CHAPTER TWO

GUNTUR DISTRICT A PROFILE
The Chapter makes an attempt to describe the geographic, economic, sociological and political feature of Guntur district. Among coastal districts of Andhra, Guntur district occupies the Southern Part of Coastal region. It has derived its name from Guntur its headquarters town. It is located between the North latitude of 15.18° and 16.50°, on the East longitudes of 79.10 and 80.55. The district is bounded on the North by the district of Nalgonda(Telengana region) and Krishna (Coastal Andhra), on the East by the Bay of Bengal and the district Krishna, on the South by the district of Nellore and on the West by the district of Nellore(Coastal Andhra), Kurnool of Rayalseema and Mahboobnagar(Telengana). Thus, it may be suggested that it is surrounded by two other regions viz. Rayalaseema and Telengana as well as Coastal Andhra districts and the Bay of Bengal. The
Chalukya rulers. Yet another early inscription in which the name of Guntur is also Prominently mentioned, and it dates back to 1147 A.D. On a Shila 'Mantapa' near Malleshwaram Temple on the hill at Vijayawada.\textsuperscript{4}

It was not a homogenous administrative Unit in the Past, and its various tracts were ruled by different dynasties at different periods of time. It continued to be an independent Unit till 1859 A.D. When it was divided between the district of Rajahmundry and Machilipatnam, which were re-named as Godavari and Krishna districts respectively. Various factors contributed to the formation of the new district of Guntur during 1904. They are: (a) Construction and extension of a great irrigation system, which led from Godavari and Krishna rivers and the increase in work of all kinds which necessitated the improvement in the methods of administration and (b) task of efficient control of the two wealthy areas, etc. The Godavari District has accordingly been Considerably lightened.

\textsuperscript{4} Ibid
by the transfer to Krishna of certain taluqs of Yerragudem, Elur, Tanuku, Bhimavaram and Narsapur (excluding Nagaram Island), while Krishna has been relieved of taluqs of Tenali, Guntur, Sattenpally, Palnad, Bapatla, Narsaraopet, and Vinukonda, along with the Ongole Taluq have been formed into a new Guntur district. No administrative changes took place until 1909 when the taluq of Tenali was bifurcated leading to the formation of Repalle Taluq, which was attached to the Tenali Revenue Sub Division. Later during 1933, eleven villages of Repalle Taluq were transferred to Bapatla taluq and seven villages belonging to the latter were added to Tenali. In 1940 Bapatla taluq lost nine villages to Guntur. Consequent to a few more changes during 1955, which included transfer of Kotikalapudi village of Darsi taluq in Nellore district to Ongole, the addition of three villages of Sattenapally taluq to Guntur taluq in 1958, the addition of Potharlanka and Gajulanka villages along with their hamlets to the taluqs of Rapalle and Tenali respectively from Divi taluq of Krishna District in 1959, the
transfer of three villages from Ongole Taluq to Darsi Taluq of Nellore District in 1959, a transfer of a small extent of 5 Sq.Kms. to Miryalaguda of Nalgonda district from Palnad taluq in 1959 and the transfer of two villages of Velanatipudu and Lingamguntala of Sattenapally Taluq to Guntur Taluq in 1961. The Competition had undergone metamorphosis alterations. These changes were brought in from time to time.

At present the district consists of three Revenue sub divisions, 57 Mandals and 692 villages. It is bounded on the south by Prakasam, on the north by Krishna and Nalgonda districts, on the west by Mahbubnagar and Kurnool districts and on the east by Bay of Bengal.

**HISTORICAL PAST**

The District has a hoary past and witnessed the rise and fall of Buddhism, and later gave birth to early Andhra dynasties like Satavahanas, Ikshavakus and Pallavas. It provided a ground for awe-inspiring Palnadu bondage and welcomed Christianity early on its arrival.
The magnificent Stupas, Viharas and sculptures discovered at Amaravathi, Nagarjuna Konda and Bhattiprolu in the district reflect the glory of Buddhism in the Krishna valley for nearly 1000 years (400 B.C to 600 A.D). A Stupa built at Bhattiprolu in 300 B.C is considered as the oldest in Andhra area. A stupa at Amavadathiti with Ashoka inscription is only one of its kind discovered in South India. Significantly it was here that Nagarjuna enriched Buddhism through Mahayana Philosophy. It is held by writers that Vajrayana Buddha sprouted on the soil.

Buddhism took roots in Krishna valley such earlier than the establishment of Satavahana rule (225 B.C to 175 A.D.), the first dynasty transpired in the Andhra History. Satavahana ruled this land with Dhanyakataka (Dharanikota) near Amaravathi as their capital. It is situated on the banks of Krishna with access to Bay of Bengal, developed into a major trading centre in the export of Diamonds and textiles and import of silks and spices.

6. Ibid
Satavahana Kings supported Hinduism, Buddhism flourished with the support of their women and merchants and so the kings chose to be tolerant. Even before Mahayana Philosophy was conceptualised, Buddha was described as 'Loktara' and 'Bhagwan' in the inscriptions found at Bhattiprolu. Buddha Padas were found at Amaravathi and Nagarjuna Konda in the early sculptures of Andhra. Buddhism was represented by Bodhi tree, Dharma Chakra, throne, stupa or Buddha Padas. However, these symbols were replaced by images later. Standing Buddha statue in a Preaching pose became very popular with Andhra sculptures. Huge statues of Buddha were not only erected but consecrated at cardinal places in Viharas and Chaityas, at Nagarjuna Konda, and bronze images of Buddha were found at Amavathari.

Nagarjuna (200 A.D) who was adorned among Brahmin families at Vedali village in Guntur District, systematised and popularised Mahayana Philosophy with three Parvathas (later called as Nagarjuna Konda) is a centre of such activities. He was described as "Aristotle of Buddhist
Lore", "Christ of Mahayanika" and "Saint Paul of Mahayanika", because he was a great dialectician. He is held in high esteem in Japan and China even today. Nagarjuna with a realistic eye introduced a set of religious practices, breathing new life into Buddhism enabling it to withstand the shocks from Hinduism for some time. It is held that Nagarjuna Pursuaded King Yagnasree to Patronise Buddhism and construct Mahachaitanya and Maha vihara at Sri.Parvata.

Several changes took place during the period 400 A.D to 1200 A.D. Buddhism faded from Andhra area during the period 600 A.D. It is observed that during the said period Tantrika practices were greatly patronised which had narrowed the differences between Buddhism and Hinduism ultimately paving way for admission of Buddha into Hindu Pantheon. Following radical upsurge of Shaivism, it is believed that Pancha Aramas were constructed for Siva on the ruins of Buddhist Stupas, including the one at Amaravathi.

7. Ibid
Shaivism had to contend with Vaishnavism when a part of Guntur district called Palnad witnessed a historical battle in 1200 A.D. Following dispute between the king Nalagama and Malidevas. Brahma Naidu, a statesman and social reformer pacified them and led Malidevas to Macherla to establish their own kingdom.

The Palnadu battle is quite historic in which Brahma Naidu conceded defeat to Nalagama Raju. Brahma Naidu, as a Minister, tried to bring about rapprochement between Shaivism and Vaishnavism and fought against caste system. He had organised community dinners (Chapa Koodu) and adopted a Harijan boy as his son, which speaks voluminously of the historic episode of ending caste system in Andhra Area.

With this background the district provided a congenial atmosphere for the Christians to Propagate their religion early on its arrival. Some upper caste people Proselytized. The Missionaries started education and health facilities in the district. These development provided for considerable habitation of Christians in the district. The famous
writer Unnava Lakshmi Narayana wrote a novel 'Malapilla', highlighting the need to amalgamate Harijans into Hindu mainstream and espouse the cause of social justice. The book enthused the youth so much that the British Government banned it twice. A film was made on it too. Despite the fact that efforts are made in the past for amalgamation of Harijans with that of other forward castes, Guntur district witnessed violence against Harijans in recent times as reflected by the Killings at Karamchedu, lying on the border of Guntur and Prakasam districts, Neerukonda and Chundur tense relations between caste Hindus and Harijans prevailed in several villages of the district.

HILLS:

EASTERN GHATS: A large portion of the district formed vast plain sloping gently towards east and south-east and contains rich black cotton soil. Its western frontiers encompassed by eastern ghats are some of their best outliers stretching themselves from the east. A few taluqs like Guntur, Vinukonda and Sattenapally bear hillocks
Practically devoid of vegetation and also adding to the mountaining of the country side. Palnad taluq forms fertile amphi-theatre surrounded by hills while rest of the district presents somewhat real spectacle. Most mountaneous and wood tract in the entire district lies in Palnad taluq and surrounding country has been broken up into a valley through which hill stream draining northern slopes of Nallamalai off shoots forced their way.

**NALLAMALAI OFFSHOOTS:**

The Principal hill ranges of the district are Nalamalai Venkatappayapalem range, and Konda Veedu Hills. Lofty Nallamalais of Kurnool district with their 'U' shaped terminal off shoots secured the Palnad Taluq. But their elevation in the district is, on the whole, not very striking. The highest point on the range is known as Swamy Konda or Vamikonda (1997 ft. or 605 meters) a flat top hill on the Macherla- Yerraguntapalem range. The other peak of appreciable height in the stretch is Kakiralakonda (1947 ft. or 590 meters). A north western ridge of
Nallamalai offshoot lies in eastern direction along with Krishna river until it reaches Mallavaram. The hills in this portion are mostly composed of slates and quartzites.

Another ridge of Nallamalai runs in eastern direction with its off shoots bordering Vinukonda taluq. Composed mostly of shales, Slates and Quartzites, those hill tracts off shoots into two parallel ridges into north western tracts of this taluq with their central point called "Sudimattukonda" rising the height of 920 ft. (582 meters). A few disconnected spurs lying along with western track are also met with.

VENKATAYAPALEM RANGE:

The next important hill range is Venkatayapalem range, named after a village in Sattenapally taluq and is composed of slates and quartzites. It stretches to a length of 40 Kms, in North-East to South-West direction and is known for ancient working of diamonds. Its highest point is 'Maidarsal' (152 ft. or 477 meters). Sparse bushed and stunted growth lying alone fringes and sloped of the
range, while its platos present an impressive prospect. At Narsaraopet where the borders of palnad, Vinukonda and Sattenapally converge, continuous chain of hills tapering gradually towards the Krishna river is in evidence. The fortification now in the ruins in some of these hills remind us of the glorious historic past. Mention may be made of Bellamkonda and kondaveedu forts with their interesting historical and legendary associations.

KONDAVEEDU RANGE:

The Kondaveedu range in Narsaraopet taluq is composed of granite rock and extends about 19 Kms. Registering maximum height of 1725 ft. (523 meters). A few Kms. to its west presents the isolated hill of 'Yelamanda', with 1615 ft. (489 meters). It is also known as 'Kotappakonda'. To its south are detached hills spread themselves towards Addanki, after which the local ranges are some of the isolated pockets protecting themselves into the area lying within Krishna basin between Mangalagiri and Vijayawada. The other hills of some historical antiquity and religious
associations are Guttikonda, Mangalagiri and Undavally. These hill ranges include Chimakurthi peak in Ongole taluq recording an altitude of 2092 ft. (634 meters), the highest in the entire district.

**RIVERS:**

The important rivers that traverse the district are Krishna, Gundlakamma, the Musi, Chandravanka and the Naguleru.

**RIVER KRISHNA:**

It is one of the mighty rivers in peninsular India rises above 64 kilometres from the Arabian sea in the western ghats, north of the hill station of Mahabaleswar in Maharashtra State. Taking a south-easterly courses through the states of Maharashtra and Mysore, it forms the border between the districts of Mahbubnagar and Kurnool of Andhra Pradesh and enters the Guntur district in the South eastern portion of Palnad taluq near Ganikonda hills at an elevation of roughly 182 meters above sea level. It traverses along the ancient Buddhist shrine of
Nagarjunakonda. Widening considerably almost for 1.61 Kilometre, it encompasses a sizeable island, to the east of which the mighty Nagarjuna Sagar dam has been constructed. Passing by a ridge of low hills, the river separates itself from palnad taluq and later receives the chandravanka, one of its important tributaries. Among other tributaries mention may be made of Goli Vagu, Dandi Vagu, Naguleru which fertilise the adjoining tracts and continues its serpentine easternly course taking a broad sweep into the venkatapalem range. The river flows north-west and takes a big loop and drifts down to the south dividing the taluqs of Sathenapalli of Guntur district from Nandigama of Krishna district. Flowing with a wide and shallow bed in easterly direction with a slight inclination towards the south, the river touches vijayawada and runs eastward and southward, with the Krishna district to its left and Guntur to its right. The river then reaches the Eastern Ghats and turns sharply south-eastwards and joins the sea at Hamsaladivi and Nachugunta in Krishna District.8

8. Guntur District Gazetteer, op.cit, p.7
RIVER GUNDLAKAMMA:

It has its sources near Gundla Brahmeswaram in Kurnool District and enters the plains through the Cumbum where in a the Cumbum tank was constructed during vijayanagar period. It has several tributaries and also carries with it the surplus waters of the tank. It runs in a north-easterly direction separating the districts of Kurnool and Guntur and turns to the north to assume a meandering course across the Velikonda hills. Flowing in a north-easterly direction, it strikes the western boundary of vinukonda taluq near Tangirala, where it is joined by another important tributary Kandleru in the district. Flowing southwards with a slight inclination to the east, it re-enters the district in ongole taluq via Darsi of Nellore district. Later it meets Bhavanasi, rising in the north-west corner of Ongole taluq, a few miles to the north of Addanki. The river flows south separating ongole and Darsi taluqs. It receives many streams from both sides, of which the most important are the Chilakaleru and

9. Ibid p.7
Dornapadu vagu on its left flank. It joins the sea within the limits of Devarampadu village of Ongole taluq

**RIVER MUSI:**

Another river, Musi rising in the veligonda in podili taluq of Nellore District, also traverses the southern Portion of the district. It is quite a turbulent hill stream with hardly any continuous flow. It enters Ongole taluq to the south of Pondur from where it branches off two arms. Both these branches unite a mile downstream after which the river takes a serpentine southeasterly course along the southern boundary of Ongole taluq till it reaches Karumanichi from where it turns east and flows into the sea along the northern boundary of Tāngutur.

**RIVER PALERU:**

It is another river originating in the veligonda in Kanigiri taluq of Nellore district and traversing the taluqs of Kanigiri and Kandukuru and enters Guntur district through Ongole taluq. However, it joins the Bay
of Bengal without leaving any impact on the irrigation potential of the district.

**RIVER CHANDRAVANKA:**

Among the hill streams, the Chandravanka, an important tributary of the Krishna river rises in the Mutukuru extensions of the eastern Nallamalai hills near south west corner of Palnad taluq. It initially contacts Mutukuru village and flows north until it is joined by a tributary, the 'Edibogula Vagu' at Atmakur where a project is constructed, from where it takes a north-westerly course until it contacts Macherla and flows towards north. The river enters Thumuru Kota reserved forest, and falls from a height of about 70 ft. This is popularly known as 'Ethipothala' water falls. The stream continues to run northwards and then joins Krishna river to the north-west of Thumuru Kota, a few Kilometers from Rentachinthala railway station.

**RIVER NAGULERU:**

Another tributary of Krishna is the Naguleru which rises in the Nallamalai off-shoots near the Nayakurali
pass in Vinukonda taluq. It contacts initially Karempudi and flows across Palnad taluq over a district of 32 Kilometers till it joins the Krishna near Ramapuram. It is one of the few hill streams providing excellent irrigation facilities, especially to some of the villages like Dachepalli, Gamalapadu and Nadikudi.

Among other minor streams mention may be made of Gundla Vagu, Goli Vagu, Dandi Vagu and a few streams like Nalla Vagu, Nallamada Vagu, Saki Kalva, Parachuru Vagu, Swarna Vagu and others.

**Geology and Mineral Resources:**

The rocks in the district consists of various types which in age range from the Archaean to the recent. The Archaean comprise different varieties of granites and array of sedimentary rocks represented by phyllites, slates, shales, lime-stones, and quartzites. The district forms a part of the stable shield of peninsula. From the point of view of distribution of rock types, the district could broadly be divided into three parts from west to
east. In the western part are found the rock formations of the upper Cuddapah system and the palnad series. The slates, Phyllities and quartzites of the former form a series of parallel hill ranges trending roughly in a north-east south-west direction. The palnad formations constitute a gently undulating terrain without any significant relief. The thick alluvial deposits in the eastern part form a plain sloping greatly eastward.

**SOILS:**

Soils of Guntur district can be broadly divided into:
(i) red soils, (ii) Black soils and (iii) Sandy and loamy soils. The red soils are essentially found over the area covered by Archaean formations which occupy the major portion of the district. The black soils are generally seen in the deltaic area, on the banks of Krishna and also in palnad taluq. Sandy and loamy soils are found along the sea coast and in the area covered by some of the Gondwana rocks.

In regard to mineral resources are concerned, the district contains immense reserves of cement-grade
limestone in the Palnad region. It has also a few iron ores, but they of low grade and of poor quality. The Agnigundala belt of copper and lead minerals in Vinukonda taluq have been investigated, and economically workables of copper and lead ores have been found.

Besides, white clay was reported near the railway station at Macherla and a well nearby but the details of this occurrence are yet to be found out.

Construction materials seem to be quite substantial in the District. The palnad limestone is utilised for construction of stupaas during the Buddhist Period.\textsuperscript{10} It is even held that the district has a few diamond ores, gypsum and iron ores, etc.

**FLORA:**

The District is divided into three distinct regions Physiographically, viz., the main land, the coastal and the delta regions. The district is subject to severe

\textsuperscript{10} Guntur District Gazetteer, 1991
summer of about five months duration from February-June, during which period the mercury touches almost 47°c. In mid-summer and short pleasant winter of about 2-3 months during November-January with an erratic rainy season in between with a rain-fall ranging from 500 mm., on the main land to 750 mm., on the coastal belt.

BOTANICALLY, THE FLORA OF THE DISTRICT IS CLASSIFIED AS:

(i) Inland flora;
(ii) Coastal flora; and
(iii) Estuarine flora;

The forest comprising of the mainland flora may be divided into six types, viz.,

i) The dry mixed deciduous forest.
ii) The dry thorn forest;
iii) The Hardwickia binata forest;
iv) The Thati forest;
v) The Babul forest and
vi) The Bamboo Forest
FAUNA:

The low and open type of forest with four stacking of edible grasses with limited and perennial water resources are not normally congenial for the existence of large population of wild life are quite rare and found in Nallamalai forest of kurnool district. The Chita once the pride of the district has now become a king of the past. Members of the deer family are found in this district. The district is famous for a Ongole breed of bulls and they are huge and robust. They are reared as proud animals. Sheep and goat production is also practised on a large scale, inspite of great paucity of green grass.

CLIMATE:

The district suffers from hot climate. Summer especially being extremely dry. The summer season starts by middle of February and continues unity last week of June. Heat in April and May is quite severe. The south west monsoon season commences in August, extends up to end of September-October and November constitutes post monsoon or retreating monsoon season. The period from
December to middle of February is generally marked by fine weather.

**RAINFALL:**

The average rainfall in the district is 831.00 mm. The rainfall in the district generally decreases from East to the West, both south-west monsoon and retreating monsoon bring rains to the district, while the rainfall in the monsoon season accounts for 57% of the annual rainfall. The rains in the retreating monsoon season amounts to about 1/3rd of the annual total. October is regarded as rainiest month of the year. In the 50 year period from 1901 to 50, the highest rainfall amounting to 163% was received in 1903. The lowest rainfall was 63% of the normal course in 1942. On an average there are 47 rainy days, in an year. This number varies from 41 in Macherla in the West to 51 days in Tenali in the East. During the period January 1992 to September 1992 actual rainfall had been 458 mm in January September 1992 as against normal rainfall or 638mm. 

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10.A. Andhra Pradesh Year Book 1993, page 310
TEMPERATURE:

From about middle of February temperature rises rapidly till May which is the hottest month, when the mean daily temperature is 41.7°C (107.1°F.) at Rentachintala. Heat during the summer months is very dry except in the Coastal regions where sea breeze in the late afternoon gives relief. Temperature decreases slightly with the onset of the south-west monsoon, but comparatively milder temperature weather starts only during the retreating months - October -November. December is the coolest month of the year when the mean temperature is 29.9°C. at Rentachintala. The highest mean maximum temperature recorded is 47.2°C on 18th May 1948 and on 3rd June, 1953.¹¹

AREA AND POPULATION:

The District comprises of an area of 11,391 sq. KMs and it has a sea-coast stretching over 43 KMs. According to 1991 census, the total population is 41,06,999.¹²

¹¹ Guntur District Gazetter, p.21
whom the males are around 20,84,480 and the females are 20,22,519 working out to 50.75% and 49.25% respectively. The population has been increasing consistently at the rate of 13.88% by 1911, 6.58 by 1921, 12.47 by 1931, 11.84 1941, 11.99 by 1951, 17.57 by 1961.

The population of Guntur town is around 4,71,051. It is evident that the growth of population has been phenomenal from 1961 onwards. The sex ratio is placed at 973 females for every 100 males. In other words, men and women are evenly placed. The rural population comprises of 72% while the urban population is around 27.55%. The Backward classes are around 6,71,268 (16.34%) of the total population. The Scheduled Caste population stretches over 5,73,407 (13.96%) while Scheduled tribes are around 1,81,588 (4.42%). The literacy rate is 39.45% and in terms of absolute figures, it is 16,29,364. The male literacy rate is 61.96%, while the females are 38.10%. The total working class population of the district is 18,78,952. The population of the farmers is around 3,84,353 working out to 7.6% whereas the agricultural labour are quite
substantial 9,67,327 aggregating 23.5%. The density of populating is around 360 per Sq KM.

**DISTRICT ADMINISTRATION**

Guntur district has three revenue divisions. They are: Guntur, Tenali and Narasaraopet. Consequent to the introduction of Mandal Panchayat system in 1987, the district has 57 mandals and 707 revenue villages and 962 Grama Panchayats. Besides, Guntur town has a Corporation to lookafter the civic administration. There are 15 towns and 9 municipalities in Guntur district. The district is now provided with 4 Lok Sabha constituencies i.e. Guntur, Bapatla, Narsaraopet and Tenali, and 19 Assembly segments.

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13. The reorganisation of Panchayat raj System was introduced in 1987 by the Telugu Desam Government in the State while retaining three tier system, the state government abolished Panchayat Samithi's at the second layer and in it's place created as many as 1104 Mandal Panchayat's all over the State meeting the needs of 35,000-55,000 population in each Mandal. For details see:


AGRICULTURE

As is known, the district is predominantly agricultural. An area of 20,89,905 acres is under cultivation. Around 70% of the population are engaged in agricultural. The wet land cultivation stretches over 15,04,784 acres constituting 72% land under plough.

The total Banjar land within the district is around 9.09.382 acres. The total forest area among the three revenue divisions of Guntur district stretches around 6,08,722 hectares.

IRRIGATION

The district has a rich irrigation potential. An area of 11,98,523 acres of land is provided with irrigation facilities under different sources. An area of 4,99,231

15. Data collected from zilla Parishad records (1995-'96)
acres is irrigated by the West Krishna delta, 6,72,292 acres of land under Nagarjuna Sagar canals and 27,000 acres through medium Guntur canal.

**INDUSTRIES**

In the course of last one decade, the district has been experiencing a phenomenal growth in industries. Presently it has 40 major industries, while the small scale industries are existing in considerable way stretching around, 11,046 units.

**POWER GENERATION**

The data gathered from Zilla Parishad and District public Relations Office, Guntur indicate that as many as 1837 villages are provided with electricity supply. The agricultural operations are provided with 23,211 power connections.\(^{16}\)

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In the field of education, Guntur district has been quite prominent and known for proliferation of educational institutions. Apart from government institutions, several philanthropists had come forward to provide for primary, middle school, High school and collegiate institutions catering to the needs of education.\textsuperscript{16A}. The primary schools within the district are around 2675 while Upper Primary schools are 251, High Schools 351, 8 oriental schools and 41 Junior colleges. There are a large number of Degree colleges (32) and the Polytechnics are 4. Besides, the district has a Sanskrit college, 2 Engineering Colleges, one Medical college and 3 Colleges of Education. A total of 5669 teachers are provided in Primary schools among different Mandals, while those in upper primary schools constitute 1247. The teachers employed in high schools of Mandals are 4691. As regards the teaching

\textsuperscript{16A}. For a detailed and specific profile of a few specific Institutions run by private government see: Andhra Jyoti, "Guntur in the process of Development" special issue July 12, 1995, pp. 4-20
faculty, around 2142 teachers are employed in Junior and Degree colleges. It is even maintained that the district has 91 Scheduled Caste hostels for boys and girls, while 32 for Scheduled Tribes. Similarly, the backward classes are also provided with exclusive hostels ranging around 52 and all such hostels accommodate altogether 15,568 boys and girls.

TRANSPORTATION

In the area of transportation, Guntur district is quite advanced for it has 424 Kms of train connection, 78.20 KMs of National Highways and 487.70 KMs of State Highways. Besides, the district administration has also provided a considerable road way of 2031.50 KMs. By and large, the entire district has the different modes of transportation facilities by rail, national highways and state highways. It is also noticed that the Mandal and the Gram Panchayats have also provided road facilities to a tune of 4313.93 KMS.
BANKING

In view of the fact that the Guntur district happens to be a major business centre, it is equipped with 335 branches of Nationalised Banks, 45 Regional Rural Banks and 32 branches of Cooperative Banks. It has at the moment, 1255 registered Mahila Mandals and 164 unregistered Mahila Mandals.

PUBLIC DISTRIBUTION SYSTEM.

In the field of Public Distribution, the district has maintained a good name for it has 814 Public Distribution centres in Guntur division, 792 in Tenali division and 708 in Narasaraopet division, thus totalling 2314 centres in the entire district. Further, White card holders within the district coming from lower income range are around 6,00,316, while those in the high income range 3,14,076 are having Rose cards. The data gathered from Dept. of Civil Supplies indicate that rice to the tune of 1,14,127 quintals are supplied every month while the supply of sugar
is in the range of 14,891 quintals, wheat 500 MTs, Kerosene Oil is around 3705 liters.

COMMUNICATION

Guntur district has a good net work of communication facilities through Postal, telegraph and telephones. It has 8 Head Post offices, 175 Sub-Post offices and 685 branch post offices. This district has a wide net work of telegraph facilities. At the moment the district telephone department has provided 67900 telephone connections.

MEDICAL AND HEALTH

Even in the area of Medical and Health facilities, the district is reported to be quite advanced. The district is equipped with a General Hospital, 11 Government hospitals, 24 primary health centres and 22 mandal primary health centres, 2 special health centres and 11 dispensaries. Besides, it has 15 hospitals of Indian medicine, 10 Homeopathy and 2 Unani hospitals to Cater the medical facilities.
The different programmes relating to Integrated Rural Development Program have been in full swing. Considerable efforts have been bestowed in the utilisation of various schemes like, Trysem, Dwacra, National pension scheme and Employment insurance scheme etc. In this context, by the end of March '96, a total of 2,23,228 beneficiaries have been provided with 46.17 crores to secure self-employment facilities. Significantly, 50% of the beneficiaries belonging to Scheduled Caste and Scheduled Tribes.¹⁷

By the end of January '97, the district rural development authority is reported to have allocated 307 lakhs for a total of 3853 beneficiaries. An amount of 220 lakhs have been provided by way of subsidy. In the field of minor irrigation, 1757 small and marginal farmers have been provided financial subsidy to a tune of 147 lakhs. In nut-shell, the district rural development authority is said to have extended financial assistance to 3853 families under different areas.

¹⁷. Data is gathered from District public Relation office, Guntur, 1996
The details are as under;

**Table: 2.1**

Achievements of District Rural Development Authority as on 31 January, 1996

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Sector</th>
<th>Financial Target (in lakhs)</th>
<th>Achieved Development</th>
<th>Subsidy (In lakhs)</th>
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</thead>
<tbody>
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<td>1</td>
<td>Agriculture</td>
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<td>384</td>
<td>10.6</td>
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<td>2</td>
<td>Plantations</td>
<td>8.1</td>
<td>26</td>
<td>1.1</td>
</tr>
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<td>3</td>
<td>Minor irrigation</td>
<td>355.9</td>
<td>1757</td>
<td>147.7</td>
</tr>
<tr>
<td>4</td>
<td>Animal Husbandry</td>
<td>8.8</td>
<td>493</td>
<td>22.4</td>
</tr>
<tr>
<td>5</td>
<td>Sericulture</td>
<td>10.1</td>
<td>N.A</td>
<td>N.A</td>
</tr>
<tr>
<td>6</td>
<td>Fisheries</td>
<td>2.8</td>
<td>90</td>
<td>3.2</td>
</tr>
<tr>
<td>7</td>
<td>Industries, services</td>
<td>29.8</td>
<td>1103</td>
<td>35.1</td>
</tr>
<tr>
<td></td>
<td>and Business</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td></td>
<td>3853</td>
<td>220.1</td>
</tr>
</tbody>
</table>

In the course of last two years, the district rural development authority has bestowed much efforts on irrigation facilities and even provided 428 lakhs by way of subsidy to 14,562 small and marginal farmers and 54 watershed programmes.
In the recent past, the development curve of Guntur district is said to be on an ascending position. More particularly, after Chandrababu Naidu has taken over the leadership of the state in August, 1995, several innovative schemes are reported to have been undertaken which include, 'Prajala Vaddaku Palana' (Government at the door steps of the people), Sram Dan (voluntary service) and Janma Bhoomi programmes. The chief minister has laid a particular thrust on these programmes coupled with massive computerisation and placing the state of Andhra Pradesh on top of the list in terms of Cyber-technology.

In the context of rural development within the district, an amount of 14.72 crores have been apportioned by way of financial subsidy to as many as 83,222 beneficiaries, so as to provide emancipation to the weaker and poorer sections of the society who have been placed below the poverty line. It is maintained by the district authorities that by the close of the financial year (1996-'97), an amount of 12.26 crores have been utilised and 78,629 beneficiaries have been provided with financial assistance.
In other words, 94% of the budget allocations on this dimension has been met with. 18

**SCHEDULED CASTE SERVICES**

During the year 1996-97, the Scheduled Caste services cooperative society has released 6.77 lakhs for several Scheduled caste families rendering self-employment as well as agricultural developmental activities. Significant to mention that the Guntur Scheduled Caste service cooperative society has so far extended substantial allocations and spent around 7.48 lakhs and rendered financial assistance to 5,268 Scheduled caste families in the district. Although the contemplated estimated benefits were 1799 Scheduled Caste families, yet the very fact that 5268 families were benefitted is an indicative of a great deal of accomplishment much more than the expected and touching around 292%. It is a crowning success of the district in this context placing it on the top of the list of districts. 19

18. "Guntur district in the process of development (96-97)", District Public relations office, Guntur.

19. Ibid. p.1
BACKWARD CLASS CORPORATION

The Backward class Corporation has achieved a target of 84% rendering financial assistance to the families of Backward classes to a tune of 1924 with a financial outlay of 5.78 lakhs from a budget allocation of 4658 lakhs meeting the needs of 2289 backward class families.

GIRIJAN WELFARE

In the context of Girijan Welfare and development, the district has excelled the target of rendering financial assistance to tribal families during the year 1996-'97. The reports of public relations office indicate that a total of 5534 families have been provided with subsidies and loan facilities by way of 1.89 lakhs touching 150% of the estimates made out during the year 1996-'97. It is pointed out that the Girijan department made an estimate of 3678 families, but the accomplishment rate has been far higher.

OTHER DEVELOPMENTAL ACTIVITIES:

The minority finance corporation also does not lag behind in extending varied facilities to the minorities
in the districts against the allocation of 42 lakhs for 690 families. During the year 1996-'97, the corporation has utilised around 34.37 lakhs and rendered financial assistance to 534 families attaining the target of 77%.  

In the case welfare of the Physically Handicapped, the association is reported to have secured a target of 16% in rendering financial assistance to 1394 personnel utilising 8.70 lakhs in the district. The Zilla Parishad of Guntur is reported to have utilised the budgetary allocations for 1995-'96 and even accomplishment has been 87% of the allocations until the end of April '96, which speaks greatly of the efficient performance. Similarly, the weaker section housing, industries, sericulture and fishermen development associations have been provided with sufficient allocation of grants and even proper utilisation of said grants in a significant manner attaining substantial proportion of the target stipulated.

The Panchayat Raj department also is reported to have secured 81% of the achievement rate.

20. Ibid. p. 2
21. Ibid.
22. Ibid.
As is known, the chief minister of Andhra Pradesh is credited with introducing the innovative schemes, like, Prajala Vaddaku Palana (PVP) meaning, Government at the door steps of the people and voluntary Service etc., Although, there are contradictory comments in regard to PVP programme introduced in November, 1995, yet, the district authorities maintain the positive trend of the implementation of different unique schemes. His PVP programme is reported to have been implemented from 1st November '1995 in Guntur district. Under this programme, as many as 1606 residential areas got a face lift. Even among the Grama Sabhas, 24,478 issues of social requirements were reported to have been identified besides as many as 16,862 socio, financial requirements were identified in Grama Sabhas and efforts were made to meet such requirements. A sum of 5.66 lakhs is reported to have been utilised for different works among the villages. The district claims credit for utilisation of 13.82 crores in the implementation of as many as 2404 demands of different Gram Sabhas. Similarly, voluntary service programme has also been reported to be quite popular which included 138
services involving 241.256 lakhs by way of rendering an array of schemes.\textsuperscript{23}

Janma Bhoomi programme is reported to be the unique brain wave of chief minister Chandra Babu Naidu after taking over the leadership of the state in August '95. The chief minister reiterated the continuation of the populist programmes as assured by the TDP and its late President NTR. Having realised the futility of such populist programmes being a drain on the state exchequer by way of colossal financial extravaganza, the chief minister is reported to have gradually made a good-bye to such programmes more particularly schemes such as Rs. 2/- a kilo rice programme, partial lifting of prohibition, enhancement in power tariff, etc. In this context, there seems a gradual shift from the popular rhetoric so as to introduce economic reforms in the state, not withstanding such politics affecting the image of the party.\textsuperscript{24} The Janma Bhoomi programme introduced by the chief minister

\textsuperscript{23} Ibid.

\textsuperscript{24} Ibid.
resembles by and large the South Korean experimentation. It is noticed that over the years, this emphasis on welfare programmes and populist schemes law affected farmers constituting 70% of the population. It was fault that such policies were responsible for economic stagnation within the state. Besides, the developmental expenditure over the years had declined, while non-developmental expenditure has disproportionately accentuated. The comparative figures for the 8th and 9th plans illustrate that the state was striving to bring an alround development. The draft 8th plan was formulated with an outlay of 13,186.47 crores 102% increase over the 7th plan. However it was slashed down to 10500 crores with an outlay of Rs.3042 crores on energy. Rs. 2500 crores for irrigation and flood control Rs.2066 crores etc,. The state Government finalised the 9th plan outlay at Rs. 25,156 crores, a rise of 140% 8th plan, which appeared quite ambitious.

The state Government need detailed plans to spend around 7320 crores on different projects with the assistance of World Bank and other international financial
agencies. The chief minister has been extolled of his vision of the state but has been cautioned for ambitious exercise of formulating the plan provisions of the state. By now, the Janma Bhoomi programme has been taken up under several stages in the Guntur district. It is maintained by the district authorities that until the end of its second phase in May, 1997, as many as, 2643 different activities were taken up with funds involving to a tune of 27.71 crores.\textsuperscript{25} Until now the Government has provided 18.32 crores while the public rendered 11.39 crores. This exercise was spread over a week from May 1st to 7th, 1997 in which 2.73 lakhs of people were involved in which the state Panchayat Raj Minister Dr.K.Siva Prasad, Union Minister of Urban Development, U. Venkateswarlu, Guntur Zilla Parishad Chairman, Y. Venkat Rao, Mayor of Guntur Corporation Dr K.Sarada and several members of Parliament participated.\textsuperscript{26}

\textsuperscript{25} Ibid.  
\textsuperscript{26} Ibid.
Under the Janma Bhoomi programme, different departments have taken up array of works as mentioned below:

<table>
<thead>
<tr>
<th>Name of the Department</th>
<th>No. of Works</th>
<th>Estimated expenditure (In lakhs of rupees)</th>
<th>People's partnership</th>
<th>Govt's aid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Panchayat Raj</td>
<td>1792</td>
<td>1824.555</td>
<td>728.610</td>
<td>1095.945</td>
</tr>
<tr>
<td>IRRIGATION DEPT.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Major irrigation</td>
<td>316</td>
<td>416.670</td>
<td>150.885</td>
<td>265.785</td>
</tr>
<tr>
<td>Medium irrigation</td>
<td>5</td>
<td>4.000</td>
<td>1.400</td>
<td>2.600</td>
</tr>
<tr>
<td>Minor irrigation</td>
<td>11</td>
<td>48.400</td>
<td>14.820</td>
<td>33.580</td>
</tr>
<tr>
<td>R &amp; B Dept.</td>
<td>34</td>
<td>45.730</td>
<td>14.870</td>
<td>30.860</td>
</tr>
<tr>
<td>Municipal</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corporation</td>
<td>93</td>
<td>117.325</td>
<td>42.552</td>
<td>74.773</td>
</tr>
<tr>
<td>Municipalities</td>
<td>321</td>
<td>364.270</td>
<td>128.530</td>
<td>235.740</td>
</tr>
<tr>
<td>OTHERS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Housing Corporation</td>
<td>14</td>
<td>28.000</td>
<td>11.000</td>
<td>16.900</td>
</tr>
<tr>
<td>A.P.S.E.B</td>
<td>24</td>
<td>17.803</td>
<td>8.953</td>
<td>8.910</td>
</tr>
<tr>
<td>A.P.S.E.D.C</td>
<td>19</td>
<td>96.120</td>
<td>33.240</td>
<td>62.880</td>
</tr>
<tr>
<td>Total</td>
<td>2643</td>
<td>2971.523</td>
<td>1139.240</td>
<td>1832.283</td>
</tr>
</tbody>
</table>
Further more, the Janma Bhoomi programme is reported to have been quite successful among the hostels exclusively provided for SC, ST and Backward classes. Added to the above, the repairs to Visadala tank, development of Manasa Sarovar nature park etc., were referred as unique achievements under Janma Bhoomi programme.\textsuperscript{27}

The District is reported to have enthusiastically implemented the chief minister's Yuva Shakti programme, distribution of house pattas, to 18,306 families placed below the poverty line so far 122.25 acres of agricultural lands have been distributed to weak sections.

Although, the opposition parties have dismissed the Janma bhoomi programme as a political gymmic, yet a few programmes undertaken in Guntur district are valid illustrations of the success of the programme. Among them, mention may be made of reconstruction of Malkapur tank, construction of hostel building at Achampet by the voluntary involvement, repairs to the Kondaveti Vagu,\textsuperscript{27}

\textsuperscript{27} Ibid.
reconstruction of Shambulingam cheruvu, repairs to Veerupalem tank, construction of a school building at Janapadu village in Piduguralla Mandal, laying down a few inter linking roads among different villages, construction of check dam in Bodelaveedu village in Veldurti mandal, construction of side drainage canals in Lemalle in Amaravati mandal and several other schemes, the number of works undertaken so far under Janma Bhoomi are an ample testimony of the success of the unique programme.

In this context, it is worthy to mention that the Janma Bhoomi programme despite being attributed as an innovative programme by the TDP circles, yet, it was mooted by Mahatma Gandhi as a part of voluntary service programme in village reconstruction and development in the past. It is undisputable that after 1959, with the advent of Panchayat Raj, the village development was undertaken by the Panchayat Raj institutions and therefore gradually the voluntary service and Shrama Dan came to be regarded as a part of history. Presently, the chief minister through his emphasis on the Janma Bhoomi Programme appears to have
revived past voluntary service scheme in a more vigorous manner in view of the fact that some positive signals are forthcoming in several parts of the state. It illustrates that the scheme as such is marked by some success though the opposition parties made adverse comments painting such activities as a part of image-building activity. In this process, the Guntur district as a segment of advanced delta districts of the state with noted political elite, ever since the formation of the state of Andhra Pradesh appeared to have played a significant role not only in important decision-making process of the policies of the state but also concerning al round development of the district.

PROMINENT POLITICAL LEADERS

The district has given birth to several political leaders who had played pivotal role not only before independence but also after India became an Independent Republic. Among the notables, mention may be made of Tangaturi Prakasam, Kasu Brahmanda Reddy, Mantena Venkatraju
and Jagarlamudi Chandramouli representing different parties. Vavilala Gopalakrishnaiah formally belonging to CPI and later as an Independent and several others. Eversince 1983 with advent of TDP the notable leaders who played significant role in the politics of regional party include Dr. M. P. Rattaiah, N. Venkata Ratna, M. S. S. Koteswara Rao, Kodela Siva Prasad Rao and a few others. As is known, the directs happens to be one of the rich four delta districts of Andhra the elite predominantly belonging to the land rich Kamma caste continue to play pivotal role not only in the politics of the state but also with its impact on national politics.

Significant to mention that Guntur District as a part of composite state of Madras while being a part of the rich developed Circaar region was in the forefront of India's struggle for Independence. With this perspective a brief historical portrayal of India's freedom struggle and the involvement of the political leaders of the district rendering a relentless battle in the process of attainment of Independence is worthy of narration.
The illustrious sons of Andhra Desa include Desa Bhakta Konda Venkatapaiah, Andhra Ratna Duggirala Gopalakrishnaiah and Andhra Kesari Prakasam are identified as the notables, who belong to this district and known for selfless tenacity of purpose and undaunted courage in the face of personal travails and tribulations and political sagacity of a very high order.28

In view of the fact that it has produced giants who had a say in the politics of India "the district has reputation throughout the South as a centre of leadership for all Political Parties.29

It is true that Mahatma Gandhi's philosophy gave a momentous fillip to the growth of national spirit and consciousness, yet the dedicated involvement of the leadership from Circars has been a pioneering activity for the cause of national movement. M. Venkatatarangaiah,

maintains that the freedom movement. M Venkata Rangaiah, mainntance that freedom movement was a continuation of what happened in the country, during the rule of British, He concurs with Carl Leiden and Schmitt and quotes "Rather than a single dramatic incident, the birth of a revolution may consist of series of related events" 30

Among the notable faces of the involvement of the district and political struggle, the Library movement was a significant event of 1916 which evoked greater political consciousness among the people. The third Andhra Desa Library Congress held in Nellore on May 12th, 1916, was quite notable, in which Guntur District delegates quite enthusiastically participated 31. Though since 1921 political figures of the Guntur District concentrated their energies more on the freedom struggle, yet the Library movement created in the minds of the people a kind of love for

selfless sacrifice for the country and to carry the gospel of freedom to the four corners of the district.\textsuperscript{32} In the course of time until 1938, as many as 176 Libraries could come up in the urban and rural areas contributing greatly to the rise of political consciousness and spirit of nationalism.\textsuperscript{33}

During the year 1920, the Gunturu Mandal Grandhalayodyama Sangham contributed its might to the great cause of political awakening by publishing a series of pamphlets touching upon the need for changes in administration set up, vote-voters, taxtion, the glory of ancient India, acts, enacted, national awakening, coinscurrency, untouchability, non-co-operation etc. In this context. T. Prakasam, Jagarlamudi Ruppuswamy Chowdhary, Bellamkonda Raghava Rao and N.V.L. Narasimha Rao, financed the enterprise \textsuperscript{34}. N.G. Ranga, a prominent political

\begin{flushleft}
\textsuperscript{32} V.V. Sastry, \textit{Gunturu Mantravula Grandhayula Charitra 1931-32}. Telugu Version, Guntur, (Year of publication not mentioned Page -2).

\textsuperscript{33} S. Ramaswamy Chowdhari and A. Srinivas Rao. \textit{Guntur Mandalamlo Grandhalodyama Chritra" In Gunturu Mandalas sarwaswamun P.506.}

\textsuperscript{34} \textit{Ibid}. p.507
\end{flushleft}
leader and a member of the constituent assembly and later the Lok Sabha for quite long asserted the British movement for rural Libraries... was only a beginning, whereas the Indian rural Library movement had already passed its adolescence". 

Thus the Library movement brought about a great impact on thinking and vision of the then political leaders. N.G. Ranga, himself observed "he familiarised himself with the touchings of Veereshalingam and Brahma Samajists evils of untouchability and caste system, traditional taboos and the political teachings of Lokamanya Tilak and B.C. Pal and ultimately introduced himself to the national movement for freedom?.

*NATIONAL LITERATURE:

The cause of India's nationalism and rise of political consciousness in the district was the result of the publication of national literature to a great deal. Vande Matharam song had been on the lips of every

36. Ibid. 17
individual which provided significant inspiration to the people. Particularly the Kottappakonda incident of February 18, 1909 on the day of Mahasivarathri Festival is a notable event of confrontation between the Police and Festival Revellers. N. Venkat Rao, writing on Vande Matharam movement observed, it marked the beginning of national literature in Telugu contributing for national consciousness. Chilakamathi Laxminarasimham and Mudali Nagabhushna Sharma rendered phenomenal services through publications. Similarly Germilla Satyanarayana brought out a Telugu Poem titled "We do not want this white men's rule" which became quite popular. N. Venkat Rao observed that this song was not only popular but recited by every adult during 1921-23.


Daruvuri Veeraiah observes how as a young man he was inspired jumped into 1941 individual Satyagraha movement when Pathuri Appaiah Sastry went around the streets of Sattenapalli singing this poem.  

Further, Damaraju Pundareekashudu, Unnava Lakshminarayana and Duggirala Gopalakrishnaiah maintained a special place in national literature, vis-a-vis Guntur District. They belonged to this district and held as prominent political figures. They were writers of eminence. Gopalakrishnaiah composed poems which were recited in various meetings in Guntur district inspiring the people. Unnava Lakshminarayana during his internment in jail for his role in the Palnad anti-forest law, compaigning during the non-co-operation movement, wrote "Malapalli". In this great Noval he brought to light how the toiling masses were subjected to cruel exploitation.

42. Duggirala Gopalakrishnaiah, Chatuvulu (Telugu) (Vijayawada, year of publication not mentioned) pp.25-28
43. Kanuparthi Varalaxmamma, Unnava Dampathulu, Krishna District, 1963 p.34
Kambhampati Satyanarayana strongly asserts that the October Revolution of Russia performed an impact on Lakshminarayana, when he wrote "Malapalli". Commenting the work, Kashinadhuni Nageswara Rao mentions "It is a peerless work on Unnava Laxminarayana's attempt to reconstruct the life on a new rational basis, is highly commentable. Besides, the important newspapers of the day such as The Hindu, Madras: Andhra Patrika, Madras, and Krishna Patrika, Machlipatnam, made a penetrating impact on the district. N.G. Ranga, then a young man of Ponnur, trying to understand the nuances of politics observes that the editorials of the Press "emboldened us through their courageous espousal of India's cause and their daring... made us all to think, talk and write openly and bravely against the British regime." It is on record to indicate that the only report

44. Kambhampati satyanarayana "Artha Satabda kalumulo Andhurala paina Octobaru viplava prabhavam" (Madras, 1970), p.91 (Telugu)
45. Unnava Laxminarayana, Malapalli (Madras, 1962)
of Telugu Newspapers and periodicals of the years 1921-22 provides as to how the idea of how much displeasure and anger the two Telugu Newspapers, Andhra Patrika and Krishna Patrika, created on the Government. Report says "The Andhra Patrika of Madras," a comprehensive and well conducted daily and Krishna Patrika took the lead as in preceding two years in the inculcation of the Press of NCO movement... The extensive circulation of these papers in the Telugu districts and the considerable following which they have secured for their dangerous cause, have contributed not a little to the phenomenal spread of very strong spirit of dis-satisfaction and hatred in them towards the present system of the Government in the land. They were the redoutable champions on the Civil disobedience as the last and the most necessary steps in their struggle for independence". Even the GunturPatrika was the formost in raising the patriotic fervour of the people. It has "given much trouble to the Government in Guntur and Palnad". The Swatantra Journal of Guntur was also

47. Andhra Pradesh :States Archives Document, no.621
extremely severe in its criticism of the acts of the Government.

**GANDHI'S TOUR OF GUNTUR.**

Following the Vijayawada All India Congress Committee Meetig, the working committee met at Vijzyawada on 3rd March and 1st April, 1921 making a tremendous impact on the progress of the freedom movement in the Guntur district. Mahatma Gandhi undertook a tour of Andhra and as a part of it visited Guntur, Baptla, Chebrolu, Munipalli, Ponnur, Chirala and Vetapalem in the Guntur District, Following his clarion call, the non-co-operation movement was quite successful in the district. The movement in the district manifested in different forms such as boycott of elections, boycott of Government Educational Institutions and establishment of national schools, boycott of law courts, boycott of Foreign clothes and promotion of temperance. Special mention should also be made of the defiance of forest law in Palnad. boycot

of Municipality in Chirala-Perala, no tax campaign in Pedanandipadu Firka, Baptla Taluk, Addanki, Santhanuthanapadu and Duddukur Firkas in Ongole Taluk.49

49. For a great deal of elaborate literature on the aforesaid dimensions, see:


d) Ramachandruni Venkatappa "Ongolu Taluka in Bahumukha Jateeya Chyathanyamu in G. Adinarayana Sastipurthi Sanchika* (Telugu) (Ongole 1972)

e) G. Rama Krishnaiah, *Jatiya Vidya* (Telugu) (Guntur 1925)

f) Tanguturi Prakasam, *Na Jeevitha Yatra* (Telugu) (Madras 1972)

g) V. Venkateswarlu, *Andhra Kesari, Tanguturi Prakasam panthalugari Jeevitham* (Telugu) (Madras, 1951)

h) L.R. Tairsee, *Boycott on British Empe goods - As a business man sees* (Bombay) (Year of publication not mentioned)

A few important incidents during the period are quite prominent. They are: Chirala-Perala Struggle, defiance of forest laws, no tax campaign and Pedanandipadu Satyagraha etc.

The Chirala-Perala struggle was undertaken by Andhra Ratna, Duggirala Gopalakrishnaiah. It was a part of the campaign for the boycott of municipalities. Originally the Chirala-Perala municipality comprising the 4 villages of Chirala, Perala, Jandrapeta, Veeraraghavapuram, was under the administration of Union called "The Chirala Union' and the income annually ranged around Rs.4000. During the year 1919 the Government of Madras decided to convert Chirala-Perala into a separate Municipality, while Jandrapeta and Old Chirala to continue under the Union. It was against the wishes of the villagers and therefore, they made petitions and deputations to Government to restore the earlier position. Despite the people making representations, the Government of Madras, constituted the new Municipality on January, 12, 1920 and raising the tax to yield a revenue of Rs 33,000
a year to meet the expenditure of the municipality. The people, therefore, having failed to make the Government to consider their demand, resorted to the boycott of municipality. Following resentment of the people, the municipal administration Minister visited Chirala in February 1921 and even threatened to stop forthwith several amenities to it. Consequently Duggirala Gopalakrishnaiah took up the cause of Chirala people and give a call not to pay the taxes. The Government forcibly tried to collect the tax by attaching the property and auctioning it. Even then people did not come forward for participating in the auction. In the agitation several persons including an aged woman were imprisoned for their refusal to pay the taxes. Duggirala Gopalakrishnaiah, having observed the increasing repression of the Government, advised the people to evacuate the town so that the direct conflict could be avoided. The people followed the advise of the leader and evacuated the place and settled down in thatched huts on the outskirts of the villages of Chirala-Perala. The correspondent of Hindu, D.S.R.Rao after visiting the place wrote "It was a sad sight to watch them
and their furniture moved from their old homes to their new Parnasalas. Street after street of Chirala was deserted and hardly a voice was heard from the lovely thoroughfares. The creak of the heavy laden carts, the din of hammer strokes, the odour of the sun-dried palmira leaves and the sight of the patient men and women and children trudging the dusty paths to their new homes sweating under the weight of their belonging, were an over-whelming phenomenon—they were indeed an inspiration”.

The Hindu further adds "It was not a one man's show by any means the sacrifice and toil involved in the forsaking of their old homes meant a deep conviction on the part of the people. Gopalakrishnaiah took up the movement and even raised a volunteer crops called "Rama Dandu" to serve the needs of the community and


51. Ibid.
society in general. Consequent to such a relentless struggle by the people the Government of Madras, abolished the newly created municipality only after the first Congress ministry formed in 1938.

**DEFIANCE OF FOREST RULES:**

Another important aspect relating to the non-co-operation movement in Guntur district concerned with defiance of Forest rules and the non-payment of grazing fees called "Pullari" in Palnadu and Vijayawada Taluks of Andhra Pradesh. The people of Palnadu Taluk, demanded free permission to cut wood for fuel, for making agricultural implements and also for the cutting and

52. For a discussion on this dimension see:


c) Unnava Laxminarayana and Mada Brushi Vedantam Narasimha charyulu, *Palnati Advai Ibbandulu* (Telugu)

d) G. Veera Subrahmanayam. *Satvagraha Samara Charitra Gudur* (Telugu)

removal of Yapi leaves in the hot weather. Further they
demanded access to all water reserves in the reserve forest
areas through out the year. Even they demanded the permit
fee for cow grassing to be reduced and the issue of one
single permit in the entire district of Guntur so that the
cattle might go from forest to forest according to
contingency, and even demanded that grazing blocks and
panchayat reserves to be abolished. The people of Palnadu
taluk belonging particularly to the villages of Macherla,
Veldurti, Jettipalem Srigiripad and Rentnachintala came
under the influence of the movement, and thus developed
a defiance attitude towards the forest authorities. On
September 23rd 1921 the forest officials assisted by the
armed reserve police conducted a raid in Mutpur forest
reserve and captured a large number of cattle. The
villagers consisting of 200 to 300 men and women tried to
rescue the cattle through violence. The Police opened fire
and disturbed the crowd. Burning the course of which
Hanumanthu the leader along with three others were shot
dead. The incident created a sensation among the people
and the leader and had put-up a defiance. In this process
the people of Palnadu sought that the forest laws become in-operative in their Taluk. The District Collector was furious at the role of the leaders and sentenced imprisonment for one year on the leaders for mobilising the people in the agitation.

PEDANANDIPADU SATYAGRAHA:

Following the decision of Andhra Provincial Congress Committee at Vijayawada of January 7th, 1922, No Tax Campaign as a part of Civil Disobedience Movement was to be carried out in the Districts of Delta region—both the Godavaris, Krishna and Guntur. Among them Guntur district, more particularly Pedanandipadu firka and Baptla Taluq achieved in general an immortal name in the history of Freedom Struggle in Andhra through successful No Tax Campaign by way of defiance against the Government.53

This particular instance has attracted the attention throughout the country. The Congress leaders of Guntur

District, namely, Konda Venkatappaiah and Gollapudi Seetharama Sastry decided to launch No Tax Campaign among all the firkas excepting Tenali, Guntur, Ongole and Repalle Taluqs in Guntur district. On account of the call by District leaders, several village munsifs and Karnams of Guntur District have resigned, while the village officers of Pedanandipadu firka have resigned their positions en masse. The Collector of Guntur convened a conference of the Village Officers to discuss with them the reasons for such en masse resignations. At the conference the Village officers put up their grievances owing to reduction in their establishments and other problems. The Government gave assurance that their problems would be considered favourably and that no legislation affecting their hereditary rights would be undertaken. Notwithstanding such assurance, the non-cooperation movement was undertaken with much vigour. The Congress leaders of Pedanandipadu raised a Volunteer corps known as 'Shanti Sena' to go to the country side not only to preach creed of non-violence but also incite the people not to pay their taxes. It is maintained that in
Pedanandipadu firka alone the strength of such Sena was around 4000, which constituted eyes and ears of Congress organisation. The effectiveness of the propaganda was also vigorous so that Ruther Ford, the Additional District Magistrate of Guntur, could not elicit information from the people in regard to hide out of the special troops belonging to Shanti sena. The people of the Firka refused to pay the taxes despite the Government attempted to seize and auction their properties. The Non-Payment Tax campaign was highly successful without any untoward incident in a disciplined manner in which the volunteers of the Shanti Sena were trained. The Government took a serious view of the campaign and one of the Members of the Board of Revenue mentioned—"this movement is usually referred to as non co-operation or civil disobedience. It would be more particularly described as an attempted revolution". 54

While the District Collector and District Magistrate of Guntur declared "I have no intention of using the troops

54. Ibid. p.92
if it can be avoided, but I consider it essential that we should have a big attack in reserve as the present movement is an open rebellion though for the moment it is non-violent".  

The Government found that the Shanti Sena as an Institution could not be tackled under any rules and regulations. It thought of various means by which it could break the organisation such as by proclaiming it as an unlawful Association and through the arrest of volunteers. However, it proved to be an impractical proposition in view of volunteers being quite large for the Government jails to accommodate. Ultimately the Government decided to station punitive police in every village where the volunteers were conspicuous and to charge the maintenance of Police to the village. Further the Government also realised that even auctioning of the household articles had no effect on the people. Therefore, it decided to seize their lands and cattle and sell and distribute them among the depressed classes. But even such a decision could not

55. Ibid.
deter the riots and non-cooperators from their stand. Thus the Government decided to demonstrate their might by making the troops stationed near Pedanandipadu to parade through the villages in armoured cars. Finding all the deterrent measures a failure, the Government finally imposed Sec. 144 Cr.P.C. under which Shanti Sena was declared as an unlawful Association.

Following the directive of A.I.C.C., the campaign was suspended, which caused abundance of frustration and dissatisfaction among the people. The atmosphere in the villages projected that the writ of British Government had no effect on the people. In general there was abundance of enthusiasm and high spirit for sacrifices as well as constructive programmes marked by the establishment of National schools and Panchayat courts, the temperance and propagation of Khaddar on which Gandhi and Congress wanted to raise the edifice of Swaraj was strongly laid in the Guntur district during the whole year of 1921 and even later.
BOYCOT OF SIMON COMMISSION:

With the call of national leaders for a boycott of the Simon Commission in Ahdhra, Guntur and Ongole put up a significant protest of boycott against the visit of Simon Commission. In pursuance of the resolution of February 3, 1928 on the day of arrival of Commission in Bombay, a complete hartal was observed in Guntur. Almost all the shops were closed and the market was put up with "appearance of a deserted village". All educational Institutions Municipal and Taluq boards were closed. A very big meeting was held in the evening at which Konda Venkatappaiah and several other prominent leaders made inspiring speeches. Even Tenali had also observed a complete hartal. Further in Ahdhra area, Guntur and Ongole were selected for the Commission's visit. T. Prakasham, V. Ramadas, and others had issued statements to the Press in which they appealed earnestly to the public and local bodies of Guntur and Ongole "... to maintain national self-respect and make the boycott effective and real in both the

56. The Hindu, February 6, 1928
places. Let not Guntur and Ongole betray the country's call at this juncture. The Commission arrived in Guntur on February 23, 1928 as stipulated, but the Congress leaders and the students took out a procession from the Swaraj office with innumerable black flags and placards urging "Simon go back," and other boycott slogans. On the evening of the day, a huge public meeting was held under the Presidentship of N.V.L. Narasimha Rao. It is significant to mention that Ayyadevara Kaleswara Rao attended the Guntur meeting with 2000 Shanti Sena volunteers which was a memorable event of that period.

**SALT SATYAGRAHA AND CIVIL DISOBEDIENCE MOVEMENT:**

The Salt Satyagraha and Civil Disobedience Movement of 1930-34 had its impact in Guntur also. The Andhra Provincial Working Committee appointed Konda Venkatappaiah as dictator for the entire Andhra Province to carry out the Satyagraha Movement and to constitute for each District a dictator and a ward Council to advise him. In

58. *Ibid.*, February 24, 1928
the case of Guntur District, Unnava Lakshminarayana was appointed as a dictator. Following his arrest, Subba Rao Naidu took his place. Even after his arrest, Kalluri Chandramouli was directed to undertake the activity. The significant event of April 1, 1930 led by the prominent women is quite notable. Unnava Lakshminarayana worked hard to bestir the women to join the Salt Satyagraha. They took out processions in Guntur and by celebrating the traditional religious functions in which generally the women of India participated and drew the women into the vortex of the movement. On the specified day in Guntur, the ladies of Guntur met and joined the chorus in the national sense and went round the town and exhorted the local women to their due share in the Salt Satyagraha campaign. It is even pointed out that Tripuraneni Ramaswamy Chowdary had composed the famous lyric-'Veeragandhamu Thechinaramu Veerulevaro Telupudi'. The meaning being, "tell us who the heroes are, we have to come to anoint". Once the youth of Andhra enter the field they will not turn back. Ramaswamy Chowdary composed his lyric while welcoming Shanti Sena volunteers of Tenali.
The salt Satyagraha in Guntur District was carried out on 9th April wherein a batch of 100 volunteers were led to the sea-coast near Ganapavaram and Odarevu, and brought the salt brine in pots to the house of Konda Venkatappaiah where it was manufactured. As many as 16 ladies also participated in the manufacture of salt. At Odarevu, A.Kameswara Rao and Kasi Viswanatham succeeded in breaking the Salt Laws. On the 10th April they sold the contraband salt at public meeting held at Tenali and later on 26th April, 410 volunteers raided the Kanaparthi salt factory and induced the villagers to follow their example in gathering salt. It is reported that around 100 volunteers at Devarampadu Sibiram collected salt on 27th. Initially the Madras Government did not contemplate drastic action against the Satyagrahies. However, when the Satyagraha activity got picked up, several leaders were arrested and free use of Sec. 144 Cr.P.C. was imposed on the morning of 15th June in several parts of Guntur district.
FINAL PHASE OF NATIONAL MOVEMENT:

Even during the final phase of the movement, it is found that the Andhra leaders were quite enthusiastic of their involvement and participation throughout the circars and Rayalaseema. The 1942 movement all over the country as well as in Andhra was a countrywide movement in which all sections of the people participated. It was able to attract large sections of the student population and there were several student strikes during the period. The railway and police stations were burnt at several places during the course of the movement. On 12 August, 1942 the town of Tenali had observed a complete hartal as a protest against the arrest of the Congress leaders. It is mentioned that the students of Tenali High school and the Bharat Tutorial college had convened a meeting on the night of 11th August, and on the call of several leaders, students decided to boycott the schools in the town and observed a complete hartal on 12th August, 1942. On the morning of specified date, batches of Congress volunteers and students went round the streets of Tenali and saw that
all the sheo owners observe total hartal. In view of the confrontation between the Railway authorities and those participating in the agitation and hartal, the Tenali railway station was burnt and the records in the station were set ablaze. The said incident ultimately led to firing. Similarly the Chirala Railway station was also damaged considerably. At Guntur on 13th of August a crowd of 2000 gathered at the Gandhi Park and put up their protest and agitation against the arrest of Congress leaders. Palakonda Railway station was also attacked and goods shed was completely gutted. By and large it was found that the final phase of the movement was quite vigorous and the leadership of Guntur did not lag behind in their active involvement in the course of freedom struggle. From a brief account of the District it is evident that it had been in the forefront of the freedom movement among the Andhra areas since Mahatma Gandhi took the command of the National Congress after its Calcutta session in September, 1920. Prior to the entry of Mahatma Gandhi, Guntur District and other Andhra areas exhibited its involvement sporadically. There were a few instances like Kotappakonda
riot of 1909 where in Chinnapa Reddy made supreme sacrifice with the full cry of Vande Mataram and the Tenali bomb blast in the same year in which several people were imprisoned and were sentenced to punishment.

Guntur district Congress Committee is viewed as one of the foremost in Andhra area. It had made its impact felt on the Home Rule League also. During the non-cooperation period, the District was ahead of all other Andhra Districts. There were several incidents of episodes which had spread to other parts of Madras in particular, and other parts of India in general. In fact the whole population of Chiral and Perala evacuated their hearths and homes which was indeed a significant event. It is very hard to quote any other incident from the history of Indian freedom struggle involving such a massive presentation of determination of opposition to the alien rule and the unpopular acts of represeion over the people. Even No Tax Campaign was successfully implemented in the district. Similarly in the subsequent stages of freedom struggle like, Salt Satyagraha of 1932, the Civil Disobedience
Movement and August Revolution of 1942, Guntur district was ahead of all other Telugu districts of composite Madras state.

It is commendable to point out that massive Library movement initiated in the early phase was quite significant for the spread of political awakening and political consciousness among the people. Besides, establishment of large number of educational Institutions was indeed a landmark for great educational advancement and, thereby, acquiring not only democratic spirit but also inculcate political awakening among the up-coming younger generation. It is pointed out that bulk of the student community have enthusiastically took part in the struggle for India's independence and the cause of Indian nationalisation. Economic prosperity was indeed regarded as an essential requisite for greater political activities by the people. M. Venkata Rangaiah observes "It is only when the prosperity of people show signs of growth, that revolutionary
movement emerge". 59. He adds that constant preoccupation with the necessities of life would often result in withdrawal of their own important kinds of activities unrealated to staying alive. 60

Guntur District Magistrate in his report on the civil disobedience movement made reference to this particular dimension and observed "Cultivation being predominatly that of paddy gives the ryot at least six months labour in a year. 61

These observations point out that leaders of Guntur having been predominantly rich and prosperous in terms of agricultural wealth, the people being affluent, could devote much of their time for increasing political activity. The observations made by M.Venkata Rangaiah are aptly true because the affluent sections of the people from

60. Ibid.
61. Guntur District Magistrate's letter to Chief Secretary to Government of Madras, May 3, 1932
Guntur could contribute a great deal for not only the cause of Indian national movement but also later in the Politics of the State.

Reference to certain sections of the people in terms of sociological politics is also quite appropriate. It is pointed out that the Brahmin community was always in the forefront in the freedom movement during the non-cooperation times. Konda Venkatappaiah Gollapudi Seetharama Sastry, Udava Lakshminarayana, N.V.L, Narsimna Rao and Duggirala Gopalakrishnaya were all brahmins and they were first to respond to the clarion call of Mahatma Gandhi for the boycot of Government Institutions. It is even true that the Brahmins were the first to receive education on western lines. However, in the subsequent stages the freedom struggle had passed on to several other castes and segments and more particularly to the economically affluent caste who volunteered to be in the forefront of the freedom movement. The Government of Madras writing to Central Government on 1932 Movement pointed out that Kamma caste in general "specially
prominent in hostility to the Government is at action", and provided more than one leader and considerable proportion to the rank and file ...". Further it was even pointed out by historians that important groups of Reddys, Telagas and Velamas have also enthusiastically participated in the said movement of 1930 and 32. Incidentally all such castes are agriculturally predominant and by virtue of their preponderent hold on land and income, they could involve themselves in such movements quite enthusiastically in view of their economic prosperity.

The Vysya caste as is known is traditionally conservative and wedded to their ancestral profession to a great extent. They were involved in business, trading, small trade, etc., but quite significantly they too participated in the movement during the non-cooperation times. Various hartals that witnessed the District could not have been successful but for their co-operation and

assistance. It is found that Vysyas themselves came forward in Guntur and decided not to trade in foreign clothes incurring thereby considerable financial loss. Even in the height of picketing in Tenali town, the merchants voluntarily closed their shops in good grace and rendered solidarity to those involved in the freedom struggle. Added to the above, they had contributed voluntarily towards the Tilak Swaraj Fund. The caste solidarity appeared to have been put up by Vysya community for Mahatma Gandhi, for he belonged to Vysya caste. People coming from lower segments of caste hierarchy, the depressed classes, were away from the political life. It is because from the times immemorial they had been in the state of social and economic bondage to the upper caste Hindus. They were in inferior economic position and were eking out their livelihood with the merge income, and therefore, they could not devote much attention for the aforesaid political activities. Guntur District Magistrate in his despatch of 1932 observed "the depressed classes generally may be considered to have no idea in the matter...". These are generally so much under monetary
or other obligations to other class that their position to civil disobedience movement is more dormant than active. 63

The women of the district extended their whole hearted co-operation to their spouses. Bezwada All India Congress Committee meeting of March 31 and April, 1, 1921 and Mahatma Gandhi's tour of Guntur district had a mercuric effect on the womenflok for their large-scale involvement in the national movement. They came forward to liberally contribute towards the Tilak Swaraj fund. There were several instances when women parted with their ornaments and sacrificed for the cause of national movement. Besides, they had involved physically in the non-cooperation days, particularly in the form of picketing before the shops dealing in foreign goods, Mill made clothes, etc. K. Lakshmibayamma, Yamini Purna Tilakam, Bharathi Devi Ranga were the notable women leaders to lead batches of women in the boycot and picketing programmes.

63. Letter of Guntur District Magistrate to the Chief Secretary Govt. of Madras, May 23, 1932.
and the said movements were marked with commendable success. Even in the evacuation of Chirala Perala Satyagraha activity, women co-operated voluntarily with their spouses during this movement. Ravula Alivelu Mangamma, an elderly lady, courted arrest for refusing to pay the Municipal taxes.64 She was the first women to go to Jail in the Andhra districts for political offence in the Pedanandipadu and Duddukur No Tax Campaign. The woman was active in the social boycott of Government officials. Similarly in the Paland forest, women attacked the steel helmeted police and with machine guns toting tommies they rescued their cattle from ponds. It is a great credit for the district to provide for a kind of communal harmony between the Hindus and Muslims. It was reported that there was no communal clashes between Hindus and Muslims in the district.65

64. B. Seeshagiri Rao, History of Freedom Movement in Guntur District 1921-1947, op .cit. p.216
From the aforesaid account, it is evident that Guntur District forming part of South Coastal Andhra had been in the forefront of freedom struggle. Such a legacy as provided for the leadership at later years to involve greatly in the political development of the State in particular and national politics in general.

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