1932, p. 2 (TNSA)

¹³⁷. N.V.Krishna Warrior (ed.), Contribution of Writers to Indian Freedom Movement, Palai, 1988, Part II, p.887

Civil Disobedience Movement, 1930

On 10th April 1930, Dhurgabayamma, Headmistress of Girl's High School at Kakinada, addressed a meeting at Gandhi Chowk in Chittoor. An audience of about 100 persons were present. One Krishnaswami, who accompanied Dhurgabayamma, also addressed the meeting. They exhorted the audience to join the Civil Disobedience Movement and enrol themselves as national volunteers. On 11th April, Dhurgabayamma had an informal meeting at Chittoor with the women of the Brahmin Street in the house of M. Ananthashayanam Ayyangar. She requested the women to induce their husbands to join the movement. Another meeting was held in the Varadappa Nayudu Girl's High School, mostly for women. In the evening, a public meeting was held at Gandhi Chowk with M. Ananthashayanam Ayyangar as the President. Dhurgabayamma spoke on the occasion. She repeated what she said the previous day. About 150 to 200 people attended. They included also a dozen women. On 13th April, there was a meeting of about 50 persons, mostly students at Gandhi Chowk, in Chittoor, to celebrate the Jallianwala Bagh Day and the National Week. M. Ananthashayanam Ayyangar who presided over the meeting spoke on the Khaddhar and temperance movements and the salt campaign. In April 1930, K. Subramanyam of Pennaperur village in Kadapa District wanted to take advantage of the Brahmotsavam at Vontimitta and convened a political conference. He invited V.L. Sastri, President, Madras Andhra District Congress Committee to address the conference. He also endeavoured to organise a no-tax campaign in Badvel Taluk when the Taluk Board attempted to secure volunteers at Chittoor. On 22nd June 1930, three agitations from Vellore in North Arcot District were invited to address the meeting at Chittoor. As the meeting was prohibited under Section 144 Cr.P.C., the three Congress emissaries from Vellore reached Tirupati. On 24th June 1930, they wanted to hold a meeting. They were served with an order under Section 144 Cr.P.C. and one of them disobeyed the same. He was arrested and put up before the Joint Magistrate, Chandragiri, who convicted him and sentenced him to six months rigorous imprisonment. On 9th July, 1930, another Congress emissary from Kadapa District arrived at Kuntrapakam a small village near Tirupati to organize meetings.

On 2nd October 1930, a procession consisting of a few students went through the streets of Madanapalle with a photo of Gandhi. A meeting was held in the evening and the President of the meeting had been warned. The pamphlets advertising

the meeting were printed by a local press and its proprietor was warned. One Mahadheva Sastry who had been imprisoned for violation of Salt Laws and who was released from the jail arrived at Madanapalle on 31st October 1930 on his way to Tirupati. He lectured to the people urging them to join the movement and to boycott foreign cloth. An attempt was made by him to take out a procession. He was prosecuted under Sections 153 and 290 I.P.C. and was sentenced to six months R.I. and a fine of Rs.50/-. In November 1930, some young men of Korlakunta, a village in Pulivendula Taluk tried to organise a procession with the photos of Gandhi and Tilak.¹³⁸

Gandhi-Cap and Ceded District's College Incident

On 4th August 1930, a hartal was observed in Anantapur in connection with the arrest of Pandit Madan Mohan Malaviya and shops were closed. A number of students of the Ceded Districts College, Anantapur and also of the Municipal High School stayed away from their classes and went in a procession through the streets of the town. The next day, finding that two of the boys in the college were wearing Gandhi caps, the Principal sent them out and put up a notice prohibiting the wearing of Gandhi caps inside the college. This was exploited by the local Congressmen like Y.Ramamurthy and Lakshmana Pillai who exhorted the students to disobey the orders of the Principal. An order for a large number of Gandhi caps was placed with a local tailor. The situation was, however, tactfully managed and on the students assuring the Principal that the wearing of Gandhi caps did not show that they were associated with any political party and that they did not intend to join any political propaganda while at college, the Principal withdrew his prohibition order.¹³⁹

Satyagraha and Arrests

Narasinga Rao from Haresamudhram village in Madakashira Taluk discontinued his studies and joined the Seethanagaram Satyagraha Shibhiram. When B. Samba Murthy organised the Satyagraha at Kakinada, Narasinga Rao was arrested along with other volunteers. He was sentenced to 6 months imprisonment. After his release, he was lathi-charged along with Dhurga Bai while they were preaching in

¹³⁸. The Civil Disobedience Movement, 1930-1931 (Madras, 1931), p. 94 and 99 (TNSA)

¹³⁹. The Civil Disobedience Movement, 1930-1931 (Madras, 1931), p. 65 (TNSA)

favour of prohibition. P. Venkatacharyulu and P. Narayanacharyulu of Anantapur District went to Bombay and were arrested there along with the Maharashtra volunteers.¹⁴⁰

Forest Satyagraha in Kadapa and Kurnool Districts, 1930

During the Civil Disobedience Movement, K. Subramanyam started forest Satyagraha in Kadapa District. The Rajus of Urlaguttapadu (a village about two miles from Koduru) were the persons who believed that the blood of the old “Poligars” or “Kshathriyas” ran in their veins and that they were the rightful owners of the locality. They violated the forests laws. So, they dealt with under the Forest Law. It was quite easy to make them believe that Forest Laws were unjust and iniquitous and should be disobeyed. Subramanyam soon found some Rajus to join him. From 16th August 1930, some of the Rajus actually began to break forest laws. Immediate and prompt action was taken by the officers and thirteen of the Rajus were charged and convicted. Subramanyam once again returned to Koduru on 4th September 1930 with the intention of preaching forest Satyagraha. He was at once arrested. He was produced before the District Magistrate, Kadapa on 5th September 1930, and he was bound over for good behaviour under Section 108 Cr. P.C. for one year and was imprisoned for failure to give security. K. Chengal Raju, K. Mangayya, K. Narasa Raju, P. Parthasarathi, D. Subba Raju and R. Subba Raju were also arrested for taking part in the forest satyagraha in Koduru Taluk. In Kurnool District, A. Venkata Subbaiah tried to inspire the villagers to start the forest Satyagraha in Nandyal Taluk.

Civil Disobedience Movement in 1931

In Chittoor, the conditions saluting to the National Flag was prohibited. Holding meetings were also banned. On 31st July 1931, A. Kaleswara Rao, General Secretary of the APCC visited Chittoor and made a very stirring speech abusing the Government. On 23rd August 1931, two Congress volunteers defied the D.S.P’s order and went in a procession through the streets of Kuppam carrying Congress flag. The Sub-Magistrate of Kuppam issued an order under Section 144 Cr.P.C. prohibiting meetings, processions and carrying of national flags.¹⁴¹

¹⁴⁰. M. Veerabhadra Rao, *Jateeya Swathanthrya Samaramlo Andhrula Ujwala Pathra*, Hyderabad, 1986, p. 159

¹⁴¹. Letter dated 12th October 1931, from the District Magistrate, Chittoor to the Under Secretary to the Government of Madras, p. 3856 (APSAH)

In August, 1931, the police prosecuted under Section 108 Cr.P.C. the Congress Secretary of Kadapa for publicly approving political assassination. At Rajampeta, the police dispersed a public meeting.¹⁴²

Achanta Rukmini Lakshmipathi's Tour, 1931

In August 1931, Achanta Rukmini Lakshmipathi of Tamil Nadu Congress Committee and A. Kaleswara Rao toured Anantapur District on the invitation of Kalluru Subba Rao. On the morning of 29th August 1931, there was a public meeting in the Church Compound at Gooty (Gutthy). Rukmini Lakshmipathi spoke in English. Her speech was translated into Telugu by A. Kaleswara Rao. At 11:00 AM., there was another meeting at Peddhavaduguru on the invitation of Chinna Narayana Reddy. C.P. Obi Reddy presided over the meeting.¹⁴³

At Anantapur, Rukmini Lakshmipathi and A. Kaleswara Rao addressed a women's meeting at Sharadha Samajam and urged the women to join the Civil Disobedience Movement. From there, they proceeded to Gandhi Chowk. She said that the country was passing through a difficult period. Tracing the history of the struggle launched by the Congress in 1885, she appealed to the people to fight unitedly for Swaraj. On 30th August 1931, Rukmini Lakshmipathi hoisted the national flag at Dharmavaram. On behalf of the Mahila Samaj, Smt. Ambamma garlanded her. At Penugonda, both Smt. Rukmini Lakshmipathi and A. Kaleswara Rao were taken in a procession from the railway station to the residence of T.Sivashankaram Pillai. At the meeting held at Ramaswamy Temple, Venguswami Ayyar garlanded the guests. Agali Narayana Rao proposed a vote of thanks. On 31st August 1931, Rukmini Lakshmipathi and A. Kaleswara Rao addressed a meeting at Hindupur. P. Ramacharlu and Kalluru Subba Rao also spoke.¹⁴⁴

A.P.C.C. Meeting at Chittoor, 1931

The Andhra Provincial Congress Working Committee met at Chittoor on 29th and 30th September 1931, under the presidentship of the Kumara raja of Gampalagudem. Among those present were Messrs. T. Prakasam, K. Nageswara Rao, A. Kaleswara Rao, B. Gopal Reddy and Narayanamurthi. The committee adopted letters addressed by the President and the General Secretary of the APCC to the Government of Madras regarding the alleged interference of Chittoor District officials

¹⁴². M. Venakata Rangaiya (ed), Vol.III, n. 115, Pp.512 and 531

¹⁴³. *Sri Sadhana*, 5th September 1931, p.8

¹⁴⁴. *Sri Sadhana*, 5th September 1931, Pp.2-3

with picketing the other normal activities of the Congress and resolved to seek permission of the President of the AICC to start defensive Civil Disobedience unless the Madras Government eased the situation by having the police circulars and prosecutions withdrawn and stopping all further official interference. The Committee appealed to the whole of Andhra Desa to celebrate the Gandhi week with great enthusiasm and to pay special attention to propaganda and sale of khadi. The Committee condemned the Press Bill as being dangerous to freedom of expression, harmful to country's interests and contrary to Gandhi-Irwin Pact. The Committee passed resolutions condemning the prosecutions of Messrs. Lingaraju and Subramanyam. The Committee adopted the Secretary's report to the AICC regarding breaches of Gandhi-Irwin pact by officials in Andhra.¹⁴⁵

The Sub-Magistrates of Chandragiri and Puttur issued orders not only prohibiting the hoisting of the flag but also prohibiting the holding or attending of any meeting in support of the Congress Party or creed. At Madanapalle, cases were lodged by the police against V.V. Vedhanthacharyulu and Nagarathnam Mudhaliar for trying to extend monetary help to some volunteers.¹⁴⁶ Proceedings were instituted under Section 109 Cr.P.C. against four young strangers who came apparently from Madras to Rompicherla.

In Kurnool District, the Civil Disobedience Movement was led by Swamy Narayananda Saraswathi, D. Sessa Reddy and K. Chenchu Reddy. D. Sessa Reddy, invited Kalluru Subba Rao toured Athmakuru Taluk for one week and explained to the people about the evils of the British rule in India.¹⁴⁷

Repressive Measures

The Government struck heavily against the people by resorting to severe methods of repression. It promulgated special ordinances to counteract the activities of the Congress by passing the prevention of Molestations and Boycotting Ordinances and the Unlawful Associations Ordinance. By a Gazette Extraordinary, the Madras Government declared the APCC, the District Congress Committee of Anantapur and Bellary Satyagraha Shibiram as unlawful associations.¹⁴⁸

¹⁴⁵. Public (General) Department-Cuttings from News Papers, The Hindu, 3rd October 1931, Pp. 3845-3845 (APSAH)

¹⁴⁶. Public (General) Department, G.O.No. 1156, 11th November, 1931(TNSA)

¹⁴⁷. *Sri Sadhana*, 19th December 1931, p. 8

¹⁴⁸. M. Veerabhadra Rao, n. 140, p.159

Resignation of teachers and other Government servants

During the Civil Disobedience Movement, teachers and other government servants in Rayalaseema resigned in protest against the repressive measures of the government. Those who resigned were C.R. Reddy, the Vice-Chancellor of Andhra University, T.K.T. Veeraraghavacharya and R.Venkata Reddy (Chittoor District), Nivarthi Venkata Subbaiah, D.H. Krishna Rao and D.Govinda Doss (Kurnool District), D. Rama Reddy, M. Rangaiah Naidu and K. Subramanyam (Kadapa District).¹⁴⁹

Boycott of Educational Institutions

The students who gave up their studies during the Civil Disobedience Movement in Rayalaseema were: A. Chidhambara Reddy, N. Sanjeeva Reddy and H. Narasinga Rao (Anantapur District), M. Durvasulu Naidu, K. Mal Reddy, V. Ramachandra Reddy, P. Thimma Reddy, A.P. Vajravelu Chetty, K. Venkatesayya (Chittoor District), M. Shamsheer Baig and A. Venkatasubbayya (Kurnool District).¹⁵⁰

Action against Local Bodies

In Rayalaseema, the District Boards of Anantapur and Kadapa expressed their sympathy towards the Satyagraha movement. The Anantapur District Board which met on 31st May 1930 and passed a resolution condemning the action of the government for arresting national leaders like Jawaharlal Nehru, Sardar Patel, Abul Kalam Azad and others, was superceded on its refusal to cancel that resolution. The government also included the District Board of Kadapa in the blacklist for passing a similar resolution.¹⁵¹

Action against the Press

The Telugu newspapers in Rayalaseema did their best to cover the movement and sent the messages to the nook and corner of the region. Therefore, the government's censor fell upon them to restrict their freedom. The Government had included a list of printing presses and newspapers in its blacklist. Warnings were issued or security was demanded from them. Among them were the Kowmodaki and

¹⁴⁹. Directory of Madras Legislature, (Madras, 1950), Pp. 47-118

¹⁵⁰. Sarojini Regani (ed.), n. 98, Vol.I, 9- 93, Vol.II, Pp.357-366

¹⁵¹. Directory of Madras Legislature, (Madras, 1950), Pp. 93-94

Aindravathi published from Nandyal and Pattikonda respectively in Kurnool District. Kypa Subramanya Sarma, Editor and Publisher of Kowmodaki and P. Kondaiah Chetty, Keeper of Vani Nikethan Press were warned for publishing three articles, “Boycott of foreign cloth”, “Prohibition” and “Mr.Gandhi’s March” in their paper dated 27th June 1930. Vanam Sankara Sarma, Editor of Aindravathi was warned for publishing an article “The Gandhi Cap” in his paper dated 4th July 1930. P. Ramacharlu, Editor and publisher was warned for publishing two articles, “The Round Table Conference” and “The Cease of toddy shops and Kapus and Reddis” in his paper Sri Sadhana published from Anantapur. In 1930, Rayalaseema Ugadhi Kaanuka, a Telugu annual was published from Tadipathri by K. Venkatarangachar. It contained a seditious article, “Wash thy feet in warm blood”. It was a prayer to the Goddess of Freedom written by K. Venkataramanacharyulu, a partner of Deshabhandhu press where the journal was published. The government warned the printer and publisher for publishing the objectionable article.

Gandhi’s Harijan Tour, 1933-1934

Gandhi, as part of the ‘Harijan’ uplift campaign, once again, visited Rayalaseema from 31st December 1933 to 4th January 1934 and covered places like Kalahasthi, Renigunta, Tirupati, Kadapa, Gooty, Peddhavaduguru, Ramarajupalle, Thimmancherla, Guntakal, Penugonda, Konakondla, Uravakonda, Vajrakaruru, Anantapur, Hindupur and Alur.¹⁵² He was accompanied by M.Bapineedu, Secretary, Andhra Harijan Sevak Sangh.¹⁵³ Prof. Malkani, Meerabehan, Chandra Shankar Shukla, Uma Bajaj, Krishna Behan, Viswanatha Pandya, Dhamodhar Dhass, Ramanarayana Choudhary and one Mr.Sarma.

Gandhi Jayanthi Celebrations in Rayalaseema

In this connection, activities such as the portrayal of the life of Gandhi importance of Khaddhar feeding of poor people, public meetings and processions were organized at Jammalamadugu, Kurnool, Kuppam, Nandyal, Proddatur, Palamaneru (Pallavan Eri means Pallavas Tank), Madanapalle and Narayanavanam.¹⁵⁴ Prayers were also held in the Mahanandiswara Swamy temple.

¹⁵² K.P. Goswami (Comp.) *Mahatma Gandhi: A Chronology*, New Delhi, 1971, p. 144

¹⁵³ G.Venkatasubbaiah, *Desoddharaka Charithra (Telugu)*, Vijayawada, 1961, Pp.213-215

¹⁵⁴ K.Anjaneyulu (ed.), *Andhra Pradesh lo Gandhiji*, Telugu Akademi, Hyderabad, 1978, Pp. 760-766

Rajendra Prasad's visit, 1935

A notable event of 1935 was the visit of Rajendra Prasad, the President of the INC to Rayalaseema. From 23rd to 26th November 1935, he toured places like Nandyal, Panyam, Kurnool, Adoni, Nemakal, Guntakal, Vajrakaruru, Uravakonda, Kuderu, Tadipathri, Jalalpuram, Anantapur, Dharmavaram, Kuntimaddhi, Penugonda, Hindupur, Parigi, Lepakshi, Chilamatthuru, Kodikonda, Pathapalyam, Palasamudrum, Gorantla, Obuladhevara Cheruvu, Kadiri, Thanakal and Madanapalle. During his tour, he was accompanied by Acharya Kripalani, Hukkerikar, Chakradhara Saran, T. Prakasham, P. Ramacharlu and Kalluru Subba Rao.¹⁵⁵

Keshava Vidyanilayam

On the evening of 25th November 1935, Rajendra Prasad opened Keshava Vidyanilayam (behind District Board office at Anantapur), built for Harijans in memory of P. Keshava Pillai. Yerramala Kondappa donated two acres of land for the said school during Gandhi's Harijan tour of Rayalaseema in 1933-1934. I. Sadhashivan was kept in charge of the school. Addressing the students, he appealed to them to sacrifice their lives for the service of the motherland.

N. G. Ranga's Election Tour, 1937

On 6th January 1937, a meeting was held at Thimmancherla near Guntakal in Anantapur District. It was presided over by Chinna Thimma Reddy. Prof. N.G. Ranga, President, All India Rythu Sangham appealed to the voters of Anantapur District to vote for the Congress Party in the ensuing elections as the victory of the Congress Party according to him was the victory of the farmers. N.G. Ranga addressed public meetings at Madanapalle, Anantapur, Dharmavaram, Pamidi organized the public meetings. At Pamidi, N.G. Ranga asked the people to defeat the Justice Party and vote for Congress. From Pamidi, N.G. Ranga left for Adoni.¹⁵⁶

Dhuvvuru Subbamma's Speech, 1937

In 18th April 1937, Desabhandhavi Dhuvvuru Subbamma from Nellore also addressed a public meeting at Gooty. She spoke about the political situation in the country. She criticised the Justice Party Government headed by K.V.Reddy Nayudu. She appealed to the voters to elect the Congress Party in the coming elections. She

¹⁵⁵. *Sri Sadhana*, 30th November 1935, p. 1

¹⁵⁶. *Sri Sadhana*, 13th February 1937, p. 2-3

also addressed a women's meeting separately and asked the women to join the freedom struggle. On 20th April 1937, Subbamma addressed a meeting at Pamidi. It was presided over by M. Sethu Rao.¹⁵⁷

C. Rajagopalachari's visit to Rayalaseema, 1938

In 1938, Gandhi Jayanthi was celebrated at Kadapa with the introduction of prohibition by C. Rajagopalachari, Premier of the Madras Government. At a meeting held at Kadapa Post Office, C. Rajagopalachari said that the only way to celebrate Gandhi Jayanthi was by introducing prohibition in Kadapa and Chittoor Districts. From Kadapa, C. Rajagopalachari left for Rayachoti accompanied by B.S. Murthy, N.S. Varadhachari and K.Koti Reddy. At Rayachoti, C. Rajagopalachari asked the people to give up drinking. At Chittoor, the prohibition was inaugurated by Yakub Hussain, Minister for Public Works of the Madras Government. Later Yakub Hussain, C.R. Parthasaradhi Ayyangar, R. Venkata Reddy, District Congress Secretary, L.Sundhararaja Ayyangar, Secretary, Prohibition Committee, Andhra region visited Murukkambhat, Kalavakunta, Penumury, Kothapeta, Poothalapattu, Venganapalli and asked the people to vacate the toddy and arrack shops. C. Rajagopalachari accompanied by Yakub Hussain, Muniswamy Pillai and S. Ramanatham visited Chittoor and expressed happiness as the toddy and arrack shops were closed. In the evening, they addressed a meeting near the police grounds.¹⁵⁸

Peasant Movement in Rayalaseema

A notable feature of 1930's in Rayalaseema was the organisation of Summer Schools of Economics and Politics for peasant activities. The credit for mobilising the peasants in Andhra in general and Rayalaseema in particular should go to Prof. N.G. Ranga. The Indian Peasant Institute (also known as Rama Needu Vidyalayam) was founded at Nidubrolu in Guntur district in December, 1933. It was inaugurated by Gandhi during his Harijan tour of Andhra.¹⁵⁹ N. G. Ranga and his wife Bharathidevi paid special attention to the development of public platform for the Rayalaseema's rural people. They organised, 1) the Rayalaseema Ryots Conference 2) Rayalaseema Economic Development conference 3) Rayalaseema Forest Ryots Conference 4) Rayalaseema Teachers conference 5) Rayalaseema Peasants Institute 6) Rayalaseema

¹⁵⁷. *Sri Sadhana*, 24th April 1937, p. 10

¹⁵⁸. K. Anjaneyulu (ed.), n. 154, Pp. 854-856

¹⁵⁹. N.G. Ranga, *Fight for Freedom*, (New Delhi, 1968), Pp. 204-207

Students conference 7) Rayalaseema Youth Conference 8) Rayalaseema Progressive Writers Conference 9) Rayalaseema Cotton Growers conference 10) Rayalaseema Oil-Seeds Producers or Dealers conference 11) Rayalaseema Famine Relief Conference 12) Rayalaseema Irrigation Development Conference and many other platforms, including those for women, Panchayat Boards and co-operative Societies. They held these conferences every one or two years and elected their office-bearers and standing committees. They organised marches to these conferences. They celebrated the Kisan Days, harijan Days etc. Once or twice a year. Thousands of Kisan Youths used to take part enthusiastically and gain their first political baptism and spared a part of their time and money for public causes. In this way, thousands of Kisan and the other youth were induced to play an active role on the ever-widening and deepening field of public work. Each of these Conferences held at the taluk, district or zonal levels was initiated, stimulated, strengthened and inspired by one of the graduates of the Indian Peasant institute or Ranga's associates. Each Conference carried the support and message of Ranga. From Rayalaseema, K.Obul Reddy, C. Bali Reddy, P. Thimma Reddy, G. Sathyanarayana and others joined the Indian Peasant Institute at Nidubrolu. It may be mentioned here that K. Narasimham, Pidathala Ranga Reddy and T. Narasimha Murthy (Kurnool District) were lathi-charged and arrested for attending the banned Kothapatnam Summer School of Politics in May 1937.¹⁶⁰ In 1937, K. Anki Reddy of Kovelakuntla attended the Summer school of Politics at Manthenavaripalem in Guntur District. As President of the Provincial Kisan Congress in 1936, K. Obula Reddy organised a number of Summer Schools in Kurnool and Chittoor Districts. P. Thimma Reddy and C. Bali Reddy associated themselves with these activities.

A Rayalaseema Peasants' School of Politics and Economics was opened at Giddhaluru in Kurnool District on 22nd December 1937 under the direction of N.G. Ranga in which about 25 students were enrolled.¹⁶¹

N. G. Ranga also started in 1938 a Political and Economic Summer School at Madhanapalle in Chittoor District. It had 75 students on its rolls and it was an organ of socialistic propaganda. The lectures dealt with the evils of Imperialism and

¹⁶⁰. Sarojini Regani (ed.), n. 98, Vol.II, Pp. 349-350; Vol.III, p.98

¹⁶¹. K. Maddhaiah, n. 84, p. 265

Capitalism and were intended to direct the energies of the students towards active participation in movements aiming at the abolition of these forms of domination.

A Summer School of Economics and Politics was organised during 20th May to 20th June 1939 at Kalwabugga in Kurnool District. G. Harisarvothama Rao was its Principal and it had strength of 64 students. The staff included eminent personalities of the time like Deshapandya Subba Rao, Surampudi Srihari Rao, Vennelakanti Raghavayya, Jonnalagadda Ramalingayya, Vidwan Viswam, T. Nagi Reddy, A.B. Hardikar and others. The Communist leaders like Bukhari and Khadelkar and other leaders like Sami Venkatachalam Setty, Tekuru Subramanyam and Maganti Bapineedu visited the school and delivered lectures. G. Harisarvothama Rao also prepared special lectures on the history of Rayalaseema, famines, Thungabhadra Project, Gandhism etc, and used to deliver lectures in the temple-garden. The students were also taken to the nearby village, Kalwa Hussainapuram, where the students were taught about the rural life and village reconstruction. Debates and group discussions formed part of the syllabus. B. Gopala Reddy, the Minister for Local Administration delivered the convocation address on the closing day. Seeing the success of the Kalwabugga School, leaders like N. Sanjeeva Reddy appealed to G. Harisarvothama Rao to start one such school in Anantapur District. The result was the starting of Summer School of Economics and Politics at Hindupur on 5th May 1939. G. Harisarvothama Rao, N.G. Ranga, P. Sundharayya and Nyapathi Narayana Murthy (the then Editor of Andhra Prabha) trained the student volunteers of Anantapur District.¹⁶²

N.G. Ranga toured Chittoor and Kadapa Districts in December 1939, Kranti, the organ of the Kisan gave an account of his tour in Kadapa District. The paper said that after opening the office of the Village Ryots' Association at Modumeedhipalle, N.G. Ranga hoisted the Red Flag. He said that the Red Flag was the emblem of the peasants and workers rule, that it represented their spirit, that the peasants and workers were toiling with the sickle and hammer by creating drops of their blood and that was the reason why the flag of the ryots and workers was red. In Chennur, he said that the Ryots and workers rule should be established and that they should undertake to carry on Satyagraha immediately. In Peddhapasupula, he said that the Congress should soon come to terms with the Muslim League and that they should

¹⁶². M. Veerabhadra Rao, n. 52, Pp. 157-161

participate in the ensuing Satyagraha. In Jammalamadugu, thousands of people attended the meeting. He said that there should be no connection whatever between the British Empire and India, that Swaraj should be established immediately and that the peasants and workers should participate in the Satyagraha to achieve it.¹⁶³ Bharathidevi Ranga organised a session of the Indian Peasant Institute in 1941 in Chennur in Kadapa District. The Principal of that Session was Ratakonda Narasimha Reddy who published his book *India's Destiny*, a thoughtful and constructive study of India's problems- social and economic. P. BalaYella Reddy joined the Institute at Chennur. It may be mentioned here that Y. Eswara Reddy organised the first Kadapa district Kisan Conference at Paluru in 1941. P. Thimma Reddy led *Royalaseema Rythu Rakshana Yathra* in 1941 covering over 500 miles on foot.¹⁶⁴

Individual Civil Disobedience Movement

In pursuance of the instructions issued by Gandhi at the Ramgarh Session of the INC in 1940, the Royalaseema Districts converted themselves into Satyagraha Committees on 30th April 1940.

The Viceroy's "August Offer" caused bitter disappointment among the Congressmen in Royalaseema. Expression was given to it by the Provincial Congress Committee at its meeting in Guntakal on 12th September 1940 where it decided in favour of immediate resumption of civil disobedience and submitted a resolution to that effect to the AICC which was to meet in Bombay a few days later. The resolution passed by the AICC at its Bombay meeting and the launching of the Campaign of Individual Civil Disobedience by Gandhi were enthusiastically welcomed by the Congressmen in Royalaseema.¹⁶⁵

Addressing a public meeting at Anantapur on 17th October 1940, in the maidan of the District Cooperative Central Bank. T. Prakasham, President, APCC observed that the Individual Satyagraha was far different from the other ones in the past. "It is all powerful and promises to achieve the desired result-complete independence to the country". Kalluru Subba Rao presided over the meeting. M. Pullam Raju, who also participated, regretted that India had been made a belligerent without the consent of her people. Referring to the Satyagraha campaign, he appealed to the gathering to

¹⁶³ M. Venkatarangaiya (ed.), n. 118, Vol. IV, Pp. 122-123

¹⁶⁴ Sarojini Regani (ed.), n. 98, Vol.I, Pp. 61 and 71

¹⁶⁵ M. Venkatarangaiya (ed.), n. 118, Vol. IV, p.132

prepare themselves for any emergency. Kalluru Chandramouli and A. Kaleswara Rao called upon the people to carry out the constructive programme of the Congress. T. Prakasham said that the British had refused to concede the minimum demand of the Congress for the formation of National Government. It was evident that they were unwilling to part with power. The English, he was sure, could not get a better friend than Gandhi. Referring to the struggle, he expressed the opinion that the new form of Satyagraha would be more effective than a mass movement.¹⁶⁶

The Prajabandhu published the resolutions unanimously passed at a meeting of the Working Committee of the Anantapur District Ryots Association held on 8th January 1941 under the Presidentship of Prathapagiri Shantha Bai. One of the resolutions passed at the meeting said that Individual Satyagraha was not helpful to the struggle for Independence. Indian Independence could not be secured except through mass struggle. Further, the condition that none but those who spin yarn should participate in the Satyagraha still narrowed down the scope of the Satyagraha. So, the Committee requested Gandhi, “the Congress dictator” to convert the ensuing popular struggle into mass Satyagraha. The communists were much more vehement in their attack of individual Satyagraha. All of them attacked the British for continuing their policy of Imperialism towards India and for not conceding India’s demand for independence. Almost every fortnightly report issued by the Government referred to communist activities in this direction and their efforts to foment trouble among the students and labourers. The fortnightly Report, dated 4th July 1941, stated that a considerable quantity of Communist Literature was seized from various Students and others in a school in Chittoor District. The Swathantra Bharat continued to make its appearance from time to time particularly in the Andhra districts and Communists in that area were trying to make trouble by utilising a dispute, however small between the workers and their employers.¹⁶⁷

On 17th July 1941, the Railway Police, Guntakal, arrested one Jaladi Parthasarathy alias Parthudu, a Kamma Youth aged 24 years hailing from Indupalli village in Gannavaram Taluk of Krishna District. He was suspected to be a courier of the Andhra Communist Party and the following Communist literature was found in his possession.

¹⁶⁶. K. Maddhaiah, n. 84, p. 269

¹⁶⁷. Public (General) Department, Newspapers and Periodicals, Prajabandhu, G.O.No. 360, dated 21st February 1941.

- a) Communist Party letters for delivery at Kurnool
- b) Cyclostyled leaflets in Telugu containing a review of the party work in different districts.
- c) Party letter Nos. 38, 39 and 40 in English published by the Central Committee of The Communist Party of India.
- d) Red Strategy of the Finnish War of 1940 by military correspondent of Hopkins service in English.
- e) “Communist” Vol.III, No. 4 of June, 1941
- f) Booklets on communal riots “Who is the arch-goonda behind the goondashahi” published by the Central Committee of the Communist Party of India.
- g) Telugu books published by the Krishna District Mahila Sangham, Indupalli, Sthree Gheethamulu in Telugu and letters to partymen at Kurnool.
- h) The History of the Communist Party of the Soviet Union.
- i) Bolshevik- Short course- Parts II to VII edited by a Commission of the Central Committee of the C.P. S.U. (B)- Section of the Communist International, wrapped in a cover with the photos of Stalin and probably Marx on the front page in red letters; and
- j) History of the Communist Party of the Soviet Union (which was proscribed by general notification No. 61 of 1932).

The above books, letters and pamphlets according to the Government, contained prejudicial matter as detained in Rule 34(7) of the Defence of India Rules. Jaladi Parthasaradhi was charged under Rules 38 (5) and 39 (6) of the D.I.R. of 1939 and Section 18 (1) of the Indian Press Emergency Powers Act, 1931 by the Inspector of Railway Police, Guntakal. He was convicted and sentenced to R.I. for two years for each of the offences under Rule 38 (5) and Rule 39 (6) of the D.I.R. and to another term of 6 months R.I. for the offence under Section 18 (1) of the Press Emergency Act the sentences t run concurrently.¹⁶⁸

¹⁶⁸. K. Maddhaiah, n. 84, p. 272

At Jammalamadugu the Tax Payers Association was formed in July 1942 with the following office bearers: Raghavachari (President), D. Khasim Saheb (Vice President) B. Rama Shasthry (Secretary) and Bhupalam Subbaraya Setty (Joint Secretary). It was resolved at the meeting to lead a deputation to the Special Officer of the Panchayat Board and explain the hardship caused as a result of the enhancement of taxes.¹⁶⁹

Jangam Thippaiah of Cherukucherla village (Nandhikotkuru Taluk) was arrested for organising the no-tax campaign among the farmers of Cherukucherla and Rollapadu villages.¹⁷⁰

N. G. Ranga toured Chittoor District during 8th- 14th July 1942. He visited Kuppam, Tirupati, Renigunta, Yerpedu, SriKalaHasthi, Vadamalapeta, Sri Rangarajapuram, Dhevalampeta, Chettigundlapalle, Chittoor, Vallivedu, Pakala and Palamaneru. He was accompanied by N. Dhoraishwamy Naidu, Atluri Appa Rao and P. Thimma Reddy.¹⁷¹ At Sri Kala Hasthi, the meeting was organised at Gandhi ghat on the banks of Swarnamukhi River. K. Gopinath presided over the meeting. N. G. Ranga asked the people to fight against Fascism and Imperialism. He said that Congress alone would protect the interests of the farmers. P. Subbarama Dhass and T.C. Muniswamy Naidu presented Rs. 20/- to N.G. Ranga. The meeting at Yerpedu was presided over by Narasimha Reddy. At Pakala, the meeting was presided over by Pakala Venkata Rama Naidu. Naidu asked the people not to pay taxes.¹⁷²

The Conference of the Kadapa Taluk Ryots Association was inaugurated in July 1942, at Chinthakommadhinne village by Y. Adhinarayana Reddy. It was presided over by P. Narasimha Reddy. Y. Balarama Murthy hoisted the flag. The speakers asked the people to fight against Fascism and urged the government to release all the detainees.¹⁷³

The Salt Satyagraha and the Civil Disobedience Movement electrified the nationalist struggle in Rayalaseema. Boycott of foreign cloth and picketing of liquor shops marked this phase throughout the region. The Ceded Districts College incident in Anantapur, the hoisting of the Congress Flag in Chittoor District, Forest Satyagraha

¹⁶⁹ *Andhra Patrika*, 4th July 1942, p.5 (SNV)

¹⁷⁰ *Andhra Patrika*, 10th July 1942, p. 3 (SNV)

¹⁷¹ *Andhra Patrika*, 14th July 1942, p. 3 (SNV)

¹⁷² *Andhra Patrika*, 18th July 1942, p. 4 (SNV)

¹⁷³ *Andhra Patrika*, 23rd July 1942, p. 3 (SNV)

in Kadapa and Kurnool Districts and the resignation of teachers as well as the government servants proved beyond doubt that the movement had percolated down to the region and that the people were ready to make sacrifices. The government also resorted to repressive measures against the people. The native press was gagged. It must be said that Gandhi's tour in Rayalaseema during 1933-34 had very great impact on the people. The anti-drink campaign was of phenomenal success in the area after his tour.

Rayalaseema leaders also showed keen interest in the formation of the Andhra Swaraj Party and in the subsequent elections of 1937, Prof. N.G. Ranga and his wife Bharathi Devi Ranga were responsible for mobilising the peasants by starting several organisations involving Rayalaseema ryots, teachers, students, women and youth. This period also saw the emergence of peasant leaders from this area like P. Thimma Reddy, C. Bali Reddy, K. Obula Reddy and others who were to play an important role later in public life. The Rayalaseema Peasants School of Politics and Economics at Giddhaluru and at Madanapalle trained several peasants as true nationalists and socialists. Several leaders of this region offered Individual Satyagraha on the call of Gandhi. The next chapter mainly focuses on the developments of the nationalist struggle in Andhra Pradesh in the wake of the Quit India Movement of 1942.