CHAPTER II

THE LAND, THE PEOPLE AND THE RELIGION DURING BRITISH RULE
POLITICAL BACKGROUND

The onset of 16th Century witnessed rapid political and social changes in the history of South India in general and Andhradesa in particular. It marked the collapse of the mighty Vijayanagara empire, the Mughal conquest of Golkonda and the onset of political turmoil among the native states on account of vengeance, hatred and superiority complex. These circumstances were carefully manipulated by the European trading companies and they started to organize their own trading centers at different parts of the country. The first opportunity was seized by the Portuguese, who at the beginning of 17th Century established supremacy all along the Western and Eastern sea coasts of India.

In course of time, the Dutch, the French and the English East India companies also started their trading centers along the East Coast. By 1610, the Dutch successfully established their factories in Andhra coast at Pulicat, Machilipatnam and Nizampatnam, while the French established their factories at Machilipatnam and Petapoli in 1611 and Armagoan in 1625. The English East India Company entered the competition a bit late, but however, established trading centers in Andhra at Veeravasaram in 1634, Madapalem in 1649 and Bobbarlanka and Neelapalli in 1651.

In the beginning, the English East India Company did not enjoy the favour of Aurangzeb, the Mughal Emperor. But it improved its relationship with

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3 Mackenzie, G., op.cit, p.114.
him when the company helped Zulfikar Ali Khan, the Mughal General, against the Maratha leader, Prince Rajaram. As a result, the Mughals gave the English privileges to mint coins at Madras, access to Diamond mines and compensation for the losses it suffered at Visakhapatnam. The Nawab of Carnatic, Daud Khan, confirmed the above privileges. The rise of the British East India Company helped the growth of sea ports at Madras and Visakhapatnam and the construction of Fort St. George at the former which, in course of time, became a major trading center.

In the second half of 18th century, Bussy, a French General who was an astute diplomat as well as a remarkable leader, managed to maintain French influence unchallenged at Hyderabad from 1751 to 1758. Bussy succeeded in getting Salabat Jung appointed Nizam in succession to Muzzafar Jung, when the latter was murdered. He also obtained the Northern Circars and some strongholds along the Coromandel coast for the French. But French success was shortlived. When Bussy was called away to the south in 1758, the English captured the Northern Circars from the French. A few years later, the English were confirmed in their possession of the Northern Circars by the Nizam.

Slowly the Nizam's power became increasingly dependent on the British. In 1778, a British Resident supported by a British force, was posted at Hyderabad. One year later, Guntur and Krishna Districts were rented out to the

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\begin{quote}
\textsuperscript{3} Majumdar R.C. and Dighe, V.G.(ed) The Maratha Supremacy in History and Culture of Indian People, Vol.VIII, Madras, 1977, 00. 452-456.
\end{quote}
British. From there they exercised better control over central Andhra. Though Guntur was almost at once handed back to the Nizam on orders from Calcutta, it was definitively acquired by the British in 1788⁶.

As elsewhere in South India, much of the administrative set-up was consisting of Hindu chieftains, the palayakars, endured through the 18th century. It was mostly with these that the Christian missionaries had to deal⁷. Some of them figure prominently in the Jesuit documents of the period. Under the palayakars there were other local chiefs, known as maniakars, who were revenue and police officers. The patel was the head of the village, acting as magistrate and rent-collector.

As elsewhere Brahmins, despite being a minority, dominated social life all the more because they were also administrators and financiers. But they were challenged not only by the Nayudus as palayakars, but also by the great land owners and farmers who were the Reddis and the Kammas. Boyas were the traditional fighters serving in the palayakar's forces (many were found in Haidar Ali's army), but the Reddis could also be good fighters, whenever the occasion arose⁸.

PHYSICAL FEATURES

The Northern coastal Andhra, the area where Canadian Baptist Mission was established, is a long narrow strip, an inclined plane of little width in

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⁷ Thanugundla, S. Structures of the Church in Andhra Pradesh, Hyderabad, 1976, p. 49.
⁸ Banerji, R.N. Economic Progress of the East India Company on the Coromandal Coast 1702-1746, Nagpur, 1974, pp. 36-38.
its northern part which is barely 20-25 km wide between sea and eastern ghats but gradually widens to about 150 km in the South, owing largely to the vast stretches of alluvial buildup by Godavari and Krishna rivers. The eastern ghats rise by gradation in successive ranges roughly parallel to the coast line tending generally in north-east to south west direction. The area is drained by river Krishna in the south and Godavari river in the middle and other minor rivers such as Eleru, Sarada, Ghostani, Vamsadhara etc. in its northeran part. These rivers are joined by a number of ephemeral nullahs which flow from west to east and ultimately empty down in Bay of Bengal.

The general topography of the area is characterized by frequent occurrences of varieties of residual rock masses (outcrops), isolated steep hills, rough bad lands where there are thick to thin deposit of red soil and alluvial deposits. The rainfall is about 1200 mm in the coastal region in the east but gradually decreased in the upland areas in the west where the rainfall is around 900 mm. The hilly regions are covered by tropical moist deciduous forests while the plains by tropical dry deciduous forests.

In between the hill ranges and Bay of Bengal, is spread fertile land mass which yield double to triple crops if the water source is adequate. The Godavari and Krishna deltaic regions are much more fertile and are considered the 'rice bowl' of India. The density of population is also very high in these

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9 Wadia, D.N. 1976, Geology of India, Delhi.
11 Francis, W. Vizagapatnam District Gazetteer, Madras, 1907, p. 4.
deltic areas when compared to the other parts of Andhra Pradesh. High density of population and criss-cross water channels in Godavari belt also led to inhygienic conditions and led to the spread of different types of diseases\textsuperscript{12}.

**SOCIAL CONDITIONS**

In order to estimate the invaluable services of the Canadian Baptist missionaries to the people of North East Andhra, it is essential to know the then existing Socio-economic and cultural conditions of 18\textsuperscript{th} and 19\textsuperscript{th} centuries. Without understanding these systems properly, it is difficult to estimate the actual work done by the missionaries in Andhra and the difficulties and the sufferings they faced in their endeavour and strategies and the methods followed by them to redeem the people for the spread of Gospel.

Caste system in India has always been, and still is an integral part of the life of the people since the Vedic age. Attempts have been made over the ages by the various enlightened foreign and Indian rulers, social reformers and Christian missionaries to get rid of the system but they have not succeeded entirely in their goal.

According to the ancient lore which was puranic in nature, God created the four varnas\textsuperscript{13} referred to supra from different parts of His body-the Brahmins from His mouth, the Kshatriyas from His arms, the Vaisyas from His


\textsuperscript{13} Manu Smrithi chapters, Verse, 31.
stomach and the Sudras from His feet. Since the Brahmin was born from the mouth of Brahma, he was entrusted the duties of sacridotal aspects of Hindu religion and learning; the Kshatriyas from the arms which are symbolic of vigour and valour and hence entrusted the duties of king and the protection of people; the Vaisyas from stomach and hence entrusted the duties of agriculture and economy; and the Sudras from his feet whose duty is to endure the weight of whole body, it should endure the weight of all the three castes. In other words, the sudras are relegated to the lowest caste in the social hierarchy. Besides these the first three castes were twice born — "Dvijas" (the second birth on account of yagnopavitra) while the Sudras were born only once.

As centuries passed by, the first three castes occupied a prominent position in the social hierarchy while the Sudras were kept in the lowest position in the society. He emerged as a servant for the upper caste people. The ancient Hindu society placed utmost importance to this caste division and it was utterly rigid. Many restrictions were imposed on the Sudras. According to Dr. B.R. Ambedkar, Sudra Varna was an outcome of the fight between the Brahmins and Kshatriyas for the supremacy in the caste hierarchy. Those that were vanquished became Sudras and in course of time many restrictions were imposed on the Sudras. The life of the Sudra was miserable. He had few comforts.

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14 Purusha Sukta of Rigveda, 10th mandala.
17 Ambedkar, B.R., Who were Sudras?, Bombay, 1946, p. 69.
should live by the sweat of his brow. He had only duties to perform but no rights
to exercise.

As elsewhere in India, during the 17th and 18th centuries the Brahmins
in Andhra held supreme position in the social ladder but diversification of
professional attitudes was a notable feature among them. The epigraphical and
the literary sources including the foreign travelers' accounts refer to the Brahmins
as priests, officers, businessmen etc. In the 18th Century, the Zamindars of
Vissannapet in Krishna district, and Polavaram and Lakkavaram in Godavari
districts were Brahmins.

The Kshatriyas were not very prominent in Andhra as elsewhere in
India and hence, Vaisyas occupied the position next to Brahmins. The Vaisya
community confined itself to trade and commerce. Besides trade, the Vaisyas
enjoyed the revenue and the judicial powers which they exercised with great skill.
They were also money lenders and bankers and earned high profits by charging
exorbitant rates of interest. To perpetuate their earnings they offered valuable
presents to the rulers and it led to a great deal of corruption in the society. Some
of the Vaisyas also acted as 'Dubashees' (Translators) during 19th Century. They
were enterprising and prepared to migrate to other areas which offered
commercial opportunities. Since, the rulers did not enquire into their crimes, the
Vaisyas enjoyed a lot of influence and thus became very rich in the society.

18 Francis, W. Vizagapatnam Gazatteer, 1907, p. 4.
19 Hanumantha Rao, op. cit., p.70.
The Sudras occupied the position next to Vaisyas in social hierarchy. They were themselves victims of exploitation of all kinds, and with the passage of time, they secured professional skills. They also acquired lands; they learnt water management skills, and made progress and built dams across the rivers like the Krishna and the Godavari and acquired professional skills as agriculturists and thereby emerged as a strong economic force. They gained economic security and with the progress of Industrial Revolution, these communities became a capitalist class. In the social dictionary of Coastal Andhra districts, a new name emerged—the "Upper Caste Sudras". These in the second half of the 19th and 20th centuries have overtaken the Brahmins, the Vaisyas and the Kshatriyas. Being enterprising, initiative and hardworking, they became an economic power and acquired vast political power as well.

The upper caste sudras' were heterogeneous and were divided into several sub-castes each having its own caste rules. Members of each sub-caste married within their fold—though inter-dining was allowed with some restrictions. Hamsarimsati, a Telugu work of the 18th century, refers to the Reddy, Velama, Kamma, Balija, Kammara, basta Kummari, Vadrangi, Kanchara, Viswabrahmin and Gandla as prominent sudra communities. Besides these, there were also Kapus, Telagas, Rajus, Devangas, Padmasalis, Mangalas, chakalis etc.

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20 Satyanarayana, K., op.cit., p. 286.
They belonged to peasant and artisan classes, ranking below Brahmins and Vaisyas in social status but above the untouchables\textsuperscript{22}.

The Reddis, Kammas, Velamas and Rajus formed the mainstay of the cultivators and enjoyed social dominance by virtue of their control of land and production. Among the professional communities, weavers were notable and took to the production of textiles and employed good number of workers under them. The communities which took to this profession of weaving were Sale, Padmasali, Kuruba and Mala\textsuperscript{23}. The people who worked as black smiths (Kammara) Gold Smiths (Viswabrahmin), carpenters (Vadrangi) pot makers (Kummara) masons were called as "Panchanamvaru". They kept their caste identity by making their profession as hereditary one\textsuperscript{24}.

The next social group was avarnas and consisted of untouchable communities popularly known as Avarnas, Panchamas, Pariyas, Chandalas etc. They were segregated and treated as virtual slaves in the society and hence they were relegated to the bottom position of social hierarchy.

The outcastes/pariahs' condition was a perpetual challenge to social reformers in India. His places of dwellings were far removed from the main villages. It was a place, which was not to be dignified with a name of its own -it is a mere appendix to the other groups of houses, and not counted as a village\textsuperscript{25}. A man born in the outcaste village cannot think to build his house in the village

\textsuperscript{22} Ibid., p. 299.
\textsuperscript{24} Hanumantha Rao, op.cit., p.51.
\textsuperscript{25} \textit{Manual of Madras Presidency}, op.cit., p. 362.
where caste Hindus live. The common proverbial speech of the land was "the Palmyra tree has no shade, and the pariah has no decency". "Though seventy years of age, the pariah will only do what he is compelled to do." These statements are clues to the manner in which a pariah was held or how caste Hindus treated him over the ages.

According to Manu, "the abode of a chandala and a swapaca must be out of the town, they must not have the use of entire vessels. Their clothes must be the mantles of the deceased, their dishes for food broken pots, their ornaments, rusty class, they must roam from place to place continually hence, they cannot have a settled life26. Let no man who regards his duty, religious and civil, hold any intercourse with them, but their transaction be confined to themselves, and their marriages be only between equals.

Despised, abused, abhorred and shunned by all, they did not receive even the same consideration allowed to the cattle and dogs of the land. Their shadow was considered pollution. Even money was not received directly from their hands but must be placed on the ground before it can be accepted by another. If they were to bypass a casteman in the street, no matter how heavy the burden they were carrying, they must drop it and retire till he has passed by. They were hardly allowed to enter into the village. If they are required to enter the streets of upper castes, they were compelled to carry three items i.e. a bowl in one hand to

spit and a small bell in other hand to herald their presence in the street and a broom stick be fastened to their back hanging to wipe away their foot prints\textsuperscript{27}.

From the hygienic point of view, the residential areas of the untouchables were in the worst miserable conditions. They were segregated and made to live on the outskirts of the towns and villages. Their houses were small, wretched and closely packed together and were always located at the refuse and in sanitary part of a village. Usually, these houses contain only one room in which whole family of both sexes live and sleep together. At times, the domesticated animal also occupied certain part of the room\textsuperscript{28}.

The children of untouchable communities were not expected to learn to read; the necessity for them to read was not seen at any time. The work that was assigned to them did not require any reading skills. Religious books were not for them as they were not expected to follow any religion\textsuperscript{29}. Hence the schools of caste Hindus were closed against them and the Muhammedan schools were chiefly concerned in teaching Koran in Arabic and Persian languages to Muslims.

Many mission schools of CBM Church were temporarily closed when the pupils from caste Hindus withdrew rather than attend the school with untouchable children. If a school was started by a caste Hindu or in a government school, the children of untouchables were effectively barred from the school by

\textsuperscript{27} Oddie, G.A. "Christian Conversion in Telugu country 1860-1900, A Case study of Protestant movement in the Godavari Krishna Delta", Indian Economic and Social History, Vol. XII, No.1.
\textsuperscript{28} ibid.
\textsuperscript{29} Duncan B. Forrester, Caste and Christianity : Attitudes and Policies on caste and Anglo-Saxon Protestant Mission in India, New york, 1979, p.198.
the caste Hindus as if the government had ordered their exclusion. The parents of caste Hindus always frightened the children of untouchable communities and made them not to attend the school\textsuperscript{30}.

Further, the admittance of a child of untouchable parents to a non-mission school does not ensure that he would be taught like other caste children or indeed he would not be taught at all. There are instances where the teachers compelled the untouchable children to sit on the varandah day after day without teaching anything to them and even if they were forced to sit in the class room they were compelled to occupy the farther most corner like culprits of the class room\textsuperscript{31}. This led the Baptist missionaries to start several schools for their benefit in different fields.

The Untouchables were poverty stricken people. Most of them were agricultural laborers and have no land of their own. They were paid commonly a daily wage of two to three pennis in addition to little food at midday. As long as this wage was received, they were able to take care of his family and himself\textsuperscript{32}. In the absence of the agricultural work they were forced to do series of manual work - carrying stones for some Government road near his village, went to the nearest town to load coal or work in a tannery, or did any other unskilled labour which was available.

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\textsuperscript{30} Oddie, G.A., op.cit.
\textsuperscript{31} Ibid.
To save himself from starvation, he borrowed upon any turn which the village carteneer liked to impose. A common rate of compound interest for small loans works out at 75% per annum. To get that he had to mortgage the only security which he possessed, namely, the title deed of his land. Added to this was his inability to read or write. If the unscrupulous money-lender wrote down on the stamped paper recording the loan as thirty rupees when he has only lent 15, the poor borrower not knowing what was written puts his mark at the foot of the paper. This was by no means uncommon. Under the circumstances, it would be very difficult to the depressed classes to retain ownership of deed. Scarcity, debt and his own ignorance added up to prevent him from coming up. The government did all it could, but in such matters cited above, government was almost helpless.33

The laws were also not favourable to the untouchables. The British rule condemned slavery, but there were many villages where, in times of distress, the practice still existed among the pariahs of selling themselves and even their children into virtual slavery or a kind of mortgage to the caste man. The pariah binds himself by an agreement in legal form. He at times mortgaged his children as well. In one village every pariah child as soon as he was born had a price paid for him in the caste village34. Thus the caste masters bought the future labour of the children.

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34 Pickett, J.W., Christian Mass Movements in India, New york, 1933, p. 108.
The legislation made in favour of the pariah would be effective only if the attitude of the caste people changed but the change must be from within and cannot be improved from without.

Religion was the most hopeless feature of Pariah's life. The pariah was debarred from the temple entry and worshiping the deity. In his poor hut, or a platform under a neem tree, three bricks raised on end and smeared with saffron and a little coconut oil lamp burning in front of them were his Gods. More commonly the images represent female deities sometimes called "virgins", sometimes "mothers". Each village is supposed to possess its own "mother". Each "mother" was supposed to be the guardian of the village boundaries to protect the inhabitants and livestock from disease, disaster, and famine\textsuperscript{35}.

When the villages were afflicted with cholera, the outcastes were supposed to go round and round the village boundaries in a vociferous procession to propitiate, the cholera goddess. The smallpox was another demoness with plague and with every other scourge of Indian village life\textsuperscript{36}.

There is a controversy as to whether the religion of the pariah or deprived classes should be classified as "Animism" or "demon worship", rather than as "Hinduism". The pariah's religion bears scarcely any resemblance to the Hinduism of which students read in text books on comparative religion. The

\textsuperscript{35} Hunts, W.S., India's out castes – A new Era, London, pp. 209-211.
\textsuperscript{36} Elmore, W.T., Dravidian Gods in Modern Hinduism – A Study of Local and Village Dieties in South India, C I S, Madras, 1915, pp. 207-209.
outcaste's religion is quite as effective instrument of his degradation as the social system which has made him what he is.

They were not permitted to enter the courts presided over by native magistrate but were forced to stand out side the door step or window to give their witness.

From the civil point of view, these people were deprived of all rights among their fellow Indians. The acquisition of land was out of question, except to a very few. These people were at the mercy of merciless creditors who can at any time possess themselves of houses, cattle, loom or tools in a civil action from the unfortunate people in lieu of the money they loaned.

Rev. L.L. Uhl, an American Missionary observed that the untouchables were the least cared for and if cared for, at all by hospitals and dispensaries having caste men incharge who cannot make full examination of the patient. They were deprived of vaccination in majority of cases and even if any kind hearted persons were willing to give vaccination they were afraid of the social prejudice. This has often resulted in high morbidity among the untouchables as the diseases like malaria, leprosy, guinea worm, Hook worm and influenza were endemic among them.

From the intellectual side, they were not given chance to think systematically. They were denied of all forms and methods of thought with the

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37 Pickett, J.W., op.cit., p. 105.
result that they became almost like monomaniac and their consciousness to new stimulus was painfully slow\(^39\).

Restrictions operate against the outcastes both as buyer and seller. The outcastes are subjected to discrimination as buyers. They must wait, standing off to one side, until customers of caste Hindus have completed their purchases. They cannot go up as others and examine articles before selecting what they would buy, but must tell what they want, or point to it, and buy it without examination. Merchants often take advantage of this disability to sell them inferior or damaged goods at high prices. Once they touch an article it is contaminated and cannot be returned\(^40\).

Another set of restrictions is applied against the outcastes as sellers of food products. Raw grain may be sold without difficulty, but the caste question is raised to restrict the sale of prepared food. The difficulty arises most frequently for those who own milk animals and wish to sell ghee (clarified butter) which is the chief milk product bought and sold in India's villages. It is the luxury cooking fat. Members of the "clean" castes were barred from purchasing ghee from an outcaste. But a great deal of ghee is made and sold by outcaste families, to some merchant in another village five or ten miles distant. The merchant either ignores the caste of the vendor, or takes advantage of it to pay a little less than the market price\(^41\).

\(^{39}\) Ibid.
\(^{40}\) Ibid., p. 65.
\(^{41}\) Ibid., p. 66.
The Washermen who were arranged for in the villages by the 'inter-caste council of elders' either refuse to work for the untouchables at all or do their work under conditions which they find humiliating. The most common conditions were that these people should take their clothes to the washing place—a stream, a tank, or a water hole—and dip them into the water, whereupon the washermen will accept them, wash them carelessly, and later take them in a rough heap to his house, where the owners must collect them. In some villages, the washermen demanded the same or even higher pay for this limited service than they received from the higher castes for calling for the clothes, washing them carefully, and delivering them in good condition.

Barbers are arranged for in some sections on a village community basis and in others on a caste basis, but everywhere social taboos are observed. Under neither arrangement will a barber who serves the "clean" castes cut the hair of one of the untouchables or shave them. In some sections, where large numbers of an untouchable caste are concentrated in one village or scattered over nearby villages, castes of barbers are found who work only for members of that caste.42

The Hindu seamster sews for the untouchable only if the cloth is given by the merchant without the untouchable putting his hand upon it. Mohammedan seamsters do not make this discrimination against Christians, and seldom do so against non-Christians of untouchables castes. In some areas, Christian women of untouchable-caste origin are accustomed to do most of the sewing required for

42 Ibid., p 67.
their families, and some Christian men were trying to make a living as 
seamsters. There are few disabilities upon the outcastes which are more harsh 
than the refusal to permit them to draw water from village wells used by upper 
castes. They were obliged to carry their drinking water half a mile or further, 
although an abundant supply of clean water was available in wells within one 
hundred yards of their houses. They were not allowed to draw water from the 
neighbour well which is used by caste Hindus because of the traditional uncleanliness 
of the caste in which they were born.

In a number of areas the untouchables get water from the wells used 
by caste Hindus by taking their vessels to the well and waiting till some kind 
hearted person of the caste Hindus comes along and consents to draw water and 
pour it into their vessels, or they can employ a member to draw water for them 
and bring it to their homes.

Added to the above features, mention may be made that these 
untouchable communities were by no means a homogeneous group. In fact they 
consisted of two main competing communities, the Malas and the Madigas, the 
social separation between them being almost as great as gulf dividing 
untouchables as a whole from their caste neighbours above. The Malas claimed 
superior status and considered themselves above the Madigas who were in a clean 
majority in Krishna, Godavari and Visakhapatnam Districts. They were

\[\text{43 Ibid., p. 68.}\]
employed mainly in weaving and agricultural labour. The Madigas on the other hand lived in hamlets, quite separate from the Malas. Their main duty was curing and tanning of hides and the manufacture of leather articles which include, sandals, trappings for bullocks and large well buckets used for irrigation purposes. Inspite of the inferior social status, the Madigas were more prosperous and independent than the Malas, because of less competition in tanning work.

In addition to the primary tasks, Malas and Madigas alike performed many other subsidiary services, which though regarded low and polluting, were nevertheless essential for the smooth functioning of the village community. The Malas acted as village grave diggers. They also removed and burnt the bodies of Brahmins and other caste people. Malas and Madigas were employed as porters, sweepers and scavengers and removing and eating the carcasses of the cattle.

Economical Aspects

Innumerable inscriptions attested to the existence of self-sufficient villages during the ancient and the early part of medieval period. But this situation underwent a radical change during the later part of medieval period. The advent of European trading companies aggravated this situation and it has resulted in the disintegration of the self-sufficient villages during the 17th and 18th centuries.

44 Oddie, op. cit.
Agriculture

Agriculture was the basic industry of Northern Coastal Andhra and about 87% of the people depended on it. Although there were two mighty rivers Godavari and Krishna flowing in the area, on account of the lack of irrigation facilities in the area during 17th and 18th centuries, the people mostly depended on monsoons. In case of failure of rains and famines, the people suffered a lot for cultivation of food grains. But this situation was changed after the construction of dams across Godavari and Krishna rivers in the later half of 19th century and lacks of acres of lands came under wet cultivation46.

The completion of dams on the rivers increased the production of Rice, Sugar, Oil seeds etc. The principal rice production made considerable progress in Krishna and Godavari Districts. Sugar cultivation made considerable progress at Samalkota, Nellikuppam, Tachchanallu and they gave employment to 20,000 people47.

Coffee and Tea were also introduced in the later half of 19th century by British Government. It was cultivated in the hilly areas of Visakhapatnam and Srikakulam districts and gave employment to 1500 people.

Besides these commercial crops, the crops such as Indigo, Jute, Tobacco also flourished at several places in North Coastal Andhra, especially at

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47 Ibid., p. 20.
Guntur, Bimili, Nellamerla, Vizag etc. which gave good employment to many people.

**TEXTILE**

Next to agriculture, Textile industry was another basic occupation for some kinds of people in Northern Coastal Andhra. The industry provided livelihood for some people.

**Cotton:**

The textile of Andhra was very popular and was in flourishing state up to the beginning of 19th century in the state.

In Godavari districts, the Cotton industry was in the hands of Devangas, in which both males and females were engaged. In Krishna district, it was in the hands of Padmasali and Mala castes. The main weaving centers were Uppada, Pedana, Chirala, Machilipatnam in Krishna District while Tattaramudi, Jagannadapuram and Bodasakur in Alampuram and Peddapuram in East Godavari District. The cotton mills were established at Kakinada, Vizag, Tuni, Injaram, Maddelapalem, Bendamerulanka etc.

However, from the beginning of 19th century, the British Govt. paid attention towards the cheaply produced Manchester cotton goods, which were having good market in India. In addition to that, the Govt. insisted upon the
production of best cloth to cheaper rates. This led to the down fall of weaving industry. This system of market economy forced the traditional weavers such as Devangas, Padmasalis to seek refuge in other professions. The Malas for whom weaving remained an unprofitable source of remuneration were also forced to seek the other occupations as the native cloth lost its credibility. This was a great setback to Indian cloth Industry. This industry which gave employment to 1500 labourers at each center had to seek new avenue as there was no market for Indian production. Due to this the number of weavers became unemployed and some people went to Burma, Ceylon and Mauritius countries as coolies.

Silk Fabrics:

Peddapuram, Dharmavaram and Berhampur were important silk centers in Andhra. In the beginning of 19th century this was also prosperous but because of competition of cheaper foreign goods, the native weavers either changed their profession or migrated to nearby promising centers. However, Peddapuram was making fine silk cloth and it was not with in the range of ordinary people. There were 28 looms in Jaggayyapet engaging 2 males and 3 females. They made rare clothes and garments used by all classes.

Small scale industries like Leather, Indigo, Coffee, Tobacco, Jute, Sugar and Oil seeds, Carpet & Rugs making industries also gave some kind of livelihood to the people. In some parts like Vizag, it provided employment for

51 Frykenberg, R.E., Guntur District, 1788-1848, London.
52 Ibid.
3000 persons. Tobacco was in flourishing state in Kakinada, Dundigal and Guntur. Jute Industry was developed at Guntur, Bimli, Nellimarla and Vizag which gave employment to a number of people^54.

Leather industry was also one of the important industries of Andhra. Making leather goods was mainly done by the Madigas in Circar and Ceded districts. Their main duty was curing and tanning of hides and the manufacture of leather articles such as sandals, trappings, decorative objects for bullocks and large well buckets used for irrigation^55. Inspite of their inferior social status, they were not effected by competition from other castes.

East India Company played a vital role by introducing the Agency system, by which, they advanced money to the weavers who were obliged to sell their finished goods to the concerned European group alone. As a result, the freedom and power enjoyed by the Indian merchants collapsed under the joint stock companies. A hierarchy consisting of chief merchant and subordinate merchants to the chief broker and subordinate brokers, the Dubash, the Vakil etc., came into being. Many of the local merchants became agents and middlemen to the English East India Company. The weaver community suffered a lot because of the changes that took place in the market on account of droughts and famines. European factories became focal points of trade activity while the temple centers lost control over the markets^56.

^54 ibid., p. 58.
It would be wrong to believe that private property of land did not exist in Andhra until such time the East India Company introduced the ryotwari system in the early part of the 19th century. A number of inscriptions of the medieval period mentioned eight forms of ownership: Nidhi (Treasure trove), Nikshepa (property deposited in the land and not claimed by another), Pashama (mines), Siddha (lands yielding produce), Sadhya (produce from lands) etc. Water privilege was also enjoyed by the people. The epigraphical sources of the period indicate that the sale and purchase of land was carried out for religious and charitable purposes as well.

Religious Aspects

In 18th century, Hinduism in Andhradesa was divided into two different major sects, i.e., Saivism and Vishnavism. The Saivism was again divided into lingayats and non-lingayats. To the Saivites, Srisailam, Kalahasthi, Alampur and Pancharamas were the important pilgrimage centers. The Vaishnavism was also divided into two sects viz., Vaishnavas & Madhwas. The former were disciples of Ramanuja and the latter of Madhwacharya. Between the two, the teachings of Ramanuja were more liberal. This might have been the reason for the popularity and spread of Vaishnavism as against Madhwaism. Tirumala, Tirupathi, Ahobilam and Bhadrachalam were the important centers of pilgrimage to Vaishnavites. Conflicts between Saivites and Vishnuvites were not uncommon. Both of them had their mathas with a large number of followers.

57 Ibid., p. 382.
58 Mackenzie, op. cit., p.74.
The kernel of both sects was bhakti. The elite participated actively in religious discourses while the masses in bhajans, festivals, kalakshepamus, etc.

The mathas were the centers of learning and were attached to temples. The Gurukula system of education was followed in all the mathas where they imparted higher knowledge of religious ideals. However, the entry to Gurukul schools was restricted to Brahmins and in course of time, to the rich and elite sections of the upper castes as well. The Sudras and Panchamas were totally denied the learning. Hence, illiteracy and ignorance has become important aspects of the majority of population during the period under consideration.

The worship of village Gods and Goddesses was a notable feature during 18th and 19th centuries. The villagers of lower castes and Dalit castes principally worshipped female deities like Ganganamma, Poleramma, Yellamma, Maremma, Sunkulamma and Mulipolokamma. The village deities were considered to bring dreaded contagious diseases such as Malaria, cholera and plague and to appease them different types of sacrifices were performed.

Islam came to Deccan with the advent of Muslim rule in the later part of 14th Century. The Mughals, the two Muslim rulers of Mysore, viz., Haidar Ali and Tippu Sultan, the Golkonda Nawabs and the Nawabs of Carnatic, Cuddapah and Kurnool helped the Islam to take deeper roots in different parts of Andhra and

South India. The doctrine of monotheism, a casteless society and equality of men which were propagated by the muslims attracted many Telugu people to its fold\textsuperscript{61}.

**CULTURAL CONDITIONS**

**The Superstitious Beliefs**

The people of 17\textsuperscript{th} and 18\textsuperscript{th} centuries were very superstitious. They believed in attaining miraculous powers by appeasing Durga or the village deities. To achieve superstitious powers the people resorted to self-torture, and even self-immolation. To appease their favourite god or goddess people performed dangerous deeds such as plucking out their eyes with the nail parer, piercing their ears with arrows, cutting off their tongue with a sword and even chopping off the head with a pair of scissors etc. Some of the devotees dared even to pierce their body to a hook and kept hanging to it. This hook swinging ceremony was performed by both men and women\textsuperscript{62}. Another mode of self torture practiced by some people was to walk or run over burning coals bare footed.

**Child Marriages**

The practice of child marriages also existed. There was no fixed age for the marriage of girls. The then society enforced early marriages to the girl children and if the girl is not married before the age of 12 years, parents were liable for severe punishments and some times were excommunicated from the society. When the Rai Sahib Hurbilas Sarada child Act popularly Sarada act has

\textsuperscript{61} Ibid., p. 72.
\textsuperscript{62} Hanumantha Rao, B.S.L., op.cit., p. 391.
raised the marriage age of girls and boys to 14 and 18 respectively and came into force from 1st April 1930, there was general stampede through out the country to marry off their little daughters according to the Sanatana Dharma. Thousands upon thousands of such marriages took place and many of the brides being of extremely tender years – not years; months. There were instances of girl babies under one month of age being married. A small city like Kakinada has witnessed 1000 marriages in the month of March, 1930. These marriages were conducted only with a view to avoid government rules and restrictions which were to be enforced from April 1st, 1930. Besides this, the dowry system also existed. To come out of the difficult situation and financial embarrassment, the parents used to get the marriage of their daughters done at an early age or got them married to old people. This has increased enforced widowhood in the society. According to the Indian Census of 1921, there were then no less than 22,18,000 wives and 1,17,000 widows in India under ten years of age. This feature was also a common feature in Telugu lands also.

Widows

Besides the above marriage customs, the period also witnessed the prohibition of widow remarriages. It was another drudge of social evil and if the girl becomes a widow at young age, she is forced to keep herself as a widow

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63 Report, CBTM, 1930, p. VIII.
64 Ibid., PP. VIII – IX.
65 Ibid., p. VIII.
throughout her life. The practice of Sati, i.e., the self immolation of the wife on the pyre of her husband was also practiced during the period.

Though society was tradition bound and caste ridden, ancient values were still cherished. Dharma was the code of conduct that regulated a man's work and activities. One of the virtues always advocated and cherished by the Hindu society was that of alms giving. These virtues of Hinduism include the support and respect to be given to a Brahmin and the protection of cows. Apart from these virtues, the Hindu society also advocated the need for obeying one's own parents and teachers. The virtues of 'Maitri', 'Karuna', 'Seela', 'Vinaya', 'Santi', 'anuraga', were also cherished by the devoted Hindus.66

Coming to the sexual morality, the virtue of chastity was always held high with regard to the Indian women. Referring to Indian Women, Abbe Dubois observed that Hindu women are naturally chaste. According to him, the Hindu women are more virtuous than the women of many more other civilized countries. Devadasi system was prevalent. Like Devadasi system, the institution of prostitution was also prevalent in Andhra desa like any other part of the country. This profession was not considered unholy and hence was widely accepted by people. According to an observation by Abbe Dubois "Vesya darisanam punyam papa nasanam" which means that to have intercourse with a prostitute was a virtue which took away sin.67

Adultery for a woman was thought to be a shameful act and it was condemned by the higher castes. But among the lower castes, some sections made it a profession with a certain religious approval.

Finally, this period was not completely devoid of social and religious reformers who contributed much to improve the quality of life by their teachings. Among the social reformers two names viz., Vemana and Pothuluri Veera Brahmam strike prominent figures. Vemana through his simple Telugu poems and discourses attacked social inequalities and distinctions based on birth.

According to him, salvation cannot be achieved by formal ceremonies. He condemned caste and emphatically stated that "it is worth, not birth that should determine a man's position" Idolatry to him was negation of worship and condemned the foul on pretensions, superstitions, rituals and symbols. He expressed sympathy for the poor and the exploited. He disapproved untouchability and propagated universal brotherhood. Though his influence on the masses was a temporary phenomenon, his poems are often quoted by the masses for their sheer strength of quality and vitality.

Pothuluri Veerabrahmam, popularly known as Brahmamgaru, a Viswabrahmin by birth, was another social reformer of this period. Veerabrahmam propagated his ideals through poems written in Telugu in simple style called "Kalganana Tatwalu". He condemned hierarchical system of caste.

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68 Satyanarayana, op. cit., p. 303.
70 Emma Clough, while Sewing the Sandies or Tales of a Telugu Peraih Tribe, London, 1899, P.P. 117-119.
He had among his disciples persons of different castes. He strongly attacked superstitions, untouchability and the theory of pollution. While continuing his caste occupation, and not depending on charity, veerabrahmam tried to bring harmony between caste groups of different religions.

Unlike Vemana, Veerabrahmam had several disciples who carried his messages through the medium of easy and intelligible songs. In several places in Andhra, there are temples where he is worshipped as God by several people especially by the Veerabrahmins.

These small reform movements that came into prominence at the individual level in the last quarter of nineteenth and early part of twentieth centuries stand as a socio-religious movements in Andhra and influenced every thinking individual. These reform movements were considered as a methodical attempts to condemn the social ills, inclusive of untouchability, before the Christian missionaries of Andhra tried to focus on these aspects to woo the masses and tried to project on the universal brotherhood.

Therefore, it can be said that Christianity was introduced in Andhra Country when it was politically in a fluid state, economically much exploited by the European Trading Companies and socially and culturally divided and segregated by its own caste system and superstitious beliefs.

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71 Ibid., p. 205.
72 Oddie, op. cit.
The advent of Christianity in Andhra

St. Thomas, the disciple of Jesus Christ said to have introduced Christianity in Kerala in South India in A.D. 52. Thus the first Christian converts in India are known as Syrian Christians whose influence was spread in the Malabar coast of Kerala State\(^{74}\). After the arrival of European missionaries between 16-20\(^{th}\) centuries, especially the Portuguese, a new dynamic spirit of missionary activity began in different parts of India including Andhra desa\(^{75}\).

Catholic Missions in Andhra

The establishment of Carnatic missions in Telugu country dates back to 1505 on the arrival of Fr. Luis de Salvador, a Franciscan missionary who came to Vijayanagara empire as ambassador from Portugal. He has two fold objective i.e., to build up the friendship of Portuguese with Vijayanagar ruler for the advancement of trade in India and to preach the Gospel\(^{76}\). His discussions with the Brahmins in religious matters did not bear fruit but on the other hand, he was ill-treated by them. Although the atmosphere in the South India was not very favourable to the proselytization, the missionary activity went on. It was Antonia de Padraoe, another Franciscan, who came to India, some time in 1530, built a church and converted many in Vijayanagara empire. During the reign of Ibrahim Adil Shah I (1535-37), a good number of conversions to Catholic church took place from the Golla, Sale and Goundla castes\(^{77}\) at Mudgal and Raichur areas.

\(^{75}\) Ibid.
\(^{77}\) Ibid., p. 15.
Jesuit Mission

The Jesuit missionaries came to India in 1542 and extended their apostolate to Bijapur and Vijayanagara empires. On the request of king of Bijapur, the archbishop sent Gonsalves Rodringuiz and Superior to Bijapur in 1561. Though they were received well by the king, soon the bishops realized that the king of Bijapur asked for them only out of curiosity. Yet according to a Report of 1582, they made a few conversions in Bijapur.\(^78\)

In 1608, two Jesuit missionaries made requests to the ruler of Bijapur to grant permission for a Christian settlement and for a construction of a Church in Bijapur. But their third attempt in 1662 was successful and thus the mission station was established at Bijapur\(^79\). This has resulted in the immigration of several Catholic Christians from Portuguese territories to Bijapur.

Another Jesuit missionary Francesco Maneo toured the kingdom of Golkonda in 1641. His travel and gospel preaching has resulted in the establishment of two Christian mission stations, one at Golkonda and the other at Masulipatnam.\(^80\) The Jesuit Mission constructed a Church at Masulipatnam in 1652 to facilitate 300 Catholic converts. In due course, Francesco Maneo expanded his activities and as a result of which several churches were established at Narsapur, Bimilipatnam, Chicacol (Srikakulam) etc. Two Churches were also

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\(^78\) Benjamin, B. Andhra Pradesh Christava Sangha Charitra (Telugu) Secunderabad, p. 29..
\(^80\) Ibid., pp. 324-326.
constructed near Hyderabad, thus paving the way for the growth of Christianity in Golkonda kingdom also.\textsuperscript{81}

During 18\textsuperscript{th} century, the Carnatic mission became the most flourishing mission in Telugu country owing to different methods the missionaries have adopted. They actively involved in the local politics and provided funds and presentations to the local rulers and thereby secured the favour of princes. At times, they entered into secret deals with different warring groups, one against the other and thus avoided hostility and safe guarded their interests from both the groups. They commanded respect from the educated masses by their own scholarship and linguistic ability. They won the confidence of the poor by living with them and suffering with them. They exercised authority over the minds of the credulous by assuming to perform miraculous cures through their blessings and prayers. They accomplished surprising results by gaining control of mental process of diseased and afflicted persons. Above all, they committed themselves unreservedly to the persecution when it met them. They baptized a large number of people but majority of them were either aged persons or little children, or the sick and the dying\textsuperscript{82}.

**The Jesuit activities in Andhra**

Calmette mentioned in his letter of September 17, 1735 about the conversion of a Lady, Ann, the first convert from the Kamma caste in Andhra.

\textsuperscript{81} Ibid., p. 327.
\textsuperscript{82} Kroot, A., History of the Telugu Christian, Tiruchirapally, 1910, p. 6.
She suffered a lot with the activities of witchcraft and superstitious beliefs but got relieved by the prayers of the missionaries. After she was relieved of her affliction through Christian prayers, she received baptism with a changed name Annamma. Her baptism aroused enthusiasm in her relatives and neighbours. This incident dispelled the beliefs of the people in witchcraft and paved the way for the spread of Christianity in upper castes such as Kamma and Reddy communities especially in the villages in Guntur, Nellore and Chingelput districts.

A large number of Kamma Christians in Guntur, Nellore and Chingulpet districts claimed themselves to be the descendants of the first Kamma converts of Andhradesa and adopted the Christian name Annamma, the first convert from Kamma caste. In course of time, a large number of Kammas in Guntur and Nellore districts embraced Christianity in the later part of 18th century.

Protestant Missionary Activities in Andhra

The history of Protestant Missionaries in Andhra presents special features when compared with the history of the Catholic Missionaries. First, the Catholic Missionaries were active in India when Portuguese and French were

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83 Letters and other writings of the Jesuit missionaries, Jesuit Archives, Secunderabad, p. 296.
84 Paul, R.C. History of the Telugu Christians, CLS, Madras, 1929, p.5.
85 Ibid., p. 31.
strong in India. Once these powers declined, the Catholics lost their importance. Secondly, the Catholic Missionaries were very enthusiastic towards evangelism but did not pay much attention towards the masses and hence, they were not able to attract the masses towards conversions. The Protestant Missionaries took up their evangelical work sincerely and mixed it with social activities, such as establishing schools, hospitals, orphanages and vocational training to come closer to the masses with much zeal and enthusiasm. But such qualities as devotion to duty and sincerity of purpose could not be found among the Catholics in greater degree. Thus the history of Protestant Missionaries presents some interesting features. Before 1805 there was little Protestant missionary activity in Coastal Andhra Desa. This was the situation inspite of the fact that the area was close to Madras and easily accessible from the sea. In 1804, when the London Missionary Society was established in Andhra, the activities of Protestant Missionaries were quickened.

Bartholomeu Ziegenblag was the first Protestant Lutheran Missionary to visit the Andhra Desa. He was sent by King Frederick IV of Denmark in 1706 on behalf of the Royal Danish mission to work among the Tamils. During his course of work at Tranquebar, he made a short visit to Tirupati in 1716. But it was his successor, Benjamin Schultz, who started work among the Telugu people

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87 Ibid., p. 46.
89 Firth, C.B. *An Introduction to Indian Church History*, ISPCK, Delhi, 1998, pp. 134-137.
shortly after his coming to Madras in 1726. He learnt Telugu and translated the
Cathechism and the New Testament.\textsuperscript{90} As to the point of conversions, the early
reports of Schultz do not distinguish between Tamil and Telugu converts.
Shultz's successor John Philip Fabricious continued to work among the Telugu
People in Madras.\textsuperscript{91}

\textbf{London Missionary Society (L.M.S.)}

In 1775, the London Missionary Society was established at London,
England.\textsuperscript{92} It sent three of its missionaries to India who arrived in February 1804.
Originally they were intended to work in Tamilnadu, but they were led by their
friends in Madras to go to Vizagapatnam.\textsuperscript{93} The missionaries, Rev. George Gram
and Rev. Augustus Des Granges, were cordially received by the Collector of
Vizagapatnam and the English residents in July of 1805. They immediately
turned to the study of Telugu while, at the same time, held the services for the
English population at Vizagapatnam.

In course of time, two more missionaries, Rev. Gordon and Rev.
Pritchett of L.M.S. came to Telugu country. They not only made substantial
contribution for the development of Christianity in Visakhapatnam district, but
also pioneered the translation of certain portions of Bible into Telugu and thus
paved the way for the growth of Telugu Christian literature. Besides the

\textsuperscript{90} Society for the Propagation of Christian Knowledge Notices of Madras and Cuddalore, (1858),
pp. 16-18.
\textsuperscript{91} Firth, op. cit., p. 139.
59-60.
\textsuperscript{93} Kroot, op. cit., p. 296.
translation work, they also established schools at different places at Vizagapatnam in Northern Coastal Andhra and regularly preached gospel to the natives.94

But the fruitful results of Northern Coastal Andhra encouraged L.M.S. to open the second Telugu Mission in the Ceded districts of Cuddapah, Bellary, Ananthapur and Kurnool. These districts were acquired by the British from the Nizam of Hyderabad in 1800. From the newly developed station in the Kannada speaking part of Bellary, work was extended into the Telugu speaking sections until Mr. William Howell was sent in November, 1822, to establish a station at Cuddapah.95 This mission was more successful than the mission at Vizagapatnam, because it was able to convert more than 100 members to Christianity in 1850. This shows how successful it was in proselytisation work when compared to Vizagapatnam Mission.96

Godavari Delta Mission

The London Missionary Society was working in Andhra since 1805 initially from Visakhapatnam mission station and from 1822 from Cuddapah mission station. Only after 1833, substantial progress was seen in the Protestant missionary activities in India.

Sir Arthur Cotton, a Military Engineer who constructed the Godavari Barrage at Dhavaleswaram received requisitions from the European officers and

94 Ibid., p. 298.
soldiers stationed at Godavari Delta area to initiate measures to establish a mission station at Godavari Deltaic region to cater to the spiritual needs of the people. Later, in 1836 while Cotton was returning from England, he brought along with him thirteen missionaries of the Plymouth Brethren. Two, of these missionaries, viz., Bowden and Beer, established a mission station at Narsapur in 1836⁹⁷ in the Delta of the Godavari river which, in course of time, came to be known as the Godavari Delta Mission with its head quarters at Narsapur. This mission station, in course of time, became a pioneering institution for propagation of Gospel among the Indian officials and workers who were employed by Sir Arthur Cotton in the construction of Godavari barrage near Dhavaleswaram and rail bridge across river Godavari between Rajahmundry and Kovvur in East Godavari district. Besides the evangelical work, the Godavari Delta Mission established several schools in different parts of East and West Godavari districts. The mission Hospitals at Narsapur and Ambajipeta⁹⁸ are the pioneer medical hospitals in West Godavari district established in the second quarter of 19⁰ century and still providing valuable services even today. The leprosy asylum at Narasapur established by this mission is also a pioneer hospital in the area and serving the needy with its several dispensaries established in the nearby villages.⁹⁹

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The attention of the American Baptist Mission Union was first directed to the Telugus by Rev. Amos Sutton of the English Baptist Mission of Orissa. In 1835, while on a visit to the United States of America, Mr. Sutton urged the American Baptist Mission Board to organize a mission among "that numerous and interesting people". The proposal was favourably entertained in 1835 and Rev. Mr. Day was designated as a missionary to the Telugus. He reached Calcutta in 1835. In 1840, Mr. Day fixed upon Nellore as the place best suited for a mission among the Telugus. On September 27th he baptized in the Pennar river his first convert. A church was organized in 1844, consisting of 8 members. In 1848 Rev. Lyman Jewett offered himself as a missionary and came to India. For five years these two brethren laboured in the Telugu lands amidst discourage[ment].

The mission, because of discouragement, struggled for life during the first few years. In 1853, the question that was discussed in America was, "Shall the Telugu mission be reinforced or discontinued". A proposal was made that a letter should be written to Dr. Jewett (in India) requesting him to close the mission and proceed to Burma. The Secretary said: "Who will write the letter?," giving it to be understood that he would not. Rev. Lansing Borrows speaking in favour of the great commission to India, pointed on the mission map to Nellore,
the only station in the mission, and designated it "The Lone Star"\textsuperscript{102}. Rev. S.F. Smith, author of the American National Hymn, caught up the words "Lone Star" and put the thought into verse before he slept. This verse was read, in the meeting on the next morning. Amidst pathos, the Telugu mission, it was resolved, was to be reinforced. This mission is therefore known as the "Lone Star Mission"\textsuperscript{103}.

On another occasion the question of abandoning the Lone Star Mission was raised. It was when the ill-health of Mr. Jewett failed in 1862; that Mr. Jewett, even if the Board abandoned him, showed his resolution to go on single-handed. The secretary replied, "Well, my brother, if you are resolved to go back, we must at least send someone with you to bury you; you at all events should have Christian burial in that heathen land." The Board decided to return Mr. Jewett, if health was restored, and Rev. J.E. Clough was designated as a missionary to go along with him and to start a new mission station at Ongole on 1865. Mr. Clough\textsuperscript{104} began his work in Ongole in 1866 and a Church was organized in 1867 composed of 8 souls. By the close of 1868 the Church numbered 148. There was further reinforcement and new stations were created. The realization that a native agency should be created to evangelise India led to the establishment of a Theological Seminary at Ramapatnam, also called Brown's Theological Seminary, a name given in honour of the most liberal contributor. In course of time, more Churches and schools were established in different

\textsuperscript{103} The Lone Star Jubilee, Anderson & Co., Madras, 1886, p.10.
villages. Industrial training has been given adequate attention since the Great War. In accordance with the resolution of the Ongole Conference in 1919, vocational training was introduced in High Schools and steps were taken to carry out that policy, Industrial work was started in both the Kurnool and Nellore High Schools. The name Coles is ever associated with the industrial and agricultural work of the Christian community. In addition to this work in the High Schools, much industrial work was taken up in the station boarding schools. Gardening, rope-making, carpentry, weaving, tape-making, and lace-work were some of the arts. The most important industrial enterprise in the Mission was the Erukala Industrial Settlement at Bitragunta. Here, in cooperation with Government, a great experiment was made in applying the gospel to the reclamation of a dangerous and turbulent criminal tribe. Besides Bitragunta, the work was also carried on in the Erakula Settlements at Allur and Kavali.

The work spread in wide dimensions so as to include Kurnool, Nellore, Prakasam and a part of Guntur districts of Madras Presidency and a section of Hyderabad. With an agreement with other missions operating in this area, the mission spread to the nook and corners of Southern Coastal Districts of Andhradesa. The western section of the area under consideration consists of broken hills and table lands bisected by rivers. The eastern section is a coastal plain with more fertile lands and triple crop pattern. Forests also cover the rough

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country. Except Nellore district, this mission field is in a comparatively backward section of the Telugu Country. Even then, the American Telugu Baptist flourished among the untouchable communities particularly among the Madigas. The Church Statistics show the tremendous progress. There was only one church organized in 1856 with one mission station with 30 Church members has grown to 400 organised churches of which 240 were self supporting and 1,15,000 church members by the time it celebrated Century in 1940\textsuperscript{108}. Later, the devolution started from American Baptist Mission to Telugu Baptist Church and all the properties including the Churches, Schools, Hospitals and other movable and immovable properties came under the control of local clergy and Laity after the formation of 'Samavesam of Telugu Baptist Churches' (ST BC).

\textbf{The Church Missionary Society}

The report of the Diocess of Dornakal in 1935 says, "A hundred years ago, among the whole ten millions of the Telugu people, there was practically not even one Christian. In two corners only was mission work being done. In the far north-east the London Mission had been in vizagapatam since 1805, but it was thirty years before they made a convert and even now their numbers are not great. Right at the other side of the Telugu country, in Cuddapah, the same mission began work in 1822 and in a space of twenty years had built up a congregation of about a hundred souls. Exactly one hundred years ago, the American Baptists

\textsuperscript{108} Williams, J.B., Research Studies in the Economic and Social Environment of India Church, Guntur, 1948, p. 8.
opened up in a third corner, at Nellore, but in twenty years they had only made forty converts. In all the rest of the Andhra country there was nothing.  

Around 1835, Daniel Corrie, the first Bishop of Madras, traveled through the whole Telugu area. On his return to Madras he noted regretfully that in all that vast territory there had been only four Indian Christians to receive the laying on of hands. He resolved to make the evangelism of the "Telugu country his chief aim and prayer". Even after one hundred years, in the first six months of 1937 no fewer than 5,287 Indian Christians were confirmed in the Dornakal Diocese.

In 1837, Mr. Goldingham, the new Collector of the Krishna district, gathered round him a few pious friends in Masulipatam to give and work and pray for the evangelisation of the country. The first applied to the missionary Society known as Society for the propagating Gospel (S.P.G.) which found itself unable at that time to undertake a fresh field. Later they applied to Church Missionary Society (C.M.S.). When the C.M.S. refused their request on the ground of lack of funds, they themselves offered to give or guarantee the necessary money; when the C.M.S. was unable to find suitable men, they themselves found men for the work. The holy persistency of Mr. Goldingham and his friends had its reward when the first two C.M.S. missionaries arrived in the Telugu country in the later half of 1841. They were Mr. Fox and Mr.

110 Ibid., p. 151.
111 Gledstone, F.F. The Church Missionary Society, Telugu Mission, Mysore, 1941, p. 29.
When these missionaries arrived in Machilipatnam, Mr. Goldingham was transferred to Guntur district and hence, Mr. Fox and Mr. Noble started their evangelical work afresh at Machilipatnam.

For some time, these missionaries met with no response from among the Telugu people. Noble founded the great educational institution known as Noble School which contributed greatly to the progress of the area. The first converts were two young men viz., Manchala Ratnam and Inala Bhushanam from the School, baptized a few months later. Mr. Fox was the founder of district work. He was an earnest preacher of the gospel and spent his time touring through the country. The mass movement of the C.M.S. had begun with a person named Venkayya of outcaste origin, who in his youth had been a highway robber. Along with him, his relatives were baptized. When Venkayya was baptized the converts of the C.M.S. Telugu mission number was 200; when he died in 1891, the numbers (due largely to his efforts) were 10,000, within 50 years i.e., by 1940, the strength of C.M.S. has risen to 2,20,000 in Andhra country.

The gospel spread to Dummagudem, far away in the jungles of Godavari, among the Koyas, the inhabitants of the jungle. Since it is an unhealthy area, the mission enterprise did not take deep roots.

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112 Ibid., p. 32.
113 Vijayalakshmi, p. op.cit., p. 62.
115 Ibid., p. 153.
116 Gledstone, op. cit., p. 35.
Certain Tamil Christians of the South felt that the Tamil Church, now long established, should take a greater share in the evangelisation of India, determined to find a missionary society of their own to be known as the Indian Missionary Society of Tinnevelly.\textsuperscript{119} They chose as their sphere the eastern corner of the Nizam's Dominions. There were then only seven Christians in the whole of the district. Now they number about 12,000. Since 1931, the dioceses has been divided into three arch deaconries corresponding to the Krishna, Nandyal and Deccan areas. E.S. Tanner, P.B. Emmet and S.S. Subbayya were the archdeacons. There are, at present, working in the diocese one hundred and fifty Indian clergy, ten English ordained missionaries, a half-dozen laymen missionaries, one deaconess and 25 lady missionaries. The various activities of the dioceses are carried on under the direction of the Bishop, the Diocesan Council and the standing committee of the Council\textsuperscript{120}.

The studies were conducted in Krishna, West Godavari districts and the Khammammet area in Hyderabad State. Taking the Krishna Church Council which includes the Krishna and West Godavari area, it is to be noted that the organized congregations increased from 533 in 1920 to 1055 in 1937; The Indian Christian Community from 29,833 in 1920 to 96,983; The clergy increased from 30 to 76, laymen from 541 to 1073. This Krishna Church Council is divided into 44 pastorates grouped under fourteen deaneries under the charge of Indian

\textsuperscript{119} Ibid., p. 74.
\textsuperscript{120} Gladstone, op. cit., p. 38.
clergymen. In the Khammammet area there are seventeen pastorates and 4 deaneries.\(^{121}\)

**The United Lutheran Church Mission**

The Foreign Missionary Society of the American Lutheran Church after having resolved to establish a mission of their own in the foreign field, appointed Father Heyer to go to India. He began his mission at Guntur in 1942.\(^{122}\) Rev. Heyer commenced operations immediately with the help of an interpreter, and baptized 17 persons before the close of 1842. Thus in a little more than two years, "Father" Heyer (as he is called) had collected a small congregation of native Christians. Besides these, Father Heyer also pioneered to establish 3 schools one at his bungalow and the other two at Kothapeta and Nallapadu.\(^{123}\) The Foreign Missionary Society was very much encouraged. Then Rev. Mr. Gunn was sent to assist Mr. Heyer in 1844. In 1849 a mission commenced its work in the Palnad area, where it achieved more success in Evangelism and Education.\(^{124}\)

The north German Missionary Society, having established a mission at Rajahmundry in 1845 under the missionary Valett,\(^{125}\) transferred their property to the American Lutheran Mission in 1851 in consequence of financial embarrassments in Germany and at the same time Messrs. Groenning and Heisse

\(^{121}\) Williams, J.B. op. cit., p. 10.
\(^{123}\) Swaveley, *One Hundred Years in the Andhra Country*, New York, 1942, p. 3.
\(^{124}\) Swaveley, op. cit.,
connected themselves with this mission. The management of the mission in 1852, consisting of three stations, Guntur Palnad and Rajahmundry, developed upon Mr. Groenning.126

The contribution of A.E.L. Church in the field of Medicine is a noteworthy feature. The medical missionaries of the Church established several Hospitals to cater to the needs of physical sufferers. Caste, colour, creed differences were not given any priority and as such the people of all walks of life got equal treatment in the hospitals. The hospitals established by the Church include Kuglar Hospital, Guntur (1899), Bear Hospital, Chirala (1903), Mission Hospital, Rentachintala (1914), Mission Hospital, Tarlupadu (1918), Mission Hospital, Bhimavaram (1904), Mission Hospital, Rajahmundry (1902) etc.127 Besides these General hospitals, the Church has established a Leprosy hospital at Salur to serve contagious disease as well. An important feature of Mission Hospitals was that the missionaries treated the untouchables with compassion and on equal footing with those of caste Hindus.128 In the field of Education, they established several Primary schools in almost all the villages in Guntur District and in majority of villages in East and West Godavari Districts. The Secondary schools at Guntur, Rajahmundry, Bhimavaram, Rentachintala, Sakinetipalli, Samalkot were rated for high professionalism and contributed for the academic excellence.

126 Ibid., p. 65.
128 Fishman, A.T., op. cit., p. 29.
Another contribution of Lutherans was the establishment of Andhra Christian College at Guntur which was a landmark in the history of the education of the district. It was during the principalship of Wolf, the Guntur school was upgraded into a second grade college in 1885. The new college was known as American Evangelical Lutheran Mission College\(^{129}\) and got affiliated to Madras University. Two optional groups were offered viz., Mathematics, Physics, Chemistry in Science group and Ancient History, Modern History, Logic or Language in Arts group. In 1893, with an enrollment of 29, the college secured 50 percent pass in the University examinations. In 1903, the college strength rose to 64 and the next year the Government Inspector reported that the college bids fair to be the best in the Northern circars\(^{130}\).

The missionaries of the Lutheran Church in Guntur and Godavari districts worked strenuously to improve the condition of the widows. The missionaries brought Western Education and modern European thought into coastal Andhra. Through their schools and colleges, they propagated new social values like widow remarriage and discontinuance of child marriage which were major evils in Hindu Society\(^{131}\).

Students from different castes of Hindu society attended these schools. This was indirectly due to the modern education offered in missionary schools. As a result of the influence of the missionaries there was a decline in the number

\(^{129}\) Swaveley, C.L., op. cit., p. 234.
\(^{130}\) Ibid., p. 235.
\(^{131}\) Ibid., p. 209.
of child marriages and an increase in the number of widow remarriages. This was reflected in the Statistics of the period\textsuperscript{132}.

**The Canadian Baptist Mission**

The first Baptist missionary to the Telugus was a Canadian, Mr. Day. He was sent out by the Baptists of the United States. The C.B.M. then, as for many years after, carried on their work through what is now the American Baptist Union\textsuperscript{133}. The Baptist Mission of Canada found its chief work in Burma initially. The missionaries of the Western province of Canada laboured in Nellore district until they were led to the present territory.

The origin is closely connected with the late Rev. Thomas Gabriel, a pure Telugu. In early life he was connected with the Evangelical Lutheran Church of Rajahmundry. He joined the Baptist Church at Madras on his way to Bombay where he was transferred and was recalled to Cocanada. He resigned his post in the Postal Department and became associated with the missionary at Narsapur. He was publicly ordained in 1871. His Mission named as 'Kolleru Mission' was offered to the English Strict Baptist Mission, which for lack of funds declined. But the Baptist Mission of Canada accepted the call and sent Rev. J. McLaurin to take charge at Cocanada in 1874\textsuperscript{134}. The mission became more distinctly Canadian in 1875 by the cooperative union entered into by the Baptists

\textsuperscript{132} William, op. cit., p. 12.
of the Western and Maritime provinces of the Dominion. This resulted in sending four families into the northern Telugu country.

Soon important mission stations were established at Tuni in (1879), Samalkot (1882), Ramachandrapuram (1892), and Pithapuram (1902) in East Godavari district, Srikakulam (1877), Bobbili (1878), Sompeta (1911), Vizayanagaram (1911) in Srikakulam district and Vuyyuru (1891), Akividu (1880), Avanigadda (1912) in Krishna district. The missionaries of C.B.M. Church played a vital role in the coastal districts of Andhra to the north of river Krishna contributed much for the overall development in the socio-economic, cultural and religious fields. They established General hospitals at Akividu, Pithapuram, Yelamanchili, Sompeta, Vuyyuru etc., and Leprosy Homes at Ramachandrapuram and Vuyyuru and as a result of which they tried to save so many from the physical sufferings irrespective of creed, colour and caste. In the field of education, the Canadian Baptist Mission did yeomen service and established several schools including the Primary, Secondary schools, Boarding schools, Caste girl schools etc. A few such renowned schools include Timpany High School, Visakhapatnaim, McLaurin High School, Kakinada etc. Besides these, the Industrial schools for the vocational advancement of the people was another important contribution of Canadian Baptist mission. The lace making and

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136 John Craig, op. cit., Toronto, 1908, p. 90.
knitting industries were encouraged by the missionaries and thereby brought economic advancement to the women folk.\footnote{Ibid., pp. 173-99.}

The mission work was being carried on in 22 fields. In 1887, there were 18 churches and a membership of 20,39, but in 1937, 128 churches and a membership of 28,921. The membership in 1928 was 19,690. The C.B.M. work was carried on in an area of 12,340 sq. miles. In 1837, there were 22 ordained missionaries, 24 ordained pastors and 102 unordained pastors. The mission's work was spread to 1,046 villages.

The Baptist membership increased from 85,918 in 1918 to 174,068 in 1936. The congregations increased from 1262 in 1923 to 1770 in 1936. Pastors increased from 31 in 1923 to 89 in 1936 teachers 579 to 1942. To sum up, the total native force increased from 3221 in 1923 to 2981 in 1936. While the ordained foreign missionaries were 23 in 1923, they were 19 in 1936.\footnote{William, op. cit., p. 11.}

**Salvation Army**

Though started very late in Andhra under the auspicious of Frederick Booth-Tucker, the Salvation Army did Yeomen service in the fields of Medical and Education.\footnote{Titus Virghese, V. and P.P. Philip, op.cit., CLS, p. 73.} It has established hospitals such as Booth Leprosy hospital and General hospitals at Bapatla and Evangeline Tuckker Hospital at Nidubrolu. The Primary, Secondary schools were established at several villages and towns in Guntur district. The most remarkable contribution of Salvation Army was in the
field of reformation of the criminals of Yerukula tribe by holding settlements at
Stuvartpuram near Bapatla and Sitanagaram, on the right bank of river Krishna
near Vijayawada. The Salvation Army missionaries successfully reformed the
Yerukula tribes which were stamped as criminals by the Government of India.
'The Salvation Army gained success where the government of India failed'. The
Salvation army is an outfit of army not intended to fight against enemies but to
fight evil and to bring the people into the true faith i.e, Christian faith. It has
achieved good success in Andhra Pradesh.

The foregoing discussion shows that the missionary activity in the
coastal Andhra Pradesh in general and Coastal Districts in particular was in high
esteem in the 19th and 20th centuries and has brought into focus so many changes
in socio-economic and cultural and religious fields of Andhra Desa.

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