

**MUNICIPALITIES OF WEST GODAVARI DISTRICT:
EDUCATION IN ELLORE MUNICIPALITY (1850 -1950)
A CASE STURY**

BY

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DECLARATION

I declare that the thesis entitled, “**MUNICIPALITIES OF WEST GODAVARI DISTRICT: EDUCATION IN ELLORE MUNICIPALITY (1850-1950), A CASE STUDY**” is the research work done by me under the guidance of Dr. KVN RAJU, Associate Professor, Department of History, Acharya Nagarjuna University, Ongole campus, Ongole, Prakasham District, Andhra Pradesh, India. This has not been submitted in any part or full for the award of any Degree or diploma in any University or Institution.

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This is to certify that the thesis entitled “**Municipalities of West Godavari District: Education in Ellore Municipality (1850-1950), A case study**” submitted to Department of History, Acharya Nagarjuna University, Nagarjunanagar, is a *bonafide* record of the research carried out by **MSK KRISHNA JYOTHI** in the Department of History, Acharya Nagarjuna University, Nagarjunanagar under my guidance and supervision.

This is also to certify that the thesis represents her independent and original investigations without forming the previous part of the material for the award of any Degree or Diploma.

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CHAPTER I

CHAPTER I

Introduction

This thesis, entitled, “Municipalities of West Godavari District: Education in Ellore Municipality (1850-1950), a case study” is a modest attempt to trace the historical importance of the district and the municipal towns of the district, along with the origin and growth of municipalities in West Godavari, and the history of education in the district with special reference to Eluru municipal town from 1850 AD to 1950 AD. The transformation, spanning over a century, speaks volumes, not only about the contribution of the British but also about India’s tryst with destiny in achieving its fair share in the matter of self-administration. This introductory part of the thesis presents an explanation of the research problem, sources of study, a review of the literature, objectives, scope, and limitations, the methodology adopted for the study, a layout, and a brief summary of the thesis. It is a universal truth that municipalities' statutory organization and structure play a significant role in their ability to perform effectively and achieve their democratic and other service goals.

Any society's greatest resource will be its human capital. Nations prosper because of the caliber of their human resources, not because of their high-tech infrastructure or tall buildings. Currently, the most advanced and leading nations are those that have learned to invest in their human resources. The 19th century marks the beginning of the modern era of education, and there were many challenges to overcome at that time. Instead of hazardous conditions, both the British and Democratic phases of Education in West Godavari district had a markable history. The municipal policies permit them to incur costs associated with education for things like teacher training and facility upkeep. Municipalities set up schools, maintain them,

build the structures, and renovate them as needed. In addition to a willingness to organize such collective efforts in order to achieve and enhance the civic services necessary for a healthy environment and a higher standard of living, there has always been and will continue to be a felt need for adequate facilities for children's education, public safety, health and hygiene, and civic amenities. In the case of India, the majority of municipalities don't seem to be as alert, nimble, active, and up to the standards as they should be. Because of their subpar and incompetent performance, it makes sense that many people are impatient with municipalities. However, the sluggishness of neighbourhood institutions could also be seen as a problem. Because of this, the appropriate response and response should work to strengthen local governments rather than abandoning them out of cynical impatience. It goes without saying that people can only learn the fundamentals of citizenship through local self-government, as well as the virtues of self-care and independence. It is undeniable that the process of national development depends on the success of municipalities. It also forms the basis for a democracy's efficient operation.

The Directive Principles in the Constitution of Democratic India contain certain articles that warn the state about its responsibility to educate its citizens.

Article 45 says that the government will try to make sure that all children up to the age of 14 get a free and required education within ten years of the start of the Constitution.¹ Article 46 says, the government must look out for the educational and economic interests of the weaker parts of the population, especially the Scheduled Castes and Scheduled Tribes, and protect them from social injustice and all forms of exploitation.²

The 93rd amendment of the Constitution says that "the state shall provide free and compulsory education to all children ages six to fourteen in such a way as the state may, by law, determine." ³

Article 243 W of the Indian Constitution spells out the powers, responsibilities, and authority of municipalities. In Article 243 W, there are brief mentions of the educational functions of the local government, which are one of the 18 main jobs that municipalities have. For example, local governments have to plan for the area's economic and social growth. They should look out for the interests of the weaker sections of society, like people with disabilities and mental retardation. Municipalities must work to improve the public's cultural, educational, and aesthetic lives. ⁴

Over the hundred years, 1850 to 1950 in the Andhra area, municipalities have been very important in creating guiding principles, educational standards, and conventions. They have helped spread education and make it available to everyone, as well as bring the public sphere and the modern political structure together. Municipalities have influenced and become the model for liberal and republican political and educational changes as territories, populations, economies, and collective governments backed by written administration. They have been very important in making the modern state what it is today in terms of politics, government, and culture. Modern education has brought school cartography closer to demographic, administrative, and cultural cartography. At the same time, schools have become more involved in social and political change. But, prior to the study of the role of any municipality in education, studying its definition, significance, and functions in the field of education is a must.

Definition of local government

There are numerous definitions that can be applied to the term "local government." Encyclopedia Britannica defines it as "an authority to determine and execute measures within a restricted area inside and smaller than the whole state." "The variant of local self-government is important for its emphasis on the freedom to decide and act." ⁵

Further, it is believed that "local government is that part of the government that deals mainly with local affairs, administered by authorities subordinate to the state government but elected independently of the state authority by the qualified residents," as stated by Venkata Rao. This viewpoint is supported by the fact that "Local government is that part of the government that deals mainly with local affairs" (1965) ⁶ In the opinion of L.Golding (1955), "local government is the management of their own affairs by the people of a locality." ⁷ In the words of John J. Clarke (1948), "Local Government appears to be that part of the Government of a Nation or State which deals mainly with such matters as concern the inhabitants of a particular District or place." ⁸ However, G. Montagu Harris (1948) defines, "Local Government as Government by the people themselves through freely elected representatives".⁹ A more appropriate definition of Local Government has been given by K.Venkatarangaiya (1969). To quote him, "Local Government is the administration of a locality - a village, a city or any other area smaller than the State - by a body representing the local inhabitants, possessing a fairly large amount of autonomy, raising at least a part of its revenue through local taxation and spending its income on services which are regarded as local and, therefore, distinct from State and Central services." ¹⁰ .B.K. Gokhale remarks that, "Local Self Government is the Government of a specified locality by the local people through the representatives elected by them."

¹¹ Professor W.A. Robson is quoted as saying, "Local Government may be said to involve the conception of a territorial, non-sovereign community possessing the legal right and the necessary organization to regulate its own affairs." This, in turn, necessitates the existence of a local authority that possesses the authority to act independently of external control as well as the participation of the local community in the administration of its own affairs'. ¹²

Significance of local government in the field of education

Placing an emphasis on the significance of the autonomy enjoyed by local communities According to Professor H.J.Laski, "local self-government offers the best opportunity to the people to bring local knowledge, interest and enthusiasm to bear on the solution of their problems."¹³. T.Appa Rao, on the other hand, has mentioned the significance of local government on more than one occasion, and has emphasized its significance (1973). "The Local Government provides for all of the household requirements of the civilized community," he asserted. In addition to this, it encourages citizens to take a personal interest in the affairs of the community and provides opportunities for citizens to participate in activities that are constructive and creative. In other words, it makes citizens more civically engaged. It also serves as an expression of political consciousness and as a means of political education. Finally, it enables citizens to participate in public affairs, which prepares them for the civic duties and responsibilities that are a part of being a citizen. In addition to this, it instills an appreciation for beauty in people, which not only makes them more appealing to others but also adds to the aesthetic value of the places that people call home. It is the best opportunity for people to bring their local knowledge and enthusiasm to bear on the solution of their own peculiar problems, and it is provided by it. It is also the best opportunity for people to solve their own problems. The actions taken by municipal

governments have a sizable bearing on the nation's public school system. The majority of school funding comes from local governments, in conjunction with state governments, and is primarily generated through the collection of taxes at the local level. Local governments at all levels, including the county, city, town, and district, are responsible for making decisions regarding educational policy. It is their responsibility to make important decisions regarding pedagogy and funding, in addition to serving as a liaison between local communities and state education departments.

Our first Prime Minister, Pandit Jawaharlal Nehru, ¹⁴ while inaugurating the first Local Self-Government Ministers' Conference in 1948, had said that "Local Self Government is and must be the basis of any true system of democracy. We have rather gotten into the habit of thinking of democracy at the top and not so much below. Democracy at the top may not be a success unless you build on its foundation from below." ¹⁵ The local assemblies of citizens, says De Tocqueville (1953), add to the strength of free nations. "Local assemblies of the people constitute the strength of free nations. Municipal institutions are to liberty what primary schools are to science: they bring it within the people's reach, and teach them how to use and enjoy it. A nation may establish a system of free government, but without the spirit of municipal institutions it cannot have the spirit of liberty".

Objectives of the study

The primary goal of historical research is to gather information about past events in order to reach a conclusion and make a contribution to a field of study. History is undoubtedly the study of the past, and any incident that occurred in the past necessitates proof and justification for a better understanding. Another goal of historical research is to have a better comprehension of the people and societies of the past.

The practice of conducting in-depth research into the past, known as “historiography,” involves analyzing and providing interpretations of past events. It is a method whereby a researcher can ascertain the likely truth of an event that occurred in the past by analyzing objects that are available for observation in the present.¹⁶ It is a hazy and fluid account of events that took place in the past, and it includes a perception of those events in an effort to capture the peculiarities, personalities, and thoughts that were influential in the occurrence of those events. The specific objectives of the study are,

- Understanding the significance of the region, West Godavari district, and its’ towns by studying the history of the district.
- Studying the evolution of municipal governance in general.
- Tracing the origin and growth of municipalities in the region of West Godavari District region.
- Exploring the course of development in the field of education in the municipalities of West Godavari district.
- Investigating the profile and development of education in Ellore Municipality from the advent of modern education, 1850 to 1950.

Method of study and sources of data collection

The historical method is used for any kind of research that has to do with history. When conducting research and writing about the past, historians rely on a specific set of strategies and guidelines known as the “historical method.” The historian's skill lies in identifying these references, evaluating their relative authority, and appropriately incorporating their testimony in order to construct an accurate and reliable picture of events that occurred in the past and the contexts in which they took

place. Secondary sources, primary sources, and material evidence derived from archaeology can all be used. The purpose of studying history is to reconstruct bygone eras, which is not only fascinating but also enlightening. As a result, the study of history serves a sacred function. Studies of history served as a source of nationalistic inspiration in the past, filling the minds of Indians with a sense of pride for their forefathers' marvelous achievements in every sphere of civilization and culture. Additionally, historical studies engendered an ardent love for emancipation when the country was under the rule of a foreign power, prompting Indians to fight for political independence and to establish self-rule.

When compared to other research methods, the historical method takes an approach that is significantly more synthetic and eclectic. It does this by utilizing the concepts and conclusions from a wide variety of other fields in order to investigate historical records and test the findings obtained by other research methods. It is possible to provide sufficient evidence that a particular circumstance or relationship between variables does, in fact, exist in the here and now by employing a variety of techniques, either on their own or in conjunction with additional corroborating strategies for data collection and analysis. In spite of this, the reliability and consistency of these deductions will never be proven beyond a reasonable doubt because there is insufficient historical evidence.

A Case-study has been attempted in this investigation. Developmental process of municipalities in West Godavari district is traced and analysed, The evolution of education in Ellore municipality is the main topic of study in detail. Both primary and secondary sources are collected from several places, such as institutions and other centers where authentic and reliable materials are available. The primary sources, council resolutions, are collected from the Municipal Corporation office. In addition

to personal discussions with officials and non-officials of the Commissionerate of Municipal Administration in West Godavari District, annual reports and other basic records were gathered. The secondary sources of data have been collected from books and articles on municipal administration, the directory, journals on public administration and municipal administration and other mimeographed materials.

Previous works related to the topic are studied thoroughly. "Attempts to systematically recapture the complex nuances, people, meanings, events, and even ideas of the past that have influenced and shaped the present," according to historiography.¹⁷

The study of history makes use of a wide variety of sources, including primary and secondary documents, as well as material that has not yet been published.

Primary Sources: accounts of events provided by eyewitnesses; testimony provided orally or in writing; public records and legal documents, minutes of meetings; corporate records; recordings; letters; diaries; journals; and drawings stored in university archives, libraries, or privately run collections such as those maintained by local historical societies.

Secondary Sources: These can be delivered verbally or in written form, and examples of them can be found in books, encyclopedias, journal articles, newspapers, biographies, and other forms of media such as films or tape recordings. A book that was written by a historian is an example of a secondary source. Due to the fact that the historian was not present at the event, he or she is required to rely on diaries and other primary sources in order to construct an accurate account of the sequence of events that took place.

Analysis of the data

Historical, analytical, and descriptive methods have been applied to analyze the data. Necessary statistical tools, such as diagrams, charts, etc., are employed in the analysis of data for proper comprehension and detailed presentation.

Scope and limitations of the study

The lens through which we view history has been constantly evolving. Throughout the course of human history, the world has been subdivided into a wide variety of social, political, and cultural units. The development of historiography resulted in a broadening of the focus of historical research. Before the nineteenth century, the study of history was confined to the observation of political happenings and establishments. However, the scope of history has expanded to include people's social lives, as well as their economic lives, moral lives, and literary lives. The study of history places an emphasis on the methodical and exhaustive collection of source materials, in addition to the application of scientific, analytical, and critical thinking in the process of assimilation and explanation of these sources.

Some of the sources may not be reliable and may provide information that is not accurate regarding the events. Not every historical occurrence can be researched because there is insufficient evidence and primary source material. When investigating things that happened a very long time ago, the research becomes more challenging.

This research work is meant to study the municipalities of the West Godavari district, with special reference of the history of Education in Ellore Municipality. The district was formed in the year 1925, but Ellore was upgraded to the status of municipality in 1866, long before the formation of the district. The period of study of

the process and growth of education in Ellore is mostly confined to 1850-1950, though the preceding and subsequent periods will be briefly mentioned for clarity. With regard to limitations, it must be pointed out that only very essential aspects and details relating to this topic alone are considered for investigations.

Layout of the thesis

- I. Introduction
- II. A Descriptive account of the District West Godavari
- III. Evolution of Municipal Governance
- IV. Formation of Municipalities in West Godavari District
- V. Education in the Municipalities of West Godavari District
- VI. Education in the Ellore Municipality
- VII. Summary and Conclusion
- VIII. Bibliography

Primary sources

Primary sources like Local and Municipal sheets of Ellore Municipality, Annual Administrative reports of the Municipal Towns and Madras Presidency, Census reports from 1871 to 2011 are the most useful resources that are available to fill flush and blood to the research.

The Fort St. George Gazetteer, 1866-1950, The Imperial Gazetteer, Vol. XXI, New Edition, Delhi, Hemingway, FR, Madras district gazetteers, Godavari district, Madras state gazetteers of Godavari district by Henry Morris, Kistna district gazetteers, and N. Ramesans West Godavari district gazetteer all provided valuable research information.

Madras Act IX of 1865, X of 1865 Towns Improvement Act, IV of 1871 Local Fund Act, IV of 1884 Municipal Acts, The District Municipalities Act, V of 1884 the Madras Local Boards Act assisted in completing the research work. The Annual Reports of Public Instruction and Annual Administration Reports from the Madras Presidency are full of statistics and information.

Studies on local governance

One can find a considerable number of books related to the topic of local governance. V. Venkata Rao, "A Hundred Years of Local Self Government in Andhra and Madras States, 1850-1950," is one of them.¹⁸ Pradeep Sachdev's work on, Urban Local Government and Administration in India¹⁹ M.P., Sharama's book on, Local Self Government in India,²⁰ Chettar's book on, Indian Local Self-Government, Gupta's work on, Local Government in India,²¹ R.M. Jackson's book on, Machinery of Local Government,²² V. Venkat Rao and Niru Hazarika's works on,²³ Local self-Government in India, Municipal Government India by RN Sharma and Devendra Kumar,²⁴ are highly informative.

R.K. Mukherjee's, Local Self-Government in Ancient India,²⁵ K.K.Pillay's, History of Local Self-Government in Madras Presidency,²⁶ Dutt and Binode Bihari's Town Planning in Ancient India,²⁷ Urban Governance in India by Nagaraj Rao C,²⁸ Ram Prasad Rao, C.H & Srinivasa Murthy.K's book on Municipal government in Andhra Pradesh,²⁹ Avasthi.A's Municipal Administration in India,³⁰ Appa Rao, T & Bapuji.M's work, the Municipal Chairman in Andhra Pradesh³¹ Y. Ram Swamy Naidu's Local Finances in Andhra Pradesh,³² P.Stones's work Local Government for Students,³³ Venkatarangaiya and Pattabhiram's Local Government in India,³⁴ are interesting works.

Works on education

J.Mangamma's great compilation, *The Rate schools of Godavari*, is a wonderful work related to the Education in Godavari area at the beginning of 19th century.³⁵ Among the books related to Education in Madras Presidency, Sattinadhan.S's *History of Education* is one of the remarkable works.³⁶ Vakil.KS's *Education in India*,³⁷ Basu.B.D's *History of Education in India*,³⁸ *A History of Education In India* by Bokil.VP,³⁹ Basu.A.N's *Indian Education in Parliamentary Papers*,⁴⁰ Y.Vittal Rao's *Education and learning in Andhra under East India Company*,⁴¹ Balt.B.D & Aggarwal. J.C's *Educational Documents in India 1813-1968*,⁴² Heyden J.A.Bellenoit's *Missionary Education and Empire*, Heyden J.A.Bellenoit's *Missionary Education and Empire in Late Colonial India, 1860-1920*, provided great information. *Jubilee Yearbook and educational directory of Madras* in the year 1934 was very useful to sense the conditions of the time.⁴³

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CHAPTER II

CHAPTER-II

West Godavari District

In this research entitled, "Municipalities of West Godavari District: Education in Ellore Municipality (1850-1950), a case study", the towns of West Godavari district and the situation of modern education from the beginning till the attainment of freedom were picked as a subject of study, and the exploration went from the year of its inception, to the year 1947. The division of the old Godavari district resulted in the formation of the West Godavari district. In spite of this, past and more recent histories are discussed in accordance with the requirements in order to provide the study project with a sense of depth and substance. ¹

District. The West Godavari district is named after its location to the west of the Godavari River, which runs through the district; however, the Vasista branch of the Godavari, which flows into the Bay of Bengal, borders the district in its lower course. West Godavari district is located to the west of the River Godavari. The district was established in 1925 out of the previously existing Krishna District, and in 1942, the agency taluk of Polavaram was moved from the East Godavari district to the newly established district. The district is surrounded by the Khammam district to the north, the Krishna district and the Bay of Bengal to the south, the river Godavari to the east, and the Krishna district to the west. It lies between 16° 15' 00'' and 17° 30' 00'' of the North latitude and 80° 50' 00'' and 81° 55' 00'' of East longitude which extends over an area of 8506 sq. km. with a coast line of around 23.00 km. It extends over an area of 3,009.8 square miles, of which, Polavaram taluk, measuring 491.3 square miles, is the agency portion and the rest of the area comes under the plains portion of the district. Eluru is the most populous city and the district's administrative center. The district as a

whole has 56.8 square miles of urban area. There are no towns in the Agency part of the district, which is all plains. ²

Rivers

The Godavari is the most significant river in this district. This enormous river forms a natural border throughout the whole length of the district's eastern boundary, all the way from the most northeastern corner of the Polavaram taluk to the most southeasterly corner of the Narsapur taluk. The river splits into two branches near Vijjeswaram, which is around 65 kilometers from the sea. These branches are named the Gautami Godavari (Eastern) and the Vasishta Godavari (Western), and the former runs towards the south of the district, dividing it from East Godavari. Near the town of Antarvedi, which is located 9.6 kilometers away from Narsapur, the river empties into the Bay of Bengal. Other minor rivers that feed the irrigation tank in the upland areas include the Tammileru, which flows along the western boundary of the Chintalapudi and Eluru taluks; the Yerrakalva, which flows in the northern portion of the Chintalapudi taluk and along the western border of the Kovvur taluk; the Byneru, the Kovvada Kalva, and the Jeleru, all of which are located in the Polavaram taluk; Kolleru Lake is a large, shallow depression that is located to the south of the Eluru taluk and to the west of the Tadepalligudem and Bhimavaram taluks. This depression was formed as a result of a gradual rise in the level of the land on either side that was caused by alluvial deposits from the country's two largest rivers, the Godavari and the Krishna. This lake is fed by a fairly significant amount of drainage water that comes from the deltaic country that surrounds it. It is connected to the ocean via the Uppeteru, which is its exit. Upputeru means salt stream. It is a narrow stream which flows for 60 kilo meters from the lake to the Bay of Bengal. Actually there are two channels of upputeru, one with original mouth and the other one is artificially dug to increase

water flow during flood. ³

Colair Lake

The dry bed of Colair Lake was located five kilometres to the south of Ellore. The length of the lake when measured from east to west is 47 miles, and when measured from north to south, its width is 14 miles. When it first started to rain in July and continued until September, the entire lake used to become completely submerged in water. There were perhaps between sixty and seventy inhabited islands here at one point in time. During the other times of the year, the lake is dry and, in many areas, there is intensive farming. The overflowing waters of the rivers Godavari and Krishna are the primary contributors to the formation of the lake. Its waters were redirected for use in agriculture, and at present, the lake is one of the key contributors to the high standard of living that exists in the region. ⁴

Geology

The district comprises three significantly diverse natural divisions: the Delta, the Uplands, and the Agency tract. These three make up the entirety of the district. The upland region comprises portions of the taluks of Eluru and Tadepalligudem, as well as the taluks of Chintalapudi and Kovvur. This region is distinguished by an undulating plain divided by low ranges. This is one of the defining features of this region. The Papikonda series of hillocks acts as a barrier between the Eastern Ghats and the Polavaram taluk, which is located in southern India. The Agency area is located within the boundaries of this taluk. The terrain is characterised by a dispersed group of hills and spurs that rise from the lower uplands. These hills and spurs dominate the area. The highest peak in the region is known as Peddakonda, and it is located 1,364 metres above sea level. ⁵

Climate

This region has a climate that is defined by a summer season that is very hot and humid and has a good amount of seasonal rainfall. There are typically four distinct seasons throughout the year. After the summer, which begins around the middle of February and ends around the early June, comes the south-west monsoon season, which continues until approximately the end of September on average. The months of October and November mark the end of the monsoon season, often known as the post-monsoon season. From the beginning of December until about the middle of February, the weather is often pleasant. ⁶

Heritage

The Kolleru Bird Sanctuary is 15 kilometers away from Eluru, in the direction of Kolleru. It has an approximate area of 673 square kilometers. The sanctuary is located around the Kolleru Lake. This location is significant not only from a geographical but also an environmental standpoint. The open-billed stork, the grey heron, the painted stork, the common moorhen, the coot, the duck, the reef heron, the egret, the cormorant, the glossy ibis, and the jacana are some of the birds that can be seen here. Those interested in seeing the wild birds can go there between the months of October and May. ⁷

A distance of fifty kilometers separates Eluru and the well-known temple of Dwaraka Tirumala, also known as Chinna Tirupathi. Dwaraka Tirumala is dedicated to the Hindu god Vishnu. On Seshadri hill may be found the temple dedicated to Venkateswara Swamy, the local god who is worshipped here. Because a saint by the name of Dwaraka was the one who discovered the swayambhu statue of Sri Venkateswara Swamy, the temple in Tirumala is referred to as Dwaraka Tirumala. ⁸

The place is full of natural resources like ball clay, and lime stone.

Language

Telugu is the official language spoken in the Godavari District. In the 1850s, around three percent of the area's indigenous people were of Mohammedan descent and used to speak Hindustani or Urdu as their primary language. Koi is the language used by some of the people who live in the hills. Telugu is the language that the vast majority of people in the area speak as their vernacular. This district is located in the middle of the coastal section of the country that is populated by people who speak Telugu, and it has a greater degree of linguistic purity than any of the other places that speak Telugu.

Telugu is a member of the Dravidian language family, which also includes Tamil and Sanskrit. The Sanskrit-speaking Aryans gradually migrated southward from India's north, where they had settled after migrating from the north-west, and began new conquests in the south, driving the native population into the hills or enslaving them. This occurred after the Aryans had initially settled in the north of India. Languages belonging to the Dravidian family are used by these individuals. ⁹

Henry Morris says, of all the Dravidian languages, Telugu is the most musical and the one with the sweetest sound. It is very melodic and sounds good even when said by a normal person who doesn't know how to read. It has been rightly called "the Italian of the East," and while Tamil has a lot of classical literature, the British liked Telugu better because of how beautiful it looks and how it sounds. In Telugu, vowel sounds come at the end of words. Purely Telugu words are short and usually have two syllables. The best Telugu combines these words with Sanskrit words in a skillful way, just as the best and most lively English is made up of plain Saxon words with the least amount of Latin. Sanskrit, on the other hand, has made the language stronger and more

interesting, especially when it comes to religious and scientific topics. This is because of what the Aryan invaders knew.¹⁰

Culture

West Godavari area is conservative in tradition, with a joint family system and arranged marriages. Towns like Bheemavaram, Tadepalligudem and Eluru etc are somewhat modern in comparison with others. Godavari district has its own dialect. Multilingual people and English speaking younger generations are found in educated families. Sankranti is the prime festival in the area other than celebrations related to local gods and goddesses. The district is well-known for its carpets and hand-woven products.¹¹

History of the West Godavari District

In contrast to a great number of the other districts in the Andhra region, the territory does not have an abundance of prehistoric sites. The special phases, on the other hand, are reserved for the surface findings that are uncovered in this district. To this day, the region has not yielded any evidence of the Paleolithic period, which was a time when people made their tools and weapons by chipping hard stones that were the appropriate size and shape for their needs. In the lower Godavari basin, remnants of a culture characterized by the use of microliths were discovered. In association with crude handmade ceramics, microliths were discovered. In this particular district, archaeologists have not been able to find any traces that point to the existence of the megalithic culture as of yet.¹²

In the course of its past, the West Godavari district was not a consistent entity for a significant portion of its existence; rather, its constituent portions were governed by a variety of dynasties at various points in time. Dynasties such as the Mouryans, Satavahanas, Salankyanas, Vishnukundins, Western Chalukyas of Badami, Eastern

Chalukyas of Vengi, Imperial Cholas, Velanati Cholas, Kakatiyas, Musunuri Nayakas, Reddis, Gajapatis of Orissa, Telugu Cholas of Eruvu, Qutb Shahis, Mughals, ¹³ and as to enable a full-blooded understanding and appreciation of the ambitions and activities of the major dynasties that had an impact on this district in the arts of both war and peace, it may be useful to attempt a geographical placement of the West Godavari district in the larger historical region, the fortunes of which it shared through the countries. In order to do this, it may be helpful to attempt a geographical placement of the West Godavari district in the wider historical region. This would make it possible to have a more comprehensive understanding of and appreciation for those activities and goals. The history of the West Godavari district in India is intricately entwined with the history of Andhra, which was an important political division in ancient India. Both regions share a common ancestry.

Ancient period

The Mauryas

The history of the West Godavari district, along with that of the rest of Andhra, may be traced back to the time of Chandragupta Maurya, the first king of the Mauryan dynasty. His son Bindusara (297–272 BC), who would succeed him as king, would go on to conquer the Andhra realm, which was located to the south of Kalinga. The assistance received by the Mauryas from the Vadugar, also known as the Kannada, and Telugu-speaking people of the southern and eastern Deccan, in their invasion against the south, provides further evidence that the Mauryas were associated with this region of the country. These poets of the Sangam Age wrote their works to attest to the assistance received by the Mauryas from the Vadugar. Asoka, Bindusara's son and subsequent ruler, asserted his control over the Andhras and claimed them as one of his territories. Inscriptions that were left by Ashoka include the oldest known historical

reference to the region. In 260 BC, this monarch conquered the kingdom of Kalinga ¹⁴ (a tract of varying extent that may be taken to have comprised the country between the Mahanadi river and the Godavari on the south), and he claims to have also subdued the Andhras, a dynasty whose influence apparently extended as far north as the Godavari.

The beautiful Buddhist ruins at Amravati on the Krishna River are proof that the fate Ashoka exposed, won the country's stronghold much further south than the Godavari River. Ashoka was the great apostle of the Buddhist faith, which he spread throughout India. They have a scribbled inscription written in the Mauryan script on them. However, the life of that dynasty was in no way brought to an end as a result of their invasion of Andhra. Even after his reign ended, they returned and most likely increased their power within the dynasty. Pliny describes them as a powerful people who possessed 30 fortified cities, one million and a half lakh infantry, two thousand cavalry, and one thousand elephants. ¹⁵

Their conquests reached all the way to the north and even the western coast of the peninsula. One of their earlier kings, Simuka, left inscriptions recording his sacrifices on the walls of a large cave at Nanaghat, which is located about 50 miles northwest of Pune. His successors have left evidence by their coins and in their inscriptions in the cave temples at Nashik, Karle, and Kanheri that they extended their power to Malwa and the borders of Gujarat. Their capital was originally located at Srikakulam on the Krishna, around 30 kilometers (19 miles) west of Masulipatnam; however, it was afterwards relocated to Dharanikota, which is located closer to Amravati. Toward the outlying sections of their dominions, they were also incorporated. The names and dates of the kings of the line who ruled from 110 to 220 AD have been found on coin inscriptions and other documents. This period of time spans the Common Era. ¹⁶

The Satavahanas

After Asoka's death, the enormous Mauryan Empire began to fall apart, and the Satavahana monarchs took control of this region. The Satavahanas (Sdavhana or Stavhana; Stavhana), also known as the Andhras in the Puranas, were a Deccan-based ancient Indian dynasty. Most modern scholars believe that the Satavahana rule began in the late second century BCE and lasted until the early third century CE, though some assign the start of their rule to as early as the third century BCE based on the Puranas but without archaeological evidence.¹⁷

The Satavahana kingdom included most of modern-day Andhra Pradesh, Telangana, and Maharashtra. They were successful in establishing their dominion over the Deccan region during this time. They dominated the area from the second century B.C. up until the first part of the third century A.D., a span of almost four centuries. Satakarni I was the name of the first great ruler of the Satavahana dynasty. We are able to draw the conclusion, based on the information provided by the Nanaghat inscription of his wife Naganika, that he conducted a sacrifice known as Aswamedha and proclaimed himself to be Dakshinapatha Swami (a title to be famously used by Pulakesin II several centuries later as he defeated Harshavardhana in the only defeat the Uttarapadha Swami would ever face).¹⁸

Some scholars have determined that the Satavahanas made their home in the region that is located between the Godavari and the Krishna rivers as a result of the earliest reference to the Satavahanas in inscriptions and coins. Their influence over the district can be traced back to the later Satavahana ruler Gautamiputra Satakarni (A.D. 62-86), who ruled during that time period.¹⁹

The Salankayans

The Salankayanas were the subsequent powerful dynasty to rule over the West Godavari district and the territories that surrounded it. Their capital city was Benagouron, which is connected with Vengipura or Vengi, the current Pedavegi near Eluru. They were referred to as the "Salakenoi" in Ptolemy's Geography, which was written in or around the year 140 A.D. Ptolemy's Geography was composed in or about that year. However, different researchers have assigned different dates to the beginning of the Salankayana dynasty based on their perspectives. It would indicate that the subsequent Satavahana dynasty was subject to the suzerainty of the Salankayana dynasty.²⁰

In total, approximately seven of the dynasty's chiefs are mentioned at the inscriptions that were produced in the city of Vengi. The first of these rulers was a man named Maharaja Devavarma, and he seems to have been at the height of his power in the middle of the fourth century AD. After achieving victory over the adversaries in multiple campaigns, he was the one to carry out the Asvamedha sacrifice. This led to the rise to prominence of the dynasty. Hastivarman I took his place as the subsequent ruler. In the middle of the fourth century AD, the Gupta monarch Samudragupta launched an invasion of his empire. This event occurred during his reign. Despite this, he was successful in putting together a powerful alliance of all the South Indian kingdoms to thwart any attempts. The Gupta monarch granted him permission to keep his kingdom, but his power was so thoroughly shattered that it made his realm an easy target for the Vishnukundins' assaults. His son Nandivarman I took over as ruler after his father Hastivarman I. (c. AD 375). His empire encompassed territory on each side of the Krishna River known as the Vishaya of Kudrahara. Following their conquest, the Pallavas gave the region they controlled the name Vengirashtra. This region was located

to the south. Hastivarman II and Skandavarman, Nandivarman I's son and grandson, respectively, succeeded their father on the throne in succession after Nandivarman I. Chandavarman, the second son of Nandivarman I, succeeded Skandavarman as king of the Nandivarman dynasty. Chandavarman's descendant, Nandivarman II (about AD 430), is the last known ruler of the line.²¹

Despite the fact that different Salankayana monarchs adhered to either Shaivism or Vaishnavism, they always asserted that they were devoted to the deity Chitrarathaswamin, also known as the Sun God, who was obviously their guardian deity. It indicates that the bull was used as the family crest for their family. The administrative structure of the Pallavas and the Salankayana had a lot of similarities with one other. This unique title of "mutuda" or "alderman" was given to the headman of the community and is not found anywhere else. Their copperplate charters have a script that is strikingly similar to the earliest inscriptions found in the Hindu colonies in Indo-China and Malaysia. This lends credence to the theory that the Telugu country played a significant role in the process of colonisation of other countries during this time period.²²

The Vishnukundins

At the beginning of the sixth century after the Common Era (AD), the political structure of coastal Andhra had undergone significant shifts. After the Salankayanas were exterminated from Vengi in its entirety, their kingdom turned into a hunting ground for intrepid warriors such as the Matharas of Pistapura, the early 'Verman' Kings of Kalinga, and even the Vakatakas. However, the Vishnukundins were eventually able to gain control of the territory that is now known as the West Godavari district. This dynasty's Vikramendravarma II (reigned from AD 515-535), who was involved in the

governance of this district, granted the Chikkulla grant in his tenth regnal year from his 'Vasaka' at Lenduluru. This occurred during his reign. Denduluru, a community located in close proximity to Eluru in this district, has been determined to be this location.²³

It is generally accepted that this emperor moved his capital from Vijayawada to Lenduluru. He may have done so in order to make it easier for the country to defend itself against the atrocities committed by the Ganges and other rulers from the eastern region. It was Madhavavarma III, who was this family's most recent significant ruler. When he succeeded to the throne, the Vishnukundin power had suffered a significant setback, and the Vengi region was the only one in which he could exercise authority. In the early years of his administration, he focused on strengthening his position, and he did not begin an offensive against the rulers of the surrounding states until the later years of his reign. However, he was victorious in only one of the fights before falling victim to defeat and death. After Madhavavarma III passed away, his son Manchannabattaraka took over as ruler. It is impossible to pinpoint exactly how long Manchannabattaraka was in power. During the years 610 and 624 AD, Vengi Mandala was under the semblance of Vishnukundin control. During this time, Manchannabattaraka must have exerted great effort to keep his grasp on the dominion that had been his ancestors' for generations. His own vassals made an attempt to assert their independence by proclaiming it in the midst of the unrest, but they were unsuccessful. It is stated that the Durjayas, about whom nothing is known, occupied Vengi Vishaya, likely displacing their rulers, the Vishnukundis, and taking control of the region. This brought an end to the illustrious history of the Vishnukundan dynasty in the Vengi nation, of which this district was a part.²⁴

The Western Chalukyas of Badami

The district was ruled by the Chalukyas of Badami throughout that time. During the reign of Pulakesin II, which spanned the years AD 609/10-642. Pulakesin II was a ruler with high aspirations who pursued an aggressive and energetic program of conquest. He then moved towards the coast and launched an assault on Pistapura as well as the island of Konala (Kolleru Lake area). Pistapura was brought to its knees, while the waters of Konala became stained with the blood of men who had been slaughtered, and the land that was contained inside it became stained with arrays of elephants that resembled clouds covering the sky. Pulakesin II's brother Kubjavishnu aided him in his mission to conquer the eastern territories. Kubjavishnu was given the newly captured provinces in the east as a sign of the Emperor's appreciation for the services provided by his brother, the Emperor.²⁶

Eastern Chalukyas

Almost immediately, the viceroyalty transitioned into an independent state that would later become known as the kingdom of Vengi, and Kubjavishnu became the founder of a line that would later become known to history as the Eastern Chalukyas. At the height of its power, the Kingdom of Vengi extended all the way from the Mahendra Mountains in Kalinga to the Manneru River in Nellore, taking up the entirety of the land in between. The western boundary of the kingdom, in general, ran along the foot of the Eastern Ghats; however, temporary extensions frequently brought areas further to the west under the rule of Vengi rulers from time to time. In this way, the kingdom was divided into two parts. The region of Kalinga contained the Mahendra Mountains, while the region of Nellore was home to the Manneru River.²⁷

After Kubjavishnuvardhana, the throne was occupied by Jayasimha I, Indra Bhattaraka, Vishnuvardhana II, Mangi Yuvaraja, and Jayasimha II in that order.

Jayasimha II was the last of these five kings to sit on the throne. After Jayasimha's reign (AD 706-718), the remaining half-brothers of Jayasimha had their first disagreement on who should succeed Jayasimha. The Eastern Chalukya dynasty came to an end with the death of Vijayaditya VII in the year 1076 AD. Following this event, the kingdom lost its unique identity and was completely absorbed by the Chola Empire. This occurred after a number of wars that broke out between the successors at various times.

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Inscriptions from that time period provide some insight into the social and religious practices of the people, as well as the government at the time. At the time of its inception, the Eastern Chalukya Court was more or less a clone of the Badami Court. However, as time passed, local elements gained prominence, and the Vengi dynasty developed its own distinctive characteristics. In addition, there was an effect caused by external factors. Wars within the country as well as invasions from other countries frequently caused hardship for the population and wreaked havoc on the landscape. The kingdom was subdivided into a number of smaller parts, each of which was ruled by a noble family with a history of conflict. In fact, there is good reason to believe that the kingdom as a whole does not have any stable administration that is worthy of being called by that name.²⁹

Guntupalli and Arugolanu appear to have been large Buddhist towns with ruins of Viharas and other structures. The rock-cut retreats at the old location are dated to around 200 BC.m, when Hinayana was ascendant. Since the days of Hiuen Tsang, Buddhism seems to have lost ground. The Arama at Palakolanu (Palacole) is also thought to have been a major Buddhist centre before becoming a Hindu shrine that gained fame and drew large throngs of pilgrims. Buddhism was in decline everywhere Hiuen Tsang went, while Hinduism was on the rise. Unlike Buddhism, Jainism was

supported by the first members of the Eastern Chalukya dynasty. Apart from vedic Brahmanism, the majority of the population followed the Hindu Dharma, and worship of Shiva and Vishnu was popular. Saivism was more popular than Vaishnavism, and records describe more Siva temples than Vishnu temples.³⁰

Hiuen Tsang, who travelled in the Telugu country soon after the establishment of the Eastern Chalukya kingdom, said that An-to-lo or Andhra had its capital at Ping-k'i-lo, identified by some with Vengipura, the modern Pedavegi, which is about seven miles north to Eluru and ten miles north-west of Colair (Kolleru) lake. He noted that the country had a rich fertile soil, a moist, hot climate, and the people were of violent character. Cities evolve, and then they decline. Once a capital, Vengi has degenerated to a village at present. It is the mandal headquarters and the present name of the place is Pedavegi.³¹

Chalukya-Cholas

Nearly a century after the death of Vijayaditya VII, the Eastern Chalukya monarch of Vengi, Kulothunga I, and his descendants ruled over coastal Andhra, including West Godavari, for four generations of Chalukya Chola Kings. Kulottunga I opted to remain in the country of the Chola, and he was unable to exert direct control over his ancestral territory, the kingdom of Vengi. Therefore, he was compelled to delegate its management to subordinates who, although devoted to service, could also reassure the people that they were ruled by the true representatives of the family that had dominated them for generations. From 1076 until 1118 A.D., he nominated his sons Rajaraja Mummadi Choda, Vira Choda, Rajaraja Chodaganga, and Vikrama Chola as his viceroys in Vengi. During Vikrama Chola's viceroyalty, the monarch of Kalinga conducted an expedition against Vengi. Telugu Bhima, the leader of Kolanu, also known as modern-day Eluru, was plainly in alliance with the emperor of Kalinga.

Vikrama Chola had to fight simultaneously on two fronts. As a result, Telunga Bhima's Kolanu, or Kulam, was captured, and southern Kalinga was subjugated. At the end of his reign, Kulottunga I lost the northern half of the Vengi kingdom to Vikramaditya VI of the Western Chalukyas. An inscription dated 1118 AD from Kommur in the Guntur district indicates that Anantapalayya, the dandanayaka of Vikramaditya VI, ruled over Vengi. It appears that the Cholas were unable to recover even a portion of the lost land until the death of Vikramaditya V in 1126. Between AD 1127 and 1135, the efforts of Vikrama Chola and the willingness of the Telugu chieftains to choose the Cholas to the Western Chalukyas helped to restore the Chalukya-Chola rule over coastal Andhra Pradesh. His sons Kulottunga II and Rajaraja II succeeded Vikrama Chola.³²

The death of the Chalukya-Chola ruler Rajaraja II in 1172 AD marks an important era in the history of coastal Andhra. He was the last monarch of his family who successfully reined in the separatist ambitions of his vassals in Andhra country by exercising actual control over those vassals. He was also the final monarch of his line. There are a good number of stone inscriptions that can be found all the way up to Draksharamam in the East Godavari area. These inscriptions provide clear evidence of Rajaraja's suzerainty over the Vengi kingdom. His successor, Rajadhiraja II, was a feeble ruler whose power was rarely accepted by the feudatories in this region. He was able to take over only after his predecessor died. As soon as the struggle for dominance began, the vassal chiefs were quickly drawn into conflict with one another as they each attempted to establish themselves as an independent king.³³

The Velanati Cholas

Velanadu, also known as the Velanati Cholas, was the most powerful and influential dynasty in this region. They are members of the Chaturtha kula and are descended from the Durjaya family. They can trace their heritage back to extremely

distant times. An early member of the family known as Vedula was successful in acquiring Sindhu-Yugmantaradesa from Vira Choda, the Chola viceroy of Vengi. This territory included West Godavari district. His uncle, Gonka I, is known to have ruled Andhramandala or a portion thereof under the orders of the Chola ruler Kulottunga Chola I, according to the epigraphs that have been found. His son Kulottunga Rajendra Chola I took over the throne and ruled for twenty-two years, beginning in the year 1108 and ending in the year 1130. During his reign, an invasion by the Western Chalukya king, Vikramaditya VI, caused him to lose some territory. As a result of this, his empire shrank. During the battle against Vikramaditya VI, he participated in the Chalukya-Chola army led by Kulottunga II and provided valuable service. As a result of his actions, he was promoted to the position of overlord of the Vengi province. His son Kulottunga Rajendra Chola II took over as ruler after he passed away. He fought battles against his neighbours and emerged victorious. His neighbours were defeated. He had disagreements with a number of his powerful neighbours, including Kakatiya Rudra, who was one of them. He dispatched an army into the Godavari delta with Devana Peggada serving as their Pradhani, and they were successful in completing the mission.

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Kulottunga Rajendra Chola II, who lived between the years 1163 and 1181 A.D., took advantage of the decline in imperial power that followed the death of Rajaraja II and used it to his advantage, becoming the master of almost the entire maritime region. He passed away unexpectedly in the year 1181 AD, and as a result, the power of the Velanati chiefs declined. According to a tradition that has been handed down through the Panditaradhya Charitra of Palkuriki Somanatha, the fall of the Kulottunga Rajendra Chola dynasty is attributed to the outbreak of a civil war between Kulottunga Rajendra Chola's heirs over the ownership of the throne. Gonka III most

likely lost his life during the conflict, and as a result, Prithvisvara, the grandson of Kulottunga Rajendra Chola, was expelled from the kingdom that was originally his. In spite of this setback, it appears that Prithvisvara's authority over the northern part of maritime Andhra has remained unbroken. In the year 1210 A.D., he was killed in combat after getting into a conflict with the ruler of the Kakatiya people, Ganapati. He then led an expedition to reclaim the land that Ganapati had conquered. The reign of the Velanati kings in this region came to an end as a result, and the Kakatiya dynasty from Warangal took over as the new rulers of their kingdom.³⁵

The Kolanu Chiefs

The Kolanu chiefs were a local dynasty that ruled the area around Colair Lake. Around 25 inscriptions belonging to this family have been discovered in taluks like Eluru, Tanuku, and Bhimavaram. This is proof that the aforementioned cities were important from ancient times onward. Rajendra Choda, also called "Okkettu Ganda," was the first king of this dynasty. During the reign of Vikramaditya VI, he ruled this region as a vassal of the Western Chalukyas. His successor, Katama Nayaka, succeeded him. His grant of Ponduva in Attilidesa as Agrahara to the Brahmins is documented in an inscription he left behind in 1143 AD. It is believed that he was king between the years 1140 and 1151. An individual named Bhima succeeded him. During his reign, Velanati leader Kulottunga Rajendra Chola II launched an invasion of the principality. Inscriptions by his successor, Somayadevaraju, dated 1194 and 1195, have been discovered. Kamalakarapuravallabha, Sukavijana, Manoratharthaprada, Sakalarajasraya, Manniya Devendra, Nanna Narayana, and Sakalarajasraya were just a few of the names bestowed upon him. Kesavadevaraju succeeded his father as the family patriarch. Around the year 1213, he built a shrine to the god Ramesvaramahadeva in the town of Juttiga. The names of his three sons are

Kommayadevaraju, Pothaya Kumara, and Somayadeva Kumara. When Kesavadevaraju died, the Kolanu chiefs' rule began a downward spiral. Following him were Mangayadevaraju and Yeragayadevaraju.³⁶

Mediaeval period

The Kakatiyas

Prola II, an early ruler of the Kakatiya dynasty, broke away from the Western Chalukyas' rule and declared his independence. He attacked Vengi near the end of his rule, around the middle of the 12th century AD. He seems to have died in a battle with a group of regional chiefs who fought against his advance. Rudradeva, his son, took over after him. He did everything he could to keep the country's independence. As the Western Chalukyas' political heir, he claimed to be in charge of Vengi and other parts of coastal Andhra. During the long time he was in charge, he worked hard to shrink the coastal area, and there are good reasons to think he invaded Vengi before AD 1162. Mahadeva (AD 1195–1198) and Ganapati (AD 1199–1262) took over the throne after Rudra. He got into a fight with Prithvisvara, the leader of Velanadu, who still had some power over the coastal tract. The area around the Colair lake was run by the Kolanu chiefs. Prithvisvara wasn't strong enough to stop the nobility from making trouble. Ganapati took this chance and attacked the coastal areas with a large army in the year 1210. When Prithvisvara attempted to put an end to the Kakatiyas, Ganapati engaged him in combat, won, and then proceeded to put him to death. After that, he took control of his kingdom. After freeing his country from the control of the Kakatiyas, Aniyanka Bhima III, the ruler of the Eastern Gangas, then made an attempt to take control of the fertile land in the Vengi region. Up until the year 1230 A.D., Vengi, or at least a significant portion of it, maintained its independence. At that time, those in charge were the Kolanu chiefs, whose homes and administrative centers were located in either

Kolanu or Sarasipuri. In 1195, Mahamandalesvara Kolani Kesavadeva took the throne and ruled the principality for 36 years, until 1228. After this Kolanu chief died, Aniyanka Bhima III made up his mind to take over Vengi. He supported the Velanati chiefs Kulottunga Rajendra Chola and Gonku, who were the children of Velanati Prithvisvara, and sent an army to fight against Vengi. Ganapati didn't care about this, so he planned for the Kalingas to be kicked out of Vengi. He also sent an army led by Induluri Soma Pradhani, which included Eruva Bhima, Kalapa Nayaka, and Malyala Hemadri Reddi. They went with the temple of Palisvara at Airagavaram, which is dated 1231 AD and shows that he took Kolanu that year. Malyala Hemadri Reddi beat Velanati Gonka, and so Velanati Gonka ran away. Kulottunga Rajendra Chola seems to have surrounded himself with secrecy, because Kalapa Nayaka, who was named governor of Vengi in an inscription from the year 1254, claims to have been the saviour Kulottunga Rajendra Chola. The Kakatiya power seems to have stayed put in the Godavari valley until Ganapati's rule was over.³⁷

Rudramadevi, Ganapati's daughter, took over after him (AD 1259-95). During the first sixteen years of her rule, there is no sign of Kakatiya rule in the Godavari valley or in Vengi. Toward the end of her rule, these areas came back under her control and stayed there until the end of her rule. During this time, several Kshtriya families ruled in Vengi, but it's hard to tell how they fit in with the top power because they never mentioned an overlord in their writings. Because they were related to the Kakatiya royal family, the Eastern Chalukya of Nidadavole are worth mentioning. Virabhadra was a member of the Nidadavole family. Kakatiya Ganapati gave Virabhadra the hand of his daughter Rudramadevi in marriage. We don't know where this prince comes from, but the inscriptions give us some information about his parents and family. The year 1259 is written on the Mantapa's oldest inscription, which can be

found on one of the pillars in front of the Vasuki-Ravisomesvara temple in Juttiga, which is located in the Tanuku taluk. It discusses a gift that was given to Rudramadevi by Vishnu, who at the time was the minister of Virabhadraesvara and later married her. Another inscription, this one dating back to 1264 and found at Palacole in the Narasapur taluk, describes a present that Virabhadra's mother, Udayamba, gave to him so that he could accrue religious merit. It does so in order to grant religious credit to Virabhadra by relating the story of his mother, Udayamba. It is said that Virabhadra was the grandson of a Chalukya chief named Vishnuvardhana and the son of Indusekhara and Udayamba, who served as his queen. Additionally, it is said that Virabhadra was the son of Indusekhara and Udayamba.³⁸

After his grandmother Rudramadevi passed away in the year 1295, Prataparudra ascended the throne of Warangal and continued to rule until the year 1323. Kolani Rudradeva, son of Induluri Somaya and a subordinate of Prataparudra, was in charge of the Vengi country during this time period, and he established his headquarters in Kolanu. Prataparudra was unable to withstand the threat that came from the north, which was represented by the Delhi Sultans. Despite suppressing internal uprisings, the Delhi Sultans defeated him. Prataparudra was attacked by Ghiyasuddin Tughluq's army in the year 1323 AD. His son Ulugh Khan, who would later become Muhammad bin Tughluq, was in command of the army. Prataparudra was able to be defeated but was eventually captured. In this particular district, the discovery of a few inscriptions relating to the reign of Prataparudra has taken place. The son of Prataparudra, Virabhadra, attempted to establish his independence from his father but was unsuccessful.³⁹

The Musunuri Chiefs

Following the fall of Warangal, Mohammad-bin-Tughluq divided Deccan and south India into five provinces, with governors in charge of each. But people didn't like the way they ruled, and there were uprisings all over. A movement to get rid of the foreign rule started in the coastal tract, of which this district was a part. All the Nayakas who lived there joined together to form a group. Some old generals who had lived through Prataparudra, like Kolani Rudradeva, stepped up to lead the movement and decide what would happen to it. Prolaya Nayaka, from the Musunuri family, was chosen as the leader of the confederates. As a result of these rebellions, several independent kingdoms grew up. These included the Reddis of Addanki and Kondaveedu, the Rayas of Vijayanagara, the Recherlas of Rechakonda, the Bahmanis of Gulbarga, and the Musunuri chiefs of Warangal. Prolaya Nayaka became known as the leader of coastal Andhra, and all of the nobles in the area did what he told them to do. He ruled from Rekapalli, in the Bhadrachalam taluk of the Khammam district, and put Hindu Dharma back in place. He wanted to set all of Andhra free, but he didn't live long enough to see his dream come true. So, Prolaya Nayaka's leadership was taken over by his cousin Kapaya Nayaka. Kapaya Nayaka made Warangal his capital and took control of much of the old Kakatiya kingdom, which stretched from Kowlas and Bidar in the west to the Bay of Bengal in the east. ⁴⁰

When the coastal area was freed from foreign control, it changed the way the local nobility thought and made them more independent. The way the nobles treated Kapaya Nayaka made it hard for him to lead this area. Since the Bahmani kingdom was set up near Warangal, he had also been unable to pay attention to what was going on along the coast. He died in Rajahmundry before 1275 AD, though, so the area on the east bank of the Godavari River was left without a ruler. Kapaya Nayaka couldn't

change his mind because he was afraid that the Bahmani Sultan Ala-ud-din Hasan Bahman Shah would attack. Taking advantage of the situation, the Manchukonda chief Mummadi Nayaka of Korukonda acted like a king and took control of all of Toyyeti Anavota Nayaka's territory. But because of the unstable political situation in the area, Narasimhadeva IV of Kalinga led an expedition across the Godavari and as far as Srikakulam in the Krishna district.⁴¹

The Reddis of Kondaveedu

The conquered land did not stay under Kalinga's control for long. In AD 1356–64, the Reddi ruler Anvota started a campaign against Narasimha of Kalinga. As a countermeasure, Mummadi Nayaka, who ruled the land on both sides of the Godavari, fought Anavota, but eventually gave in and became his vassal. Choda Bhaktiraja and the solar chiefs of Suravaram (in Nuzvid taluk of Krishna district) were also in conflict with Anavota Reddi. Around this time, Choda Bhaktiraja was in charge of the Agency area in the western half of this district. His capital was Kamapuri, which is now known as Kamavaram or Kamavarapukota in Chintalapudi taluk. He thought that his principality was in danger, so he joined forces with the chief of Suravaram. He also fought against the Reddi king's advance, beat him, and sent him back. So, much of Anavota Reddi's land between Krishna and the Gautami was taken away from him.⁴²

Anavota Reddi's brother, Anavema Reddi (AD 1364–1386) took over as king after him. Around this time, things in Warangal and the principality of Bhaktiraja had changed in big ways. In the year 1367, the Recharla chief Anapota Nayaka led an expedition to Warangal, where he killed Kapaya Nayaka in a fierce battle and took over his kingdom. The death of the chief, Choda Bhaktiraja, was another important event. After he died, his two sons, Choda Bhima and Annaveda Choda, both wanted to be king. Choda Bhima married Anavema Reddi's sister, and Annaveda Choda

married Reddi's sister. Choda Bhima asked Anavema Reddi for help against his half-brother Annadeva Choda in this war over who would be the next king. Anavema Reddi took advantage of the chance to take back the coastal area beyond the Krishna, which had gotten out of the Reddi kings' control. He led an army to punish Annadeva Choda in particular and take over Vengi and other places. He took Niravadyaprolu (Nidadavole), which was Annadeva Choda's stronghold, sent him running away, and put Choda Bhima on the throne. The capture of Niravadyaprolu made it easier to take over not only Annadeva choda's territory, but also the deltaic tract, which included Panara and other areas controlled by the Manchikonda chief Mummadi Nayaka and his brothers. Panara, which is also called Pavungara, Pagunvara, and Panunara, is the area between the Vasista branch of the Godavari and the Gulantani (Gosthani), which runs through the Bheemavaram and Tanuku taluks of the district. It includes Narsapur, Bheemavaram, and a part of Tanuku. The winning Reddi armies took over everything east of Simhachalam, which is in the southern part of Kalinga. After these victories, Anavema Reddi gave Gaja Ghantas (bells with elephants on top) to the five holy places of Pancharamas, including Kshirarama in Palacole and Bhimarama (Gunupudi near Bheemavaram) in this district. ⁴³

After Anavema's passing in AD 1386, Kumaragiri, the brother's son, ascended to the throne and ruled the place until AD 1402. He soon sent an army to Orissa under the command of his minister and generalissimo, Kataya Vema. As a result, the region up to Simhachalam was annexed, and the eastern kingdom, also known as the Rajamahendra Rajya of the Kondavidu kingdom, was established. Kumaragiri appointed Anavota II, his son, as viceroy of the brand-new Rajamahendravarum province. But Kumaragiri's only son, Anavota II, passed away too soon. As a reward

for his services to the state, Kataya Vema, his minister and brother-in-law, was given the fief of Rajamahendra Rajya by Kumaragiri. ⁴⁴

In 1402, Peda Komati Vema ascended to the throne of Kondavidu. Kataya Vema, however, disputed his right to the throne. The army of Kataya Vema was defeated by Gajaravu Tippa, a Peda Komati Vema subordinate, in one of the battles that took place between the two opposing forces in the vicinity of Gundugolanu in Ellore (Eluru) taluk. ⁴⁵

Racha Vema, the son of Peda Komati Vema of Kondaveedu, took over after his father. His rule was harsh, and the people who lived under him were unhappy. So, Racha Vema didn't have much help from his people when the Gajapatis of Orissa and the Rayas of Vijayanagara attacked. He was killed in the year 1424.

Gajapathis of Orissa

When Kapilesvara Gajapati became king of Orissa in 1434, things changed politically in coastal Andhra Pradesh. He had a lot of power and was very driven. By adding the Rajamahendra Rajya to his kingdom, he wanted to make it bigger and more powerful. In the big fight that followed between the Gajapatis of Orissa and the Rayas of Vijayanagara, the Reddis' power was broken, and their principality disappeared. The Gajapati ruler won, and Rajamahendra Rajya became a part of the Gajapati Empire. This is shown by an inscription from S.1370 (AD 1448) at Penugonda in Tanuku Taluk, which says that Kapilesvara Gajapati ruled over this district. ⁴⁶

When Kapilesvara died in 1470 AD, a civil war broke out in coastal Andhra. His two sons, Hamvira and Purushottama, fought over who would take the throne after Gajapati. During the fight, the second one made the first one worse. Hamvira went to the Bahmani Sultan to ask for help in giving back not only Telangana, which his father

had taken from the Bahmanis, but also most of the old kingdom of Rajahmundry. In return, Muhammad Shah III said he would help and gave the job to Malik Husan Basri, who did it well. Hamvira did not stay in power for very long. Purushottamam built up enough power, attacked Hamvira, and beat him. In the meantime, Mahmud Gawan, the prime minister of the Bahmani kingdom, made Rajahmundry province out of Nalgonda, Machilipatnam, and the Oriya territory, and he asked Malik Hasan Nizam-ul-Mulk to be its governor. Malik Hasan didn't like this because he wanted to be the governor of all of Telangana. So, he did everything he could to bring Mahmud Gawan down. So, in 1481, Mahmud Gawan gave in to the plots of his opponents.⁴⁷

Purushottama felt that he was strong enough to attempt to reconquer the Godavari-Krishna delta. He collected all his forces and advanced upon Rajahmundry which was a direct challenge to Muhammad Shah III. On the latter's arrival, Purushottama retreated. The Bahmani Sultan remained at Rajahmundry for three years, probably to reorganise the administration of the conquered territory. Qiwanul-Mulk the younger was then appointed governor of Rajahmundry province. However, within six years of Muhammad Shah III's passing, Purushottamam Gajapati conquered the entire Godavari-Krishna doab and drove away the Bahmani forces as far south as Kondavidu. This took place shortly after Muhammad Shah III's passing.⁴⁸

Prataparudra, Purushottama's son and the final great king of the Gajapati dynasty in Orissa, took the throne after his father. During his reign, the kingdom of Gajapati was attacked by an army led by Krishnadevaraya, the monarch of neighboring Vijayanagara. The conflict began in the year 1513 AD and continued for a period of more than five years. During the course of the war, he brought the entirety of Vengi under his control and appointed his own officers. This was just one of the many victories he achieved. However, in the year 1518 AD, a peace treaty was finally signed, and

according to its terms, the Gajapati gave his daughter in marriage to Krishnadevaraya, and in return, he obtained from him all of the territory located north of the Krishna River that he had conquered during the war. This was the end of the war. ⁴⁹

The Telugu Chodas of Eruva

The first known chief of this local family was either Eruva Bhima or Nalla Bhima. He served as Kakatiya Ganapati's subordinate in the modern era. He distinguished himself in the conquest of Vengi and other areas while assisting Ganapati in his campaign against the Kalinga. Up until Kamaraja, the son of Gangadhara, there is no information on his successors. He was known more commonly as Bhatiraja because of his intense devotion to Shiva. He was a very strong chieftain who appears to have actively contributed to the country's liberation from Muslim rule. As was already evident, he had his headquarters in Kamarupa and ruled over the Agency tract in this district. He engaged in combat with Anavota Reddi, the ruler of the Reddis, and won the battle at Suravaram. ⁵⁰

Choda Bhatiraja ruled until AD 1366. His two sons, Annadeva Choda and Choda Bhima, disagreed over the throne's succession after his passing. Of the two, the former prince was a strong and ambitious man. After achieving some initial success, he usurped the throne for himself. In order to obtain Anavema's assistance in regaining his paternal kingdom, Choda Bhima travelled to Kondaveedu. With a sizable army, the latter set out and defeated the Suravaram chieftains before attacking Annadeva Choda. After subjecting Vengi, he took control of the Niravadyaprolu fort. With Anavema Reddi seated on the throne, Annadeva Choda fought valiantly here. ⁵¹

As was previously mentioned, following his exile from the principality, Annadeva Choda sought refuge with the chief of the Recherla people, known variously

as Peda Vedagari or Vedagiri I of Devarakonda. After Kumaragiri Reddi passed away, he formed an alliance with the Recherlas and the Bahmanis in an effort to regain control of his kingdom. Annadeva Choda returned from Devarakonda leading a sizable army, and his mission was a resounding success as a result of his efforts. With the assistance of the Reddi ruler Peda Komati Vema, he occupied the land to the west of the Godavari River that ran along its bank. Because of this, Kataya Vema's position was put in jeopardy, and the Rajahmundry Museum Plates state that all of the battles that took place between these two chiefs after the year 1412 AD took place on the western bank of the Godavari River. Annadeva Choda was victorious in a battle that took place on the outskirts of Attili in Tanuku taluk. He is said to have taken ten thousand of the adversary's forces captive and offered them protection while he was engaged in this battle. The most significant conflict took place at Kamkaraparti, which is now known as modern Kakaraparti and is located in Tanuku taluk on the western bank of the Goutami. He won a decisive victory over his adversaries and took full control of the western part of the Godavari region as a result. During the course of these wars, Annadeva Choda made a trip to Kshirarama (also known as Palacole) in the year 1414 AD. While there, he presented a gift of land to the local deity known as Kshira Rameswara Srimanmadhadeva in recognition of the good deeds done by his parents, Bhaktiraja and Annadevamma.

It is widely believed that Kataya Vema was killed in one of these conflicts. After he passed away, Annadeva Choda kidnapped every member of his family, but he was unable to successfully occupy his kingdom because he was confronted by another formidable adversary named Allada Reddi, who was Kataya Vema Reddi's right-hand man. Annadeva Choda was killed in one of the confrontations that took place with

Allada Reddi. The inscription at Palacole with the year 1335 written on it is his most recent record.⁵²

The Qutb Shahis

Then, the Qutb Shahis took over the district from the Gajapatis. During Sultan-Quli Qutb Shah's rule (AD 1518-43). Sultan Quli, the ruler of Khammam, ran afoul of Prataparudra Gajapati of Orissa during the invasion against Shitab Khan. The Gajapati stronghold of Kondapalle was under siege by Sultan-Quli. Sultan-Quli then invaded the coastal region, seized Eluru in the district and other locations, and forced the Gajapatis to cede to him the entirety of the territory between the mouths of the Godavari and the Krishna. Although Gajapati Ramachandra, the governor of Kondapalle, put up resolute resistance, he was defeated and taken prisoner. He signed a treaty with them that made the Godavari the dividing line between the two kingdoms. Following the assassination of Sultan-Quli in AD 1543, Jamshid and Subhan took the throne in turn.⁵³

The reign of Ibrahim Qutb Shah (AD 1550-1580) brings the region back into the spotlight. Shitab Khan and Vidyadhar, two chiefs, besieged Eluru and wreaked havoc. Dilawar Khan, the qiladar of Eluru, had valiantly guarded the fort. When the army of the Sultan arrived, the rebels fled to Rajahmundry. Ibrahim Qutb Shah gave Dilawar Khan Permission to construct a fort at Nidadavole in order to enhance border defence. A raid on Rajahmundry was planned after the fort's construction was finished. In response to his orders, Rafaat Khan Lari immediately left for Nidadavole with 10,000 horses in tow, and the expedition against Rajahmundry was a resounding success.⁵⁴

Muhammad-Quli, Ibrahim Qutb Shah's son, succeeded him in AD 1580. In the east Godavari district, the raja of Kasimkota insurrected against his rule. To combat him, the troops at Eluru were withdrawn. The Reddis, who once lived in the hills and

now frequently invade the plains in a rapacious manner, took advantage of the army of Qutb Shah to plunder Eluru and Nidadavole. In search of safety, the locals fled to the nearby forests. The marauders were eventually defeated by a general by the name of Amil Khan, and peace was reinstated. As a result, Eluru and the region west of the Godavari were successfully conquered. Sultan Muhammad, his nephew and son-in-law, succeeded Muhammad Quli (AD 1612-26). In essence, he was a conciliatory leader. Abdullah Qutb Shah succeeded him (AD 1626-72). During his rule, the Dutch built their settlement at Narsapur, where they had an iron factory. They had a residence in Madapollam (Madhavaipalem) and a clothing mill in Palacole. However, Abdullah Qutb Shah's officers viewed European trade with suspicion. Abdul Hasan Tana Shah, his third son-in-law, succeeded Abdullah Qutb Shah (AD 1672-87).⁵⁵

The rise to power of the Mughal Empire in the south during this time period is an event that stands out as particularly significant in the history of the Deccan region. Both Babar and Humayun, two of the early Mughal rulers, had a lot on their plates to deal with at home. It was during the reign of Humayun's son Akbar that the Moghuls first started to make their presence felt in the political affairs of the Deccan. In the year 1678 AD, the English established a factory in the region of Madapollam, not far from Narsapur. This was an additional event of some significance. The Mughal emperor Aurangzeb launched an assault on the Golconda fort in February 1687, and he successfully took control of the fort in October of the same year. Abul Hasan, the final Sultan of the Qutb Shahi dynasty, was taken prisoner and taken to Daulatabad, where he passed away around the year 1700 or 1701. When the European traders learned that the Qutb Shahi dynasty had been overthrown, they moved quickly to win the emperor's favour by showering him with lavish gifts.⁵⁶

The Mughals

Following the defeat of the Golkonda kingdom in the year 1687 AD, the Mughals took control of this district along with the rest of the Golkonda kingdom. This region was incorporated into Golkonda, one of the emperor's twenty-two provinces that contributed to the enormous empire that he ruled over. After Aurangzeb's death in AD 1707, his weak descendants took his place on the throne at Delhi. During this time, there were many shifts in the administration of the province. Therefore, in the year 1707 AD, Aurangzeb's son and eventual successor, Mauazam (Bahadur Shah), appointed Zulfiqar Khan as the viceroy of the Deccan and allowed him to appoint Daud Khan Panni as his deputy. Nizam-ul-Mulk succeeded Daud Khan Panni as viceroy of the Deccan and Faujdar of Karnataka during the reign of Farrukhsiyar (AD 1713-19). In these roles, he was responsible for the administration of Karnataka. Soon after, Hussain Ali Khan took over for Nizam-ul-Mulk as ruler. The latter concluded a humiliating treaty with the Maratha chief Shaha in the year 1716 AD. According to the terms of the treaty, a number of Maratha officials were appointed all over the Mughal Deccan for the purpose of collecting the taxes known as Chauth and Sardeshmukhi. Rafi-ud-Darajat, Rafi-ud-Daula, and Muhammad Shah were the subsequent occupants of the Mughal throne after Farrukhsiyar. Nizam-ul-Mulk defeated Mubariz Khan, the governor of Hyderabad, in a battle at Shaker Khera in AD 1724 and ruled the Deccan in an autonomous capacity. This occurred during the rule of Muhammad Shah (AD 1719-48), and as a result of these changes, the administration of the provinces was in a most confused state, between the impotence of the Mughal officials and the turbulent rapacity of the Marathas.⁵⁷

The Asaf Jahis

The Asaf Jahi dynasty, established by Nizam-ul-Mulk Asaf Jah I, was the next to rule the area. The French and English East India Companies, who would later have a big impact on Deccan politics, were now competing with one another to win his support. Nizam-ul-Mulk purposely remained ambiguous despite having a tendency to favour the French. He believed that these foreign settlers were out to fully exploit the internal strife, so he stayed out of their disputes to ensure that they did not do so. His successors could not do what he avoided. The five Nawabs that made up the Deccan Suba during his reign were Rajahmundry, Chicacole, Arcot, Cuddapah, and Kurnool. Between AD 1725 and 1741, Anwar-ud-din, the Nawab of Rajahmundry, ruled the current West Godavari district. ⁵⁸

Modern period

The English and the French

When Nizam-ul-Mulk passed away in 1748 AD, his son Nasir Jung and his grandson Muzaffar Jung disagreed over who should succeed him as king. However, both were overthrown by their subordinates, and Salabat Jung, Nizam-ul-third Mulk's son, was installed as king by the French. For the maintenance of the French force, Salabat Jung granted the provinces of Kondapalle, Eluru, Rajahmundry, and Chicacole in 1753. The French general Bussi immediately acquired the patents for these grants and gave them to the French governor of Machilipatnam, Moracin, with instructions to take possession. Jaffar Ali Khan, the Muslim governor of Chicacole and Rajahmundry, refused to cede control of his provinces and joined forces with the Raja of Vizianagaram to prevent Morcin's arrival. However, Moracin was able to persuade the raja to support him, forcing Jaffar Ali Khan to turn to the Marathas for assistance. The Marathas

completely pillaged the two provinces, looted them from top to bottom, and then easily returned to their country via Eluru with their enormous loot.⁵⁹

Godeheu was introduced in place of Dupleix by the French government in the interim. The French's newly acquired coastal territory and Bussi's relations changed soon after. With the help of the raja of Vijianagaram, he travelled to Rajahmundry at the end of AD 1756 with a sizable force and forced the nation into submission. A force sent from Rajahmundry also captured the English factory at Madapollam. Bussi was nonetheless called back to the south by Lally, the new French governor, in July 1758. His departure dealt the French people a fatal blow. Ananda Gajapathi, the new raja of Vijayanagaram, reached out to the English in Calcutta and Madras shortly after he left, promising to help them in any way if they invaded the Northern Circars. Immediately, Col. Clive dispatched an expedition from Calcutta led by Col. Forde. The process of reaching an agreement with the raja of Vizianagaram took a long time. The French took advantage of the delay to send a corps of observers to the area around Eluru that included 200 Europeans, 2,000 sepoys, and four field pieces. On February 6, 1759, Col. Forde marched into Eluru, took control of the city, and stayed there for the next 28 days. From there, he sent a force to seize the French factory in Narsapur, which the French had fled from as it approached. He began his journey toward Machilipatnam on the dry Kolleru bed on February 29th, 1759.⁶⁰

Salabat Jung, the Nizam of Hyderabad, travelled to Machilipatnam to aid the French against Col. Forde's attack. In order to create a diversion, the British incited his brother Nizam Ali Khan to rebel and advance against Hyderabad. After concluding a treaty with the British, Salabat Jung was forced to make a hasty retreat. He consented to renounce his friendship with the French and forbid their return to the Circars. Salabat Jung had reconciled with Nizam Ali Khan, resulting in the transfer of all real power to

the latter. In the year 1760, Nizam Ali Khan travelled to Bezwada to request British assistance in his war against the Marathas in exchange for the cession of Eluru and two other circars, which were then ruled by his fauzdar, Hasan Ali Khan. The British could not spare any troops, but they suggested to Hasan Ali Khan that they lease the Northern circars, in exchange for half of their net revenue. In 1762, Hasan Ali Khan deposed Salabat Jung and usurped the throne. These Sanads were dispatched to Machilipatnam with the directive to occupy all circars except for Guntur. These directives were carried out. Nizam Ali Khan demanded the return of the sanads and the restoration of the territory upon learning of this.⁶¹

However, the British refused to return them until the costs of the occupation were covered. Nizam Ali Khan replaced Hasan Ali Khan with Buddea Jemah Khan and acquired the territory in March 1763 after paying 23,700 Madras pagodas. When the raja of Vizianagaram captured Rajahmundry, the new fauzdar was unable to maintain his authority after the withdrawal of British troops and was forced to seek refuge in the fort of Eluru. The British incited Hasan Ali Khan to take action against them after failing to obtain these circars. Nizam Ali Khan amassed a massive army and led it against the rebels. After receiving payment from Hasan Ali Khan, the Nizam returned to Hyderabad.⁶²

Meanwhile, Lord Clive, the governor of Fort William, obtained a firman from the Mughal emperor in August 1765, granting the British the five Northern Circars. The firman was kept secret for some time before being proclaimed in Machilipatnam in March 1766. General Caillaud was dispatched to Machilipatnam to conduct military operations if necessary. Letters informing them of the grant were sent to all zamindars who submitted to British rule without resistance. When the Nizam became aware of these developments, he began large-scale war preparations. However, in AD 1766, a

treaty was signed in which the English agreed to hold the Northern Circars in exchange for a tribute, while also agreeing to supply the Nizam with troops. Hasan Ali Khan had rented out Eluru, Rajahmundry, and Kondapalle for three years to Lewin Smith, the Chief of Machilipatnam. Soon after, Hyder Ali, the ruler of Mysore, weaned Nizam Ali Khan to his side, and both attacked the British. Colonel Hart was tasked with leading an expedition into Nizam territory. He moved on from Eluru, taking a few towns along the way and threatening the Nizam's capital. The government of Bengal dispatched an army from Calcutta under Colonel Peach to create a distraction for the allied forces of Nizam Ali Khan and Hyder Ali. When this force arrived in the Northern Circars, Nizam Ali Khan was forced to negotiate with the British. As a result, another treaty was signed in AD 1768 between the Nizam and the British. Hasan Ali Khan's administration ended with the expiration of his lease in AD 1769, and the newly acquired territory was placed under the direct management of the Company's servants. The old factory agents and their subordinates were converted into provincial chiefs and councils, and Rajahmundry and Eluru were placed under the control of the Machilipatnam chief and council.⁶³

It was initially the Chief and Council of Machilipatnam (Masulipatam) who were responsible for the administration of the present district's constituent parts. Collectors were appointed in Guntur and Machilipatnam in 1794 AD, and they were made directly responsible to the Board of Revenue. Up until the year 1859 A.D., the administration of the district went through a number of shifts. During this time, the districts of Rajahmundry, Machilipatnam, and Guntur were reorganized into the Godavari and Krishna districts. The execution and extension of the great irrigation scheme of the Godavari and Krishna rivers, in addition to the enormous increase in work that resulted from the improvement in the methods of administration, made it extremely difficult for the Collector to effectively control these two wealthy areas after

this change. As a result, the two districts of Krishna and Godavari needed to have another adjustment made to them. The taluks of Yernagudem, Eluru, Tanuku, Bheemavaram, and Narsapur were moved from Godavari district to Krishna district. In exchange, Krishna district was relieved of the taluks of Tenali, Guntur, Sateenapalle, Palnad, Bapatla, Narasaraopet, and Vinukonda. Godavari district was simplified as a result of the transfer. The new district included the Revenue Divisions of Nidadavole, Tadepalligudem, Narsapur, and Eluru, as well as the taluks of Yernagudem in Nidadavole, Bheemavaram in Tadepalligudem, Narsapur and Tanuku in Narsapur, and Eluru in Eluru. In addition, the new district included the taluks of Eluru in the Eluru revenue division.⁶⁴

Districts were established within the Madras Presidency so that revenue collection could be more easily managed. The territorial divisions that were established for the Department of Revenue are frequently utilised for the purpose of distributing officers from other agencies. The vast majority of divisions are taluks, and within each taluk is a number of villages that are further subdivided. Every district has anywhere from two to six divisions within it. In addition to the City of Madras, there were a total of 21 districts in existence by the year 1880. The number of divisions and taluks was increased, while the size of a number of districts that had previously been quite large was decreased. Doing so will help improve administrative facilities, which will benefit not only the general public but also government employees. This will be to the benefit of both groups.⁶⁵

The three districts of Kistna, Nellore, and Godavari were reorganised into the four districts of Godavari, Kistna, Guntur, and Nellore on the first of October, 1904 AD. On April 15, 1925, the district of Kistna was divided into two new districts called West Godavari and Kistna. The remaining district of Godavari was renamed East

Godavari at this time. On the 4th of January in 1926, five taluks were reorganised into seven taluks, and the jurisdiction of Revenue divisional was reorganised as well. Changes to the jurisdiction of the Revenue Divisions took effect on the 1st of January, 1927.⁶⁶

The towns in the West Godavari district were chosen as the focus of this investigation, and the history of the district till the establishment of British administration is explained. Both historical events from the past and more recent history of formation of the district are discussed in accordance with the requirements in order to lend an air of profundity and substance to the research project.

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CHAPTER III

CHAPTER III

Evolution of Municipal governance

The word "municipality" comes from the French word "municipalité" and the Latin word "municipium," which both mean "free town." The English word "municipality" is derived from these two words. According to the Oxford English Dictionary, a "municipality" is a town or city that has its own local government and a group of officials who govern it. This definition can also refer to the local government itself. To be more specific, one could say that a municipality is the governing body of a town or district that possesses local self-government.¹

There are a number of different ways to define "local government." According to the definition that can be found in the Encyclopaedia Britannica, it is "an authority to determine and execute measures within a restricted area within the state that is smaller than the entire state."² A municipality is a corporate and political entity formed by the residents of an area to provide public services within a specific geographic area. Municipalities can be classified according to the services they provide. The state is responsible for vesting in the municipality with the powers and authority necessary to run its operations. Typically, it is a single administrative division that possesses corporate autonomy, self-government, or jurisdictional powers that have been granted to it by national and regional laws to which it is subject.

According to P. Stones, 'local government' is that part of the government of a country that deals with those matters that concern the people in a particular locality. V. Venkata Rao points out that local government is that part of the government that deals mainly with local affairs, administered by authorities subordinate to the state government but elected independently of the state authority by the qualified residents.

³ The term "municipality" may also mean the governing body of a given municipality.

A municipality is a general-purpose administrative subdivision, as opposed to a special-purpose district.

Evolution of municipal governance in Ancient and mediaeval India

In accordance with S.Sharma's work, *Origin and Development of Indian Towns: A Historical Overview*, the emergence and expansion of towns in ancient India occurred between 6000 and 5000 BCE. Neolithic agrarian culture was the foundation of the towns that arose during this time period. As new technological innovations such as the plough, the wheel, the boat, and metals emerged, the human race began producing an excess of food grains. This surplus facilitates trade. Groups of people engaged in non-agricultural activities settled together in towns, and as time passed, new social structures emerged, including religious, administrative, commercial, and artisan communities. These cities marked the boundary between civilization and barbarism. ⁴

Ancient India was characterised by the flourishing of a traditional form of local self-government, which is beyond dispute. Ancient Indian culture was renowned for its Village Republics, and India was home to large, well-managed cities. Nagara was the term for both cities and city councils. Numerous and vivid references to a well-developed urban administration system in India can be found in our ancient texts. The cities of Mohenjodaro in the lower Indus and Harappa in the Montgomery district of Punjab, which is now part of Pakistan, are evidence that the earliest period of Indus valley civilization dates back to 3000 B.C., when people lived in plant streets and a magnificent system of drains, in brick-built cities, houses had bathrooms, water supplies, and good drainage, indicating some form of municipal government. Its authority was sufficient to ensure compliance with approved street layouts. ⁵

After the Vedic period and before the Mauryan period, there was a type of officer who was called a "Sarvarthachintaka." This officer was responsible for attending

to all aspects. Additionally, the officer was referred to in Manu Dharma Shastra as someone who was in charge of everything that had to do with the city. An account of the municipal governance of Chandragupta Maurya's capital city, Patliputra, is provided by the Greek Ambassador serving in the court of Chandragupta Maurya. Ajatashatru is credited with establishing the city of Pataliputra in the 5th century BC on the banks of the Ganges. Pataliputra went on to become one of the most well-known capital cities in the entire world. ⁶

According to Megasthenes, the city was structured into six different bodies, with each body having five members. The members of the first body were responsible for industrial arts, the members of the second body were responsible for the entertainment of foreigners, and the members of the third body were responsible for the registration of births and deaths. The weights and measures were overseen by the fourth body of officials. The fifth class was in charge of monitoring the manufactured items. The individuals responsible for the collection of the taxes make up the sixth body. ⁷

Nagarika was the city's chief officer accountable to the central government for the operation of the Civil Administration, and he performed a variety of duties. Two officers, Gopa and Sthanika, assist him in performing his duties. The janapada (rural area) was governed by the Pradesta or Samaharta, each of its four divisions was overseen by a Sthanika, and Gopas. They were responsible for groups of five to ten villages. Similarly, the Durga or walled city, was entrusted to a Nagarika, who delegated authority over each of its four divisions to a Sthanika, while the Gopas were responsible for groups of 10, 20, or 40 families. Officials were primarily concerned with the protection of subjects' lives and property. ⁸

The Mouryans established a typical system in which committees with specific responsibilities were appointed. The Kautilya Arthashastra describes the structure and

functions of Mauryan-era city administrations. There is evidence of the highly developed conditions of contemporary municipal government. The fact that Ashoka's inscriptions mention the construction of roads, hospitals, guesthouses, educational institutions, and the planting of trees with medicinal value, among other things, demonstrates that there was a system of governance in place to manage urban affairs.⁹

The administration of the Guptas was distinct from the administration of the Mauryans. During the Gupta period, local administration was practically independent from the central government. The administration of the Mauryas was centralised, whereas the administration of the Guptas was decentralised. The administration was generally interested in a "Purapala" or "Nagara rakshaka," a deputy of the central government. There is also mention of Purapala Uparika, and it is stated that he controlled the various city leaders. Dasapurapala, which translates to "head of ten cities," was the title of Ten Purapala's leader. The parishad governed the city. Avasthika was a special officer who served as Dharmasala's superintendent.¹⁰

Delhi Sultans and Mughals dominated mediaeval India. Kotwal was the municipal governance officer in charge. He was the highest authority in the areas of law enforcement, finance, and administration. He was in charge of maintaining law and order, regulating markets, preventing crime and social abuse, regulating burials and slaughterhouses, keeping a population register, disposing of heirless property, etc. The kotwal was assisted in administering the city by a number of administrative personnel. For instance, Munsif assisted Kotwal with his official duties. Kotwal holds a permanent position in the administration and government of the city.¹¹

In Mughal administration, Kotwal refers to the office in charge of cities and towns. The central government, which wielded autocratic powers, appointed Kotwal. The Kotwal had a variety of fiscal functions. In his book *Ain-i-Akbari*, Abul -Fazal

explains the responsibilities of the Kotwal. According to Abul-Fazal, Kotwal should keep a record of its houses and roads, maintain a small army of spies and detectives to apprehend thieves and recover stolen goods, and uphold law and order. He established prices and clarified weights and measures, thereby exercising market control.¹² They dug the Gundum to fill the garbage collected from the streets of the town.

Municipal administration in British India

During the British period, the evolution of local government can be divided into four distinct periods. The first ranges from 1687 to 1881. The second period runs from 1882 to 1919. The third era spans the years 1920 to 1937. The fourth time span was from 1937 to 1947.¹³

In Company's board of directors desired to establish a municipality in Madras. The directors sent a copy of the charter granted to the Borough of Portsmouth because the company's former governor was the mayor of Portsmouth, England. In 1687, James II authorised the establishment of the first municipal corporation in Madras during the first period, 1687. The East India established a corporation and a mayor's court in Madras. The corporation was led by a mayor, an alderman, and a burgess, and it had the power to deviate from its axis in order to improve roads and provide lighting, conservation, and other services. The corporation was separated in 1726, but the mayor's court retained jurisdiction over trials of minor cases and municipal affairs. The corporation of Madras consisted of a mayor, twelve aldermen, and sixty burgesses. Thus, it was modelled after "boroughs" that already existed in Britain. The English established "municipal boroughs" in the fashion of the Roman "municipium." Along with the responsibilities, the corporation was also authorised to pay the salaries of municipal employees.¹⁴ In 1726, a Mayor's Court, which functioned more as a judicial than an administrative body, took the place of the Municipal Corporation.

Local government in India was established on a legal basis in 1793. In 1793, the Charter Act established municipal governments in three presidential towns (Madras, Calcutta, and Bombay). These authorities were granted the authority to levy property taxes. They carried out duties such as garbage collection, law enforcement, and road maintenance.¹⁵

The implementation of town duties in the cities of Murshidabad, Decca, and Benaras was authorised by the Regulation of X of 1801. Regulation X of 1810 expanded the imposition of town duties to additional Bengal and present-day Uttar Pradesh towns. Regulation XV of 1810 imposed a tax on houses and shops in all towns within regulation X of 1810 in which the Collector of a district resided. The tax had a rate of 5% on the annual rental value of residential properties and 10% on the annual rental value of commercial properties. The tax was intended for the enhancement of public resources and not for town use. The Charter Act of 1813 authorised the use of local taxation for local purposes. The Regulation of XIII made provisions for the collection of Chaukidari tax for watch and ward in the cities of Murshidabad, Decca, and Patna in the same year.¹⁶ Through the passage of Regulating Act III of 1814 and Regulating Act XXII of 1816, the same provision was made applicable to all towns. Normal chowkidar compensation was Rs 2/- per mensem, with a maximum of Rs 3/- per mensem. Act XV of 1837, which appears to be the first Act to recognize the need for cleanliness in cities, revised the same regulation and made it legal to appropriate and allocate the tax levied for the purpose of cleaning and restoring the city. Under this law, the monthly maximum tax was raised from two annas to two rupees.¹⁷

In 1842, Bengal's municipal government was expanded to include district towns. Two-thirds of households would petition for the implementation of Bengal

Act X. The committee had the authority to assess damages up to 5% of the annual value of the property, and the magistrate was obligated to collect the taxes in the same manner as criminal fines. Due to the act's reliance on a direct tax to generate revenue, the populace was not prepared to accept it. The act remained inactive, and as the formation of a municipality was entirely voluntary, no town immediately stepped forward to incorporate.¹⁸

The Towns Improvement Act XXVI of 1850 authorised the government to convert any town into a municipality if its residents wished to improve public health and other amenities. The act of 1858 was more comprehensive than the Bengali statute of 1842 and included provisions for indirect taxes. The municipal committee is authorised to handle matters pertaining to municipal facilities, such as street lighting, water supply, and road and drain maintenance. The executive authority was squandered on commissions composed of magistrates and a number of government-appointed individuals. The council was intended to be independent and have limited government oversight. The Act granted municipalities the authority to determine the method and rate of taxation. The legislation resulted in the passage of laws tailored to the needs of the presidential towns.¹⁹

This statute was utilised extensively in the western provinces and in Bombay. In other provinces, it was not fully implemented, but voluntary associations formed in response to the directives. In Madras Presidency, the Commissioner and Chief Commissioner serve the needs of the city. In 1854, when the government attempted to establish a municipality in Vellore, the region was rife with unrest. To maintain law and order, the military was required. It was a peculiar occurrence that the nominated commissioners also participated in the protest. Consequently, the state reneged on its promise to establish a municipality in Vellore. Even after a number of

years, residents of major cities remained resistant to the formation of municipalities due to their failure to pay taxes for civic facilities.²⁰

The establishment of Lord Mayo's Resolution in 1870, a pivotal year in the evolution of municipal government, occurred in 1870. The promotion of decentralisation from the federal government to the provinces. The resolution rated the local government as the most promising. This resolution's implementation led to the evolution of self-government.

The Municipal Administration Act of 1856 was linked to police administration in presidency towns. The mayor was appointed as the head of the city police force. All the constituents required to form a municipality under the Act of 1850 failed to come together. The inhabitants of the towns recognized the need to monitor sanitary conditions, which is in the interest of public health. Therefore, voluntary associations stepped forward to take advantage of the existing legislation and assisted in the formation of municipal administration of local bodies. In 1858, the Madras Presidency Municipal Association was founded in Visakhapatnam. Another association was formed in Salem in 1859. Municipal associations were established in Vijayanagaram and Bheemunipatnam in 1860. Simultaneously, efforts were made to establish a municipality in Nellore.²¹

In 1863, a commission was appointed to report on the health conditions of the Army. The commission found that sanitary conditions were poor in the majority of the towns, which negatively impacted the health of the troops stationed there. The commission advised immediate improvement of the towns' sanitary conditions. It was also suggested that a local committee be formed to oversee public health. In the six years following the publication of the commission's report, numerous acts were

passed and municipalities were granted broad authority. Between 1860 and 1870, nearly every province established new municipalities. Bengal, Madras, Punjab, the north-west provinces, and Awadh each passed legislation in 1864, 1865, 1867, and 1865, respectively.²²

Due to the ineffectiveness of the voluntary associations, the act of 1850 was amended to establish authorized local institutions. In accordance with this provision of the act, the Ellore municipality was established alongside 40 other municipalities in the presidency, such as Adoni, Bellary, Coimbatore, etc. These municipalities, established by the Madras Act of 1865, provide police conservancy and general town improvement. The past year is the first in which the act has been fully implemented enough to provide an accurate picture of its operation. Despite the general tone of indifference, Pintu or three towns where the exclusive religious elements predominated were met with significant opposition and a great deal of anger. Where the objectives of the act were intelligently explained and the introduction was made carefully, the native commissioner's interest was piqued, and the act was implemented with great zeal. Even in the first-mentioned cities, opposition has all but vanished, and the objects of the act appear to be better appreciated. This statute was known as the 1865 Town Improvement Act. Sir John Lawrence stated in 1864 that the people of this country are fully capable of managing their own local affairs. In accordance with the act of 1865, the municipality consisted of the district magistrate, the office of the Public Works Department, and five others in town habitats appointed by the Governor and Council.²³

The magistrate of the district served as the president of the council by virtue of his position, and he was also given the authority to appoint one of the

Commissioners to the position of vice president. At least twice a month, the municipal commissioner is required to convene with the other officials for the purposes of conducting business in an office that they are responsible for maintaining. In the event that both the President and Vice President are unable to attend a meeting, the municipal commissioners will decide among themselves which of their members will serve as the meeting's chairperson. The commissioners were given the authority to levy additional taxes for our municipal purpose, such as lighting the town, preventing and extinguishing fires, and supplying water in addition to the taxes that are required for police functions. This authority was granted with the prior approval of the government.²⁴

The act of 1865 came into force in the year 1866. Unlike the act of 1850, the act of 1865 did not exercise much opposition. People were indifferent towards this act. The provisions that were made by the act were intelligently explained in the introduction with due care simultaneously. The act worked out successfully, and it was in force in 41 towns at the end of 1867- 1868.²⁵

Soon it was deemed necessary to make modifications to the Act of 1868, as it was discovered that the optional provision for raising funds for purposes such as lighting, sanitation, vaccination, and medical relief was actually in effect, resulting in the neglect of such services. In addition, the introduction of education as an essential municipal service was deemed essential. To meet the requirements, a law was passed in 1871 that introduced new fees and relieved the town police of their responsibility. In order for funds to be accessible for municipal services.²⁶

The Mayo 1870 resolution emphasised the importance of implementing revolutionary municipal administration reforms. Lord Mayo was the viceroy and

governor general at the time. Between 1860 and 1870, the resolution supported the decentralisation strategy that was implemented. It is significant that the provincial government, which is responsible for the budgets of local organisations, issued the decision for the first time. The resolution advocated treating local services such as road construction, education, and medical aid as local and obtaining the funds necessary for their administration from local taxes. It emphasises the necessity of establishing local resources for the administration of local bodies.²⁷

Lord Mayo desired to free the federal government from its obligation to fund regional organisations. Prior to his administration, there was no concept of local autonomy, and all local bodies fell under the authority of government of India officials. Mayo's proposal to decentralise government fostered the growth of local self-government entities. The viceroy believed that the resolution would preserve the growth of municipal institutions and local self-government, as well as bring Indians and Britons closer together in addressing governmental issues.²⁸

A number of laws were passed in accordance with this objective, expanding the electorate while simultaneously extending the authority of local institutions. Several statutes expanding the electoral principle and the powers of local governments were passed in the years 1871 and 1873 in the Madras, Bombay, and Bengal presidencies as well as in the Northwest and central provinces. Due to the authorities' reluctance to expand the election concept at the district level, virtually little progress in local self-governance was accomplished despite these legal actions.

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To carry out Lord Mayo's policy several municipal acts were passed, such as in Madras in 1871, in Bombay, Bengal, the north west province, Punjab and

Central province in 1873, and in Pharma in 1874. The Madras Town's Improvement Act 1871 was amended to bring about the following changes.³⁰

1. Municipalities were entrusted with the upkeep of hospitals, pharmacies, and schools, as well as the recording of births and deaths and immunizations.
2. The collector continued to be an ex-officio member and presided over the council meeting.
3. The Public Works Department officers were replaced by the revenue divisional offices, who became the second class of ex-officio members.
4. The Governor in Council had to appoint not less than three commissioners. The possibility of election of the commissioners by the rate payers.
5. The election of vice president by the Commissioners.
6. The tenure of the commissioner was increased from 1 year to 3 years.

The most significant provision stipulated that the commissioner would be elected by ratepayers in specific towns. However, for many years, this rule was not enforced. The number of ex-officio members has decreased from three to two.³¹

These are the defining characteristics of local government during the first period (1687-1881). Local governments in India were established primarily to serve British interests. The Taxation Enquiry Commission (1953-1954) noted: "It was the need for the associations of Indians with administrators (1st order, for example, so that taxes could be imposed and collected more easily) that prompted the early British Indian administration to initiate the introduction of local self-governing

institutions in this country. The resolution of Lord Mayo, (1870) on financial decentralisation envisioned the development of local self-government institutions, but this was subordinate to the need for tapping local sources of revenue and for a decentralised administrator to affect the economy ³²

Lord Rippon, the viceroy of India was regarded as the father of the local self-government in India. In modern times, 12 years after the enactment of the Towns Improvement Act of 1871, the more popular Ripon's resolution on local self-government was issued in 1881. Because local self-government was the dominant feature during his presidency, he deserves credit for emphasising it over the concept of local taxes. ³³ Thus, in India, the term "Magna Carta" of local self-government refers to the well-known 1882 decree of the governor general and viceroy, Lord Ripon.

The Indian government ordered the provincial governments to conduct a thorough examination of the provincial, local, and municipal administrations. The purpose of the investigation was to determine what revenue sources could be transferred from provincial to local authorities so that they could be administered by municipal committees. Second, it must be determined which items can be safely donated to local organisations. Only those items that the people understood and appreciated were to be transferred. The third objective of the investigation was to identify the necessary steps to increase local self-government.

The main idea of the resolution was that local self-government should be used as a tool for political and popular education, even if it means a temporary decline in administrative effectiveness. The resolution also recommended that local bodies be

granted a degree of autonomy and that the government's control over them be limited to friendly advice.

Viceroy Lord Rippon's recommendations are as follows:

1. In the committees the non-official element should be as high as two thirds of the total membership.
2. The Introduction of the system of elections should be introduced as widely as possible, first in large towns and then in smaller areas.
3. The chairman was to be an official but when an official acts as chairman, he has no right to cast a vote in the proceedings.
4. Government control was to be exercised from without rather than from within. Before the municipality took the extreme step, such control was to be exercised in the form of friendly advice, sympathetic care, and timely concern.
5. Local governments work to gain complete control over the imposition and collection of all local taxes and fees within their jurisdiction. ^[29]

With the introduction of Rippon's resolutions, several educated Indians got political training through provincial and local governments and bodies, respectively. Many of them, after serving in municipalities as councillors and chairmans, Became leaders at provincial level and actively participated in the national movement. Here is one noteworthy name to be mentioned: Seerla Brahmayya of Ellore Municipality.

The Madras district municipalities Act VI of 1884:

In accordance with the Rippon decision that was handed down in 1882, the Indian government exerted pressure on the Madras administration to proceed with the

implementation of changes in the system of local self-government throughout the presidency. In the year 1882, the government of Madras established a committee that consisted of both officials and non-officials for the purpose of compiling a report on the condition of the local governments that fell under the presidency and making recommendations for their reform. After conducting in-depth research and investigations, the committee came up with a number of suggestions, several of which are presented in the following paragraphs.

1. The chairman of a municipality should be elected whenever the system of non-official presidents has been approved by the government.
2. Similarly, the vice president should also be elected.
3. The franchise is to be widened to include all taxpayers, both personal and professional.³⁴ Many following the committee's recommendations or liberal in Outlook. In the light of the recommendations and the resolution of Rippon, the Government of Madras made an act, namely the District Municipalities Act IV of 1884. The Act was an important landmark in the history of municipal development under the presidency.

Despite the recommendations, the actor continued to work with the collector and the district municipalities. This left him with only a measure of control in the emergency situations, so that the only ex-officio councillor's that remained was the revenue divisional officer. The maximum number of council members was set at twelve, and it was determined that elected members would make up three quarters of the body, while ratepayers and officials would each make up only one quarter. On the other hand, the Governor in Council will be voting for the chairman, and this will be the first time that the term "Council and councillors" will be used for the commission and commissioners. The act granted the chairman all of the necessary

powers, including the authority to decide who would preside over meetings, the authority to order that all payments be made, the authority to appoint and dismiss employees, the authority to punish employees, and so on. As a result, the chairman did enjoy the same as everyone else.³⁵ Elections were first held in the towns, but until 1884, the towns were not divided into wards; instead, the entire town was considered to be a single electoral unit. Because of this, the Act of 1884, which authorised the municipalities to organise elections on the basis of wards, brought an end to the practice of holding elections at large. In the past, there was no one set rule regarding the number of meetings that needed to be held each year. The Act of 1884 established for the first time a requirement that the Municipal Council hold meetings on a minimum of twelve occasions per year. Due to the implementation of the refunds policy, the elective principle was significantly extended, and under the Bengal Act of 1884, two thirds of the Commissioner and the chairman of the municipality were required to be elected.

The resolution proposed by Rippon did not have a significant impact on the Madras government. This is made abundantly clear by a variety of considerations. The process of electing the chairman was not in effect for all of the monthly parties, and the elected members did not show a great deal of interest in the affairs of the municipality, as can be seen from the number of meetings that were adjourned. These are two of the most prominent problems. In the year 1895, the Ellore Municipal Council was granted the authority to choose its own leader for the position of chairman.

Royal Commission on Decentralization, 1909

The royal commission was established in 1907 to investigate local governance in general and the power imbalance between the federal and provincial governments. The panel came to the conclusion that the municipal governments had fallen short of their objectives. In its 1909 report, the panel made a number of important suggestions for how municipalities could work better. It also agreed with Rippon's emphasis on public participation in local self-government.

1. A certain number of municipal councillors should be elected, and each counsellor should have the right to elect their own chairman.
2. Municipalities should have the power to levy taxes and frame their budget, subject to the maintenance of a prescribed minimum balance.
3. Government officers were not to vote in the election, and a nominated chairman was to be appointed from among non-officials if necessary.
4. The vice chairman of the Municipal Council was to be elected from among non-officials. ³⁶

The Government of India Act of 1919

Through an act passed by the Indian government in 1919, the system of diarchy was institutionalised in the provinces. One of the responsibilities that were transferred to a minister's purview was the administration of local self-government. The subsequent years saw the passage of numerous acts as well as the amendment of older acts, both of which brought about a number of changes in the administration of the municipal government. First, as a result of these changes, the nomination process for some councils was eliminated, and instead, each member of the council was

chosen by popular vote. Second, there was an expansion of the franchise. Thirdly, a chairman was chosen from among the countless candidates, additional administrative authority was bestowed upon women's parties, and fifthly, separate representation for minorities was made available in certain provinces.

With the introduction of diarchy under the Government of India Act of 1919 a new chapter in the history of local self-government was opened. In almost all provinces new laws and enactments were made to improve the municipal administration.³⁷

Madras District Municipalities Act V, Act of 1920

The Madras District Municipalities Act V of 1920 brought about remarkable changes in the pattern of municipal administration. It not only provided for a larger portion of elected members, but it also provided for an increase in powers for the government to utilize municipalities and fix the strength of the councils. Additionally, the act provided for a larger portion of elected members. Three quarters of the members of the Council were to be chosen by the people, and the remaining members were to be chosen by the government so that the minorities would be represented.³⁸

The authority to appoint municipal officials in positions such as secretaries, engineers, and health officers was delegated to municipal councils. Each and every ratepayer, including women, was granted the right to vote in the elections and to run for a seat on the Council if they so desired. The government has the authority to vote on any resolution brought before the Municipal Council and also has the right to nominate the person who will serve as chairman of the Council. It was allowed for

the counsellors to choose their own chairman and vice chairman from among themselves.

The property tax liability on buildings and land was to be used for general purposes, and it could include water and drainage taxes, lighting taxes, and railroad taxes. Other sources of municipal income are professional tax and, in some cases, pilgrim tax.³⁹

The Simon Commission of 1927

The Simon Commission was formed in 1927 to review the working conditions of the 1919 Indian Government Act with regard to local self-government under state control of the local bodies' finances. When compared to the Government of India Act of 1919, which granted local bodies a fair amount of autonomy, its recommendations were retrogressive.⁴⁰

Amendment Act of 1930

A reminder act of 1930 made the constitutions of urban local bodies completely democratic in the Madras Presidency. The most significant changes were the repeal of the nominations system and the previously made reservations of seats for women and minority communities such as Muslims, Indian Christians, Adi Andhras, Europeans, and Anglo-Indians. The select committee made recommendations on franchising, but they were not implemented.⁴¹

Amendment Act of 1933

In the year 1933, act amending the Act of 1920 was passed, and the first person to hold the office of commissioner was introduced. The focus of municipal

administration shifted from the political chief executive to the government-appointed commissioner. The government and the people look to the commissioner's office for sound administration, which the chairman failed to provide.

As a result, several changes occurred as a result of the Amendment Act of 1933. In the first instance, instead of being vested in a single person, namely the chairman, executive authority was shared by two other authorities, namely the Council and the Commissioner.

The Commissioner held office for a period of three years and was removed from government if a Resolution was passed to the effect by two third strength of the Council.⁴² He had the authority to attend meetings of the Municipal Council or any committee of the council and participate in the discussion, but he did not have the right to vote. He was under an order from the chairman to attend any meeting of the Council or any of its committees.

The commissioner was appointed to lead the municipal administration. He was charged with implementing the Council's resolution and submitting periodic reports to the Council on the progress made in implementing the resolution as well as the proper implementation of the Act's provisions.⁴³

Finally, in the case of municipalities mentioned under Scheduled IX of the 1933 Amendment Act, the chairman was given full access to all the records of the Municipal Council. And all official correspondence between the Council and the government is conducted only through the chairman. However, the chairman was banned from transmitting communications addresses through him by the commissioner to the government and vice versa.

With the passing of the Government of India Act in 1935, provincial autonomy was established. Naturally, local self-government was encouraged, and a number of changes were made to accommodate the effects of those encouragements on the organisation of local bodies in India. The general public acts of parliament are not as significant as the local acts that are passed. In the meantime, a variety of the local authority's functions are being expanded. The municipalities have been tasked with taking on new responsibilities.⁴⁴

During the early stages of the development of local government during the time of the British Empire, the institutions of local self-government were under the control of the British. The vast majority of Indians were excluded from participating in the operation of their government. The relief that the establishment of local government brought to Imperial finances can be summarised as follows: With the exception of the central provinces, elections were not implemented as a method for filling membership positions in local bodies. Even as late as 1881, nearly half of all municipalities had completely nominated bodies.

During the first period, the local government was almost entirely non-Indian. As a result, it was neither 'local' nor 'self-government' in the eyes of the Indians. Indians gradually gained political awareness. This sparked new desires and ambitions. Lord Ripon, who succeeded Lord Mayo as Governor General of India, was in charge of establishing local self-government. As a result, Lord Ripon is regarded as the father of Indian local self-government. Lord Ripon's resolution of 1882 is an important landmark in local self-government in India during the second period (1882-1919). Certain guidelines guided the resolution. The guidelines stated that bodies should have mostly elected members and a chairman. The state was to

have indirect control over local governments. The local governments were to be given adequate financial resources to carry out their functions.

The publication of the report of the Royal Commission on Decentralization in 1909 was another important milestone in the history of local government. It ran in the second period. The Royal Commission wanted the village to be the basic unit of local government. Municipalities were proposed to be constituted at a faster rate in urban areas. The elected members were to form a majority in the local bodies. Municipalities were to be given the necessary authority to determine taxes and prepare their budgets. The government's control was indirect and minimal. The government of India came out with a resolution in 1919 reaffirming the purpose of local government. The resolution, among others, stressed the need for broad based local government and larger elective components of local bodies. The importance of freedom in budget preparation, taxation, and work sanctions was also emphasised.

During the third period (1920-1937), the British government advocated for the progressive inclusion of Indians in all branches of government. It was also intended for large-scale self-government institutions, with the ultimate goal of realising self-government in India. To guide the country toward this goal, the Government of India Act of 1919 was implemented until 1920. In the provinces, a start was made in this direction by instituting a diarchy system for certain activities related to economic development. Activities such as cooperation and agriculture were delegated to popularly elected ministers. Thus, the Government of India Act of 1919 marked the beginning of a new era of interest in local government. However, as local governments became more democratic, there was a gradual decline in administrative efficiency. Nonetheless, the most significant development during this

time period was the progressive democratisation of local government with increased responsibilities. The Madras District Municipalities Act V of 1920 altered the mode of municipal administration by delegating more authority to the government in determining the number of council members and utilising the Municipalities. Minorities were represented through nomination.⁴⁵

The council was given authority to appoint health officers, secretaries and engineers. All the taxpayers, along with women, were given the power to vote in the election. Councillors were given the right to choose their chairman and vice-chairman.⁴⁶

Simon Commission of 1927, retrogressed the 1919 recommendations and tried to reduce the autonomy of the local bodies.⁴⁷ In the Amendment Act of 1930, the urban local bodies were made completely democratic. The nominations that were provided according to the previous acts were removed. Recommendations were made for franchising but this act was not actually adopted.⁴⁸

Several changes occurred as a result of being vested in the Amendment Act of 1933. In the first instance, instead of vested in a single person, executive authority was shared by two other authorities, namely the council and the commissioner. The commissioner served for three years and could be removed from office if two-thirds of the council passed a resolution to that effect. He had the authority to attend meetings of the municipal council or any committee of the council and participate in the debate, but he did not have the right to vote. If the chairman required him to attend a meeting of the council or a committee, he was obligated to do so. The commissioner was appointed to lead the municipal administration. He was charged with carrying out the council's resolution, submitting periodic reports to the council

on the progress made in carrying out the resolution, and upholding the Act's provisions.

Local government in India ceased to be an experimental form of self-government during the fourth period (1937-1947). During this time, flaws and disadvantages became more apparent. The various provincial governments began investigations into local governing bodies in order to make them appropriate institutions for conducting local affairs. In 1935, the Central Provinces formed an inquiry committee. In 1938 and 1939, similar committees were formed in the United Provinces and Bombay Provinces, respectively. The recommendations of the Municipal Enquiry Committees were not implemented uniformly across provinces. Nonetheless, there was a clear trend toward progressive local government strengthening. The year 1947 marked the beginning of a new era in Indian local government. The local government began to function in the context of Indian independence. In 1948, provincial ministers of local self-government met and emphasised the importance of local government in free India. As a result, specific paths' functions were delegated to municipal institutions.

This chapter examines the system of municipal governance in Indian history since ancient times. There is also a glimpse of mediaeval urban governance. A detailed view of the different phases of municipal governance, legislation, as well as enshrined in the constitution developments of local self-government during the British reign in the Madras Presidency is provided.

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CHAPTER IV

CHAPTER - IV

Formation of municipalities in West Godavari district



Pic-1: West Godavari district map

(West Godavari map prepared at the office of superintend of the Census Operations, AP)

Governance is nothing more than making sure that everyone in a country gets along with each other. This is done by giving the major branches of government and territorial levels their own spheres of influence. Local self-government means that the people in a certain area elect local bodies to run the local government. Politicians and administrators of all ages have talked about how important local government is. ¹ The municipal administration presumes to increase the quality of life for the population of the area.

Towns were a turning point in human history because they showed the line between being civilised and being wild. Towns are the turning points and watersheds of history. Every town starts out as a small village. This word can also be used to describe the different parts of a town at different stages of growth. In his treatise on village communities, Sir Henry Maine says, "The village, as it became more populated for one reason or another, got separated from its cultivated or common domain, or it swallowed up the domain; or a number of different villages were built close to each other on what may have been worthless waste land at one time, but is now very valuable because of its location." ²

Act 26 of 1850, which amended the provisions of Act X of 1842, marked the beginning of the process of incorporating the municipal act of Madras state. This was accomplished through the introduction of the act. The Act of 1850 authorized the formation of corporations in towns, and the people living in these towns were eager to improve their sanitation, roads, and other amenities. At the same time, they were willing to pay the necessary taxes to finance these improvements.

The Act allowed for a lot of different town duties, but it was entirely up to the people to decide which mode of taxation they preferred in each case. ³ Local laws in the state were rewritten as part of Lord Mayo's Decentralisation scheme of 1870. The Town Improvement Act of 1871 replaced the Act of 1865 in urban areas. It improved the committees' financial position. ⁴ During 1876-1877, the Madras presidency had municipalities in 47 towns. ⁵

Following the Ripon Resolution of 1882, the Madras government appointed a committee of officials and non-officials to report on the state of local self-government in the presidency and to suggest reforms. ⁶ This committee, after an elaborate investigation, made a series of recommendations.

The chief among them were:

1. An increase in the number of Municipalities.
2. Appointment of elected chairman wherever the government had approved the system of non-official presidents.⁷ Widening of the franchise to include all those paying property and professional taxes.⁸ After considering the resolution of the central government on the one hand and the recommendations of the committee on the other, the central government eventually issued the District Municipalities Act of 1884. The concept of "Municipality" was introduced through the Madras District Municipality Act of 1884.⁹ The Act permitted the election of three fourths of the municipal councillors by ratepayers.¹⁰

There was a hard and fast rule that each municipal council had to have a minimum of 12 members. The word "municipality" was incorporated into the title for the very first time, and the terms "council" and "councillor" were substituted for the previous terms "commission" and "commissioner." The chairman of each municipality was supposed to either be appointed by the government or chosen by the councillors from among themselves. One of these two options was going to happen.¹¹ Any chairman or member of the municipal council could be removed from their position at any time by the government. In addition, the authority to monitor and direct the actions of the council was delegated to the district collector, who was responsible for collecting taxes in the district. The Act of 1884 was revised in 1897 to include a few alterations of a more insignificant nature. This Act was responsible for the creation of a separate officer who is in charge of the routine official work, which was an important provision that was introduced.¹² In 1919, there were significant shifts in the administration of municipal government throughout the state. The District Municipality Act of 1920 was enacted by the government of Madras in response to the recommendations made by the

Royal Commission on Decentralisation. This act was responsible for a number of significant changes being made to the existing municipal setup.

Every tax-paying member of the community was granted the right to cast a ballot and was also made eligible to run for a seat on the governing body.¹³ The authority to appoint health officers and engineers was delegated to the various municipal councils.¹⁴ At least three quarters of the members of the council were to be chosen by the people directly affected by the decisions they made, and the remaining members were to be appointed by the government. The councils had complete autonomy to choose their own chairmen and develop their own spending plans.¹⁵ The amount of the tax was going to be determined by the local councils on their own. After that, the Act instituted a number of democratic procedures that were appropriate for the tenor of the times.

The passage of the Madras District Municipalities 1930 (Amendment) Act is another significant event in the annals of the history of municipal administration. This act came into effect in 1930. The elimination of nominations for various positions was the most significant adjustment that was made, and it had a significant impact. It was decided to implement an election system in which every single vote in each ward was required to be cast; in addition, the right to vote was granted to women, and the restriction that prevented women from running for councillor positions was lifted.¹⁶ On the other hand, the municipal authorities did not implement these liberal democratic measures in an appropriate manner. As a direct consequence of this, a number of municipalities were abolished, and in other instances, the chairman was removed from their position. Because of Amendment Act XV of 1933, the government was required to fill executive officer positions with commissioners who were compensated for their work.¹⁷

The Act stripped the chairman of the board of his executive responsibilities. Between the years 1920 and 1933, the chairman of the board was granted executive authority. As a consequence of this, the chairman of a number of municipalities was found to have misappropriated funds. As a consequence of this, the Act limited the chairman's authority. As a result, every employer within the municipality was required to report to and operate under the direction of the commissioner. Who were the officers of the executive branch? At the time that India attained its independence at the end of 1947, the composite state of Madras was home to 81 municipalities. In 1948, ten more towns were given the status of municipality, bringing the total number of municipalities in the country to 91.¹⁸

Resettlement of West Godavari district

Andhra was established as a separate state in 1953, and at that time it comprised a total of 35 municipalities.¹⁹ When the state of Andhra Pradesh was established, Telangana was incorporated into it. In 1956, the state had a total of 58 different municipalities within its borders.

The relocation of residents from the Godavari district to the Godavari East and Godavari West neighbourhoods took place using a variety of approaches with regard to the delta tract, the upland tract, the rented and hill villages, and the un-assessed wastelands in the upland tract.²⁰ The notification of the resettlement of the three districts of Krishna, Godavari West, and Godavari East was prescribed in G.O.No. 1460, revenue, dated 19th June 1915, and it was published in three consecutive issues of the district gazettes of Krishna and Godavari East for the months of September to November 1924 and August to October 1925, respectively. This was done in order to comply with the requirements of G.O.No. 1460, revenue. At the time of the publication of Kistna, Godavari West was already a part of the district, so there was no need to

publish a separate notification for the area. It should also be mentioned here that in the statistics that illustrate this report, it has been found to be possible to show feathers separately for West Godavari only very infrequently. Instead, it has been grouped with either the Krishna or the Godavari East, depending on which has proven to be most convenient on each occasion. This may be mentioned here. The reason for this different grouping is due to the fact that during the most recent resettlement, West Godavari was combined with Godavari East, despite the fact that during the preceding 22 years it had been a part of the same district as Krishna. ²¹

The resettlement act

Administrative History and Division: At the time of the introduction of the current taluk boundaries during the resettlement in fisli 1309 (1896-97), the kistna district comprised in addition to the existing district of the name the majority of what is now known as Guntur, while the present Godavari West formed part of the then Godavari district. These changes occurred in taluk boundaries during the resettlement in fisli 1309(1896-97) in the year 1884, the taluks that were located west of the Krishna river were transferred from the district of Kistna to the district of Guntur. In their place, the taluks that were located west of the Godavari River were transferred to the district of Kistna. Along with this change, the district boundaries assumed the form, which they practically maintained, and changed until the bifurcation. The district of Krishna included the Kistna eastern and Godavari western deltas as well as the appliance north of these. The only significant changes that occurred during this time period were the temporary transfer of the agency taluks to the agents division between the years 1920 and 1923 and the incorporation of the Nugur taluk, which came from the central provinces and was added to Godavari in 1909. A significant change, on the other hand, took place in April 1925, when the taluks that made up the Western Godavari Delta,

along with the uplands that were adjacent to it, were taken from the Krishna District and used to form the new district of West Godavari. This was a significant revision.²²

The most significant change in taluk boundaries in Godavari West occurred in 1910, when the taluka Nagaram, which had been part of the old Narsapur taluk but had not been transferred to Krishna with the rest of the taluk in 1984, was presented with several villages of Amalapuram and became the taluka Rajole. Except for the sand strip along the coast and certain swamps near the sea in the Amalapuram and Cocanada taluks, the first four taluks are entirely deltaic. Peddapuram, Rajahmundry, Pithapuram, and Tuni are all uplands, with the latter also being completely zamindari. Polavaram, Chodavaram, and Yellavaram are agency divisions with only a few villages for resettlement; the rest of the tract is either undeveloped or settled government villages with metta tenure.²³

As of the 31st of March in 2018, the number of municipal corporations stands at one, while the number of municipalities stands at eight.²⁴

Formation of municipalities in West Godavari district

The first attempt to establish municipalities within the districts was made in 1850 with the passage of India Act XXVI, which was enacted at that time. It was decided to give the government the authority to form a municipality out of any town in the event that the residents of that town desired to improve their ability to provide for public health and other amenities. The executive authority was delegated to commissions, each of which included the magistrate as well as a predetermined number of other individuals who had been appointed by the governor in council. The amount contributed by the government for this purpose was equal to that which was raised by the local population.²⁵

The Madras Town Improvement Act of 1865 was the next step in this direction, and reference to it has already been made. This act was implemented in communities that had a population of at least 5000 people. The Madras district municipality act of 1884 and the Madras district municipality act of 1920 were the subsequent legislative landmarks in the field of municipal administration.

However, the act of 1884 was the one that initially presented the idea of a municipality to the public for the very first time. In accordance with the provisions of this act, the municipal council was required to have a minimum of twelve members, each of whom would serve a term of three years. While every other counsellor was either wholly appointed or partly elected at the discretion of the governor in council, the revenue divisional officer in question was to serve as an official counsellor. Tax on lands and buildings, tax on water, tax on vehicles and animals, tolls prescribed in the schedule of the act, and license fees for offensive or dangerous trades are the primary sources of revenue for this municipality.²⁶

The Act of 1920 brought about a discernible shift in the structure of municipal administration. It not only allowed for a greater proportion of elected members, but it also gave municipalities an increase in their powers and resources. In accordance with this act and the school staff, the number of members that make up a municipal council is determined by the population of the municipality. The number of members that make up a municipal council must be between 16 and 36, and not less than three quarters of those members must be elected. If there was also a mechanism in place for an adequate number of members of minority communities to be nominated to positions on the council.²⁷

The passage of the District to Municipalities Amendment Act in 1930, which provided for the election of all of the municipal councillors and dispensed with

nominations, is another significant event in the history of municipal administration. This act was an important milestone in the history of municipal administration. Additionally, it made it possible for women to run for office and authorised the extension of voting rights to all taxpayers. Previously, women were barred from running for office. It made provisions for the reservation of seats for women and for members of minority groups, including Muslims, Indian Christians, scheduled caste Europeans, and Anglo Indians, among others. In addition, it led to the provincialization of services and made the positions of chairman and vice chairman elective. The adult franchise was granted by the constitution in 1950, but the first elections to municipal offices based on adult suffrage weren't held until 1952. This is incongruent with the fact that the adult franchise was granted. The act provides greater scope for the elected councillors to play the role efficiently and at the same time reduces the intervention of the government to the minimum necessary in the public interest.

The most recent legislation in respect to municipalities in Delhi was an integrated act of 1965 called the Andhra Pradesh municipality act. This act is applicable to both the Andhra and Telangana areas of the state. Under the provisions of this act, the position formerly known as "Commissioner" of the chief executive officer of the municipality has been changed to that of "Secretary." A provision has also been made declared to the members of the legislative assembly and the council who are waters in the municipality concerned to be ex officio members and for collecting and electing aldermen to each municipal council. This provision was made in accordance with the declaration made in the preceding sentence. In the following paragraph, we will discuss the development and accomplishments of each of the seven municipalities, as well as the district, over the course of their respective histories.²⁸

Types of Municipalities

Municipal governance in India can be traced back to 1664, when it first appeared in its modern form. The Dutch founded Fort Kochi Municipality in 1664, making it the first municipality in the Indian subcontinent; however, it was dissolved in the 18th century as a result of a decline in Dutch authority. After that, in 1687, the British established the Madras Municipal Corporation, and in 1726, they established the Calcutta and Bombay Municipal Corporations. A resolution of local self-government was passed in 1882 by Lord Ripon, who was the Viceroy of India at the time and is known as the Father of Local Self-Government. This paved the way for democratic forms of municipal governance in India. ²⁹

The 74th amendment to India's Constitution, which took effect in 1992, granted constitutional legitimacy to India's municipalities and other local governments. Municipal authorities were organised on ultra vires (beyond the authority) grounds until amendments to respective state municipal legislations were made.

The hierarchy of Urban Local bodies

1. Municipal Corporation
2. Municipality
3. Selection Grade Municipality
 - a. Special Grade Municipality
 - b. Grade - I Municipality
 - c. Grade - II Municipality
 - d. Grade - III Municipality
4. Nagar Panchayat
5. Grama Panchayat

Municipal corporations have the most fiscal autonomy and functions among urban local governments, although the specific fiscal and functional authority varies by state. These local governments have larger populations and a more diverse economic base, and they interact directly with state governments. Municipalities or Nagar Panchayats, on the other hand, have less autonomy, smaller jurisdictions, and must deal with state governments through the Directorate of Municipalities or the district collector [citation needed]. These local governments are subject to extensive supervision and direction from the state governments.

Table-1: Municipal Towns and formation years in West Godavari district ³⁰

Name of the Town	Year of Formation of Municipality	Grade	Number of Wards
Ellore/Eluru	1866	Municipal Corporation	50
Palacole	1919	I Grade Municipality	35
Bhimavaram	1948	Selection grade Municipality	39
Narsapur	1956	I Grade Municipality	31
Tadepalligudem	1958	Selection grade Municipality	40
Nidadavole	1964	II Grade Municipality	15
Kovvur	1965	III Grade Municipality	16
Tanuku	1979	I Grade Municipality	34
Jangareddy Gudem	2011	II grade Municipality	8
Akiveedu	2020	Nagar Panchayat	20

Eluru Municipality

The 74th amendment to India's Constitution, which took effect in 1992, granted constitutional legitimacy to India's municipalities and other local governments. According to the census completed in 2011, Eluru had a population of 2.17 lakh people. It has a total area of 11.52 square kilometers and contains 50 different municipal divisions.³¹

Headquarters of the subdivision and taluk of the same name in Masulipatam, Godavari and, Krishna districts in different time periods, Ellore was in Madras presidency, situated in 16° 42' 11.8260" N and 81° 6' 1.3968" E., On the East coast Railway, 3 notical miles from Madras, and at the junction of canals from the Godavari and Krishna rivers. This town is situated on the Chennai-Calcutta section of Southern Railway route at about 38 miles to the northern side of Vijayawada. About 8 miles north of Ellore, at Pedavegi, are extensive remains which are supposed to mark the site of the capital of the Buddhist Kingdom of Vengi. After overrunning the country in 1470 the Muhammadans drew up on the ruins of the old city for materials for their fort at Ellore. The town was afterwards taken from the Gajapati king of Orissa by Krishnadeva of Vijayanagara in 1515, but was recovered by Qutb shahi sultan of Golconda. His lieutenant then led a prolonged siege by the Hindu chieftains from North to the Godavari. With the fall of Rajahmundry in 1572 Ellore became the capital of the Sarkar of the same name; and its history is thenceforward uneventful. It was for some time a cantonment for the company's troops, but was soon abandoned. Ellore is situated on the border of the swamps around the Colair Lake, and its climate is excessively hot. It is the chief market for the surrounding country and as a large trade in grain. In the shrub of Tangellamudi, separated from Ellore by a stream called the Tammileru, the noted Ellore carpets were made. This industry is a very old one, and is carried on solely

by Mohammedans. All that is now principally confined to cheap carpets of a foreign design for export, well woven carpets of old patterns cannot be obtained currently. Both wool and dice were prepared locally. According to the information above, one can assume that the town was urbanised long before the entry of the British. ³²

It's worth noting that the town was spelt in a number of ways by the British overlords.

Oppo Ellore: ³³

Uppu Yeloor: ³⁴

Voopoor Ellore: ³⁵

Elur: ³⁶

Elura: ³⁷

Eluru: As per the records of Ellore after 1949.

Britishers used to be perplexed by the three towns of Ellore, Vellore, and Nellore. The three spellings were derived from native pronunciation. Uppu Yeloor, Raya Velloor, and Nelloor could be the spellings to avoid confusion, according to CP Brown's English Translator of Telugu Reader. He believes that by locating the locations, they will be more clearly distinguished. Uppu Yeloor can be found near Kondapalli, and Raya Vellur can be found near Arcot and Nellor on the Penna River. In the same record, CP Brown cites a letter written by a Musulman woman to her husband, in which she states that she left Uppu Eloor four days ago and arrived in Nellore four days later, having caught ague and fever on the way. She is impoverished. Her heart was set on her son, and she claims it is her fault that she became ill on the road. Brown's translation of the letter clearly shows the different spellings used to distinguish Ellore and Nellore at the time. ³⁸

In 1855, the Ellore was incorporated into the Masulipatam district and Collectorate, despite the fact that it had previously been one of the five Northern Circars. When they merged with the Masulipatam pergunnah towards the Bay of Bengal, the Ellore and Condapilly (Kondapalli) Circars were able to occupy the entire space that was found between the Krishna and Godavari rivers. Ellore, an older Circar, is ultimately laid to rest in a portion in Masulipatam and another portion in Rajahmundry. The lake or basin of Color is located to the west of the territories controlled by the Nizam, and Ellore is home to the province of Cumumait, which is located inland. It is possible to estimate that Ellore Circar covers a total area of 2,700 square miles. This calculation does not take into account the high mountainous tract on the west, whose boundaries are not entirely clear. The majority of the ground there was made up of dark cotton. It was sandy in the areas surrounding the cantonments.³⁹

The sidewalks and roads were surrounded by a substantial amount of vegetation. In most cases, trees stood on either side of it. There is a sizable amount of toddy tope in the surrounding area. In fact, the entirety of this region of the country is packed with toddy tops. There were several betel gardens that were swampy, but it is not considered detrimental to the health of the people who live there to obstruct free ventilation. The climate in this area is extremely similar to that of Masulipatam. Even though it is about forty miles inland, it does not benefit from the reviving sea breeze because it is not near the coast. The months of April and May experience temperatures that can be described as being very suffocating. During the months of the year, the wind from the land blows with high violence, and the temperatures rise to 110 degrees in the houses and to upwards of 120 degrees in the officers' tents. This was during the time that the British ruled the area in the 1850s.⁴⁰

During the time that Ellore was located in the Masulipatam district, certain sections of the main bazaar were constructed on a consistent basis. The stores, which have fronts made of wood, are reminiscent of those found in the western part of India. There is only one story in each of them. The bed of the Tammileru River remains dry for the vast majority of the year, despite the fact that it is a relatively small and shallow river. The portion of the town that is located on the left bank is actually its own separate village called Timigalmoody, and it is owned by Sinhadry Appa Row. This portion of the town is divided in half by the river. The remnants of an old fort could be found on the right bank of the river, approximately one and a half miles north-east of the barracks and the cantonment hospital. In the 1850s, the West of the barracks and on the opposite side of the road were the officers' homes, which were located one mile away. There has been no disruption caused by the river's presence because it can always be crossed without difficulty. In later years, the military station at the cantonment was no longer used.⁴¹

The sepoys' lines were well situated, dry, and comfortable, and the houses in the town were generally well constructed and of a better description than those usually seen in Indian bazaars.

Lake Colair was located between Ellore and Masulipatam, but it was much closer to Ellore than it was to Masulipatam. During the wet season, the lake used to cover nearly 100 square miles of land, and it was named after the ancient Maya god Colair. The only permanent outlet that the lake had was the one that led to the Madapollan River, which was located only a short distance from the ocean. At the location known as Samuldivi, a tributary of the water that comes from the Colair Lake and is known as the Uppulair (a name that is typically given to any salt stream in South India) flows into the sea. The Boodemair Lake is another one that can be found in this

region. It is located a short distance to the northeast of Mylavaram, and, after making its way through the countryside and the hills, it eventually makes its way into the Colair lake. The source of the Tummilair is also located in the hills, but it is located higher than the source of the Boodamair. If you take a route that is more central, you will pass close to Ellore, and then the river will run into the lake. ⁴²

This ancient city served as the seat of power for the Chalukya dynasty when it was still in use. It is believed that the town's original name was 'Helapuri,' which translates to 'City of Joy.' Over time, Helapuri transformed into Ellore, or Eluru, as some people are led to believe. There is also the notion that the name Eluru refers to the town of water streams (Eru means water stream). Tammileru, Ramileru, Vuppuleru, Budameru, and Akkileru are the names of the five water streams that circulate around the town. Kotadibba, located within the old town's northern fort, has been preserved as the town's crowning achievement ever since ancient times. Eluru has been around ever since Pulakesin II took control of Godavari and established his empire. The destruction of Pishtapura and Ellore was documented in the inscription found in Aihole, which was located in Bombay Presidency. The event took place around the year 615 of the Common Era. At that point in time, Ellore was a province of the Kingdom of Vengi. From a single inscription written in Prakrit, it is possible to deduce that King Devavarma of the Salankayana dynasty, which ruled during the fourth and fifth centuries A.D., had authority over the town. ⁴³

‘Siri Vijaya Vengipura Bhavatho Chittarathaswami

Padaanujaathsya Bappa Bhattaka paada bhatasya Salankaayanasya

Assavedha yaajino maharaja Siri vijaya devavamma

Syavayanena Eloro muladapa mukhe gaavo bhanitvo’

The Salankayana king Siri Vijaya deva Vamma is mentioned in the aforementioned inscription as being a devotee of the Chitta Ratha swami of Vengi. There is also the possibility of assuming that the king offered the Ashvamedha sacrifice. This region was governed by a group of regional chieftains during the 12th century. Other local rulers included the chiefs of Nadendla in the Krishna District, who seem to have recognized the authority of the Velanadu line and have left inscriptions ranging from 1130 to 1232; the chieftains of Ellore, whose records date from 1139-40 to 1211; a family whose inscriptions are found in several places in the delta and who claim descent from the Eastern Chalukyas King Amma I (918-25); and the best known of whom is Malla. ⁴⁴

Long before it came to a head, the Mughal emperor of Delhi was envious of the growing power of the Kakatiyas. It appears that Mohammad Tughlaq reached as far as Rajahmundry, as an inscription with the year 1324 written on it and located on a mosque in Rajahmundry describes the mosque's construction by him in that year. However, after this point, the influence of the kings of Warangal in the Telugu country faded away, and Vengi was ruled by the Reddi chiefs of Koru Konda, Kondavid, and Rajahmundry. The tide of the Muhammadan invasion began to turn almost immediately after it had begun. In the year 1470, the city was attacked by Muslims for the second time. Following their conquest of Telugu territory in the year 1470, Muhammadan soldiers began work on constructing a fort at Ellore using materials looted from the ruins of an older city known as Vengi. After that, in the year 1515 AD, Krishna Deva, ruler of Vijayanagar, defeated the Gajapati kings of Orissa and took the town for himself. However, it was later retaken by the Qutub Shahi Sultan of Golconda. ⁴⁵

The king of Orissa requested peace and agreed to hand over to Golconda the entire territory between the Krishna and Godavari rivers. Domestic revolutions,

meanwhile, had weakened the Kingdom of Orissa. Prataparudra's two sons succeeded him one after the other and ruled for a year or two until they were both murdered in 1541-42 AD by a minister named Govinda Deva, who took over the kingdom. He and his sons ruled until 1559-60 AD, when a Telugu named Harichandana raised a revolt, killed two of the usurper's sons, and himself ruled until 1571, when the kingdom was finally taken over by the Muhammadan kings of Golconda. The conquest had not been accomplished without fierce fighting. The Hindu Raja of Kondavidu attacked the Musalman garrison of Kondapalle, and the Rajahmundry chief, one Vidyadhari, who was apparently a prince of the house of Orissa, laid siege to Ellore, which was also held by the Muslims. The latter was humiliated and fled to Rajahmundry. The Golconda troops laid waste to the country around the town before being called away (1564 AD) to assist the other Musalman kings of the Deccan in the joint attack on Vijayanagar, which resulted in the empire's overthrow in the great battle of Tallikota, north of the Krishna river, in 1565 AD. The forts of Peddapuram and Rajinagaram, from which reinforcements and provisions were being sent to Rajahmundry, were first taken, the latter with difficulty due to the narrowness of the paths and the thickness of the jungles which had to be traversed. Then Rajahmundry was attacked. The Hindus were defeated outside the walls in a desperate battle, and the fort was then invested for four months before surrendering. This occurred in the years 1571-72 AD. The Muslims then marched north, destroying fortified towns along the way, eventually conquering all of Orissa up to Chicacole and Ganjam. Because the Muslim rulers were unable to control their new possessions, there were constant disturbances and outbreaks. The Reddis of the hills pillaged Ellore and Nidadavole and held out for a time against the forces sent to suppress them. Aurangzeb, Emperor of Delhi, marched to subjugate the south of India in 1686 AD. The following year, he overthrew the kingdom of Golconda, and the

country came under direct rule of Delhi. He appointed a viceroy known as the Subadar of the Deccan (and later as the Nizam of Hyderabad) to rule his new territories, who lived first in Aurangabad and then in Hyderabad. The subedari was made up of 22 provinces, two of which were Rajahmundry and Chicacole. They formed what was known as "the Northern Circars" with the provinces of Kondapalle, Ellore, and Guntur, a name that still exists today.⁴⁶ After it was incorporated into Northern Circars, the location did not have a particularly eventful history.

The woolen pile carpet industry has been carried out on a large scale in the city since the middle of the 15th century, and this industry is the reason the city is famous. In the technical examination given by the Madras government, the subject of carpet weaving was one of the topics. The potential candidates were given the task of weaving a carpet using curtain sizes according to the design of Ellore carpets.⁴⁷

The Sri Krishna Jute Mill was established on the 28th of June in 1941, and it currently employs a significant number of people. As well as cotton mills, the town also has other types of mills. Ellore town was also responsible for the production of saltpetre and potassium nitrate for commercial and export purposes. Ellore was responsible for the production of a high-quality chemical that was sulfate-free and pure.⁴⁸

Temple of Someswara (10 Endowments) of the Kakatiyan period, patronage by Saronikas or Konanu chiefs is present in Eluru as it was the capital of the local dynasty.

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One temple of Venkateswara is present in the western street of the old town in Eluru which goes back to the 12th century. The temples of Lord Venugopalaswamy, Janardhanaswamy, Kanyakaparameswari, Malleswara, Hanuman, Jalalpahareswara Swamy, besides few churches and mosques are places of worship in the city.⁵⁰ The town has rich heritage of temples.

Establishment of Municipality

Municipal establishments were the first to be established under the rule of the East India Company on the orders of the Board of Directors. Madras was the first municipal corporation established in India in 1688. Calcutta and the city each had their own firms in 1772 and 1793, respectively. Various such urban native bodies were established in 1842. In the nineteenth century, there were early attempts to prepare for rural native self-rule in the Bombay and Madras presidencies. However, the district authorities didn't encourage them. Lord Lawrence acknowledged the ability of the people of India to administer their own native affairs in a resolution in 1864. The Act of 1865 established Eluru as a municipality in 1866 AD. Ellore was elevated to municipal administration by the Municipal Act of 1865. At the time, two bills relating to town improvement were introduced. One example is the appointment of municipal commissioners to the Council, which occurred shortly before the end of the fiscal year and was forwarded to the Governor General for his approval. The first bill provided for the appointment of municipal commissioners in towns in the Presidency of Fort Saint George, as well as for the Police Conservancy and improvement thereof, as well as the imposition of rates, tolls, and taxes. Each bill received one objection, which sought to relieve the Imperial Treasury of a portion of the cost of maintaining a police force in the towns to which the bills apply. Local taxation will cover three-fourths of the cost of the police, and one-half of the latter. The Mufussil Municipal Bill, titled 'Towns Improvement Act 1865 AD,' makes provision for the government to bear one-fourth of the cost of all necessary improvements, with the total amount to be expended on such improvements and on the police, subject to the authorities' approval. All funds belonging to any municipality formed under Act XXVI of 1850 AD will be transferred

to the municipality formed under the bill in all towns to which the bill may be applied and in which Act XXVI of 1850 AD may have been brought into operation. ⁵¹

In accordance with Act x of 1865 AD, municipalities were established in the majority of the larger towns located within the Madras Presidency. The intention of the government at the time was to provide for the towns' police departments, conservation efforts, and general improvements. In a few locations, there was some opposition; however, wherever the purposes for which the Act was passed were carefully explained, and its introduction was accomplished in a prudent manner, the interest of the native Commissioners was aroused, and the provisions of the Act were carried out with much heartiness. This was the case in all of the places where the Act was introduced. Cocanada, Rajahmundry, and Ellore were the towns in the united Godavari district where it was first introduced. Ellore was the most recent. Ellore was a part of the Masulipatam District after the northern Circars were subdivided into districts. Up until the year 1859, the situation remained the same. The districts of Guntur, Masulipatam, and Rajahmundry were reorganized in 1859, and this territory became part of the Godavari district as a result of the reorganization. In 1866, Ellore had a population of more than 20,000 people, making it one of the largest towns in the region.

5046 of them were Muslims, most of whom lived in the lines; 20253 were Hindus; and 188 were Christians, made up the remaining population. A significant number of Muslim artisans were engaged in the production of carpets. The remains of an old fort that was constructed by Mohammedans in the 13th and 14th centuries can be found on the northern side of the town. Ellore was used as a military station for a number of years, but that use has since come to an end. During that time, a regiment or a detachment from a regiment was based there. On the Tammileru, to the south of the town, was where the cantonment was situated. ⁵²

The principal sources of income consisted of taxes, houses, lands and tolls. ⁵³

In the year 1888 A.D., it took control of the neighborhood hospital. When the Madras district municipal act of 1884 was first implemented in the municipality, the council had a total membership of 18, with five members appointed by nomination and the remaining 13 members elected. In the year 1892 of the Common Era, it came to be presided over by an elected chairman who was not an official, but in the year 1899 of the Common Era, it came to be presided over once more by an official. By the time the current century came around, the number of members of the council had been cut down to 16, with half of them being elected and the other half being nominated. The Governor in Council issued a directive on November 30th, 1915, stating that the elected councillors of the Ellore municipality were to be distributed among the six wards of the municipality in accordance with the following schedule. The following table presents the ward boundaries along with the number of councillors that will be elected to represent each ward.

1. Ward: Number of elected councillors is 2

North- The right bank of the Kistna canal from the Sanivarapu pet crossing up to the Public Works Department Bridge.

East- The western edge of the High road from the Public Works department bridge up to Kudali.

South- The north side of the High road from Kudali to the point of junction with the Fort Glacis near the Post office.

West- The east side of the Munsif's court road from the Fort Glacis near the Post office, thence along the north side of the Taluk Police Lines road to the right bank of the Kistna canal where the new foot-bridge near the Sanivarapupeta crossing is situated.

2. Ward: Number of elected councillors are 2

North- The right bank of the Kistna canal from the north-west corner of field No.1130 to the Sanivarapupeta crossing and the north side of the Taluk Police Lines road up to the point of junction with the Munsif's Court road.

East- the east side of the Munsif's Court road from the point of junction with the Taluk Police Lines road to the Fort Glacis near the Post office, the north side of the High road up to the point where the Nunnavari street crosses it, the east side of the Saladivari lane and of Kambhampativari street to Seshanna Rao's tank, the north-eastern boundaries of survey Nos.525 and 526.

South- The southern boundary of the town from the southern corner of survey No.526 to the south eastern corner of survey No.883.

West- The western boundary line of the town from the southeastern corner of survey No.883 to the north-western corner of survey No.1130.

3. Ward: The elected councillors are 2

North- The north side of the High road from Nunnavari street upto Kudali, the north side of the Madepalli road upto Gajulapanja and the north side of the chataparru road to the point where it meets the eastern bank of the Madepalli channel.

East- The eastern boundary of the town from the last point to its junction with the Madepalli road.

South- The southern boundary of the town from the last point to the south-east corner of survey No.526.

West- The eastern side of the Revenue survey Nos.526 and 525, the north-eastern boundary of poramboku No.510, the eastern side of Kambhampativari Street and the eastern side of the Saladivari lane up to the old town Police station.

4. Fourth ward: The elected members are 2.

North- The right bank of the Kistna canal from the Public works Department girder bridge up to the south-western corner of field no.39.

East- The eastern boundary of the town from the last point up to the Chataparru road.

South- The northern side of the Chataparru road from the last point upto Gajulapanja and the north side of the Madepalli road up to Kudali.

West- The western side of the High road from Kudali to the Public Works Department girder bridge.

5. Fifth ward: The elected members are 2.

North- The northern side of the railway line from the municipal limits in field No 1110 up to the municipal limits in the east

East- The eastern boundary of the town from the last point up to the north-west corner of field No.39.

South-The right bank of the Kistna canal from the last point up to the north western corner of field no 1130.

West- The western boundary of the town from the last point up to the railway line in field no 1110.

6. Sixth ward: Number of elected members was 2.

North- The northern boundary of the town from the point where it crosses the Chintalapudi road to the point where it crosses the Ellore-Bhimadole road.

East- The eastern boundary of the town from the last point up to the railway line

South- The northern side of the railway line from the last point to the southern boundary of field no 1110.

West- The western boundary of the town from the last point to the point where it crosses the Chintalapudi road. ⁵⁴

Table-2: Wards and Reservations pattern of councillors in 1931

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Ward.	Un-reserved seat/seats.	Reserved seat-seats.	Reservation
I	1
II	1	1	Women
II	1	...	...
IV	1	...	...
V	1	...	...
VI	1	1	Adi-Dravida
VII	1	...	...
VIII	1	...	...
IX	1	...	...
X	1	2	1 Adi dravida, 1 Muslim
XI	1	...	...
XII	1	...	...
XIII	1	...	...
XIV	1	...	...
XV	1	...	...
XVI	1	...	...
XVII	1	2	1 Muslim, 1 Indian Christian
XVIII	1	1	Muslim
XIX	1	...	...
XX	1	1	Women
XXI	1	...	...
XXII	1	...	...
XXIII	1	...	...
XXIV	1	...	...

The number of wards was 18 during 1916-17 and 20 by 1920. In another act of 1920, the strength of the council was again increased to 28 (21 elected and 7

nominated). The subsequent history of the municipality is marked by its suppression for a period of 1 year in 1928. The council was however, reconstituted after regular elections were held in 1929. In another amendment act of 1930, the strength of the council was increased to 32 (number of wards was 24), and one seat reserved for Indian Christians. The reservation pattern was as follows.

There were no major shifts in the subsequent development of the municipality, with the exception of the fact that its territory was expanded during 1965–1966 by the addition of Shaniwar Peta, which led to an increase in the size of the council from 30 to 35 members, with two seats reserved for women and four seats reserved for scheduled castes. Other than that, there were no significant shifts. In 1971, the total land area that comprised the municipality was 14.25 square kilometers. In addition to the approximately 120 kilometers of roads, it operates one Higher Secondary School, two High Schools, 49 Elements Schools, an Allopathic Unani Dispensary, and five Ayurvedic Dispensaries. The provision of clean drinking water to the community's residents in 1919 was a significant accomplishment for the municipality.⁵⁶

In 1870, Lord Mayo advocated for decentralization with regard to sanitation and public works. New municipal acts were enacted in 1871 and 1874, laying the groundwork for the election of municipal officials. In the year 1882, Lord Ripon published his well-known resolution of native self-government, which became the dominant conception of native self-rule up until the year 1947. This is the reason why many people consider Ripon to be the "Father" of native self-rule in India. However, after Ripon's term as Governor-General, native self-rule did not face opposition from the central government or any of the provincial governments until 1915. This year, the government of India made the decision to work toward the reform of local bodies. The

declaration to the Secretary of State for India was the logical next step after that action was taken. Montague on the 20th of August, 1917, for the purpose of gradually achieving accountable government in India.⁵⁷

The need for removing redundant official management over native bodies was confirmed the following year during a resolution. Under the political system (1927-37), the provincial government made real progress in the advancement of native self-rule. Several provinces passed legislation to expand Village Panchayats.

The Government of India Act of 1935 provided for a certain level of provincial autonomy, which was accompanied by a commendable step toward the democratization of local bodies and the strengthening of these bodies. On the eve of independence, each province had developed its own version of local self-government, which varied to some degree from province to province. The overarching structure of native self-government in its entirety.

When it was part of the United Godavari District, the Head-Assistant Collector was in charge of Ellore. The number of people living in the town grew a lot from year to year, and even the town's cleanliness got better. What caused the number of people to grow? First, when the canals from Beezwada and Rajamahendri were opened, a lot of people were able to get into the town. The same thing had already brought in a lot of extra food from the surrounding countryside. It was always thought to be a good place to live in terms of money. Even though the canals did a lot to make sure prices were the same everywhere, Ellore's markets are still the best place to buy the things you need to live. Since the city government was set up in 1866, the city's sanitation has improved. Some of the main roads used to be ankle-deep in mud and water during the growing season because pipes from a large tank near the town sent water over the main road. There was a lot of trash in the different parts of the river Tammaleru. Things later turned

out differently. Through the town, good metal roads have been built. There are public toilets in places that are easy to get to. The town was cleaned every day by a group of people who were hired by the East Indian overseers. Town police were put in place to keep the peace and keep an eye on all the needed improvements. They were very helpful to the people's health and happiness. An Inspector General from Europe was in charge of the police, but sometimes a Muslim inspector was in charge instead. About fifty policemen work in the town to keep things in order. The Head Assistant Collector, the Tax Officer (tahsildar), and the Inspector of Police are all members of the municipality by virtue of their jobs. On the board was one of the European residents and five or six people from the area. The revenue and magisterial charge of the town and the Taluk were first given to a Deputy Collector for general duty. In 1867, when the town was made a Municipality, this job was given to the Head Assistant Collector. It was thought that it would be a good idea to put a "covenanted officer" with all the powers of a magistrate in a town that was very important because it was on a major road and that the district magistrate couldn't keep an eye on because it was too far from headquarters. Part of the old barracks was changed to fit the needs of the office of the Head Assistant Collector.⁵⁸

The Madras Presidency government issued an order for the separation of Kistna in 1924-25. The agency areas were returned to the district from which they had been separated as a result of this division. The division of the Kistna district into two distinct districts took effect on April 15, 1925. West Godavari district was formed by dividing the northern and eastern parts of the Kistna district, and the existing Godavari district was renamed East Godavari district. Masulipatam was the temporary headquarters of the newly formed West Godavari district. Ellore became the district headquarters of the West Godavari district in May 1926.⁵⁹

The old municipal office building is two stories tall. The ground floor was built in 1932, and a resolution to build a first floor was passed in 1949, with an estimated cost of Rs 25000/-, and the foundation stone was laid in 1951. The structure is a visual treat, with beautiful and sturdy construction values. It was the headquarters for the entire town's administrative operations. ⁶⁰ New buildings were constructed recently on the west side of the old structure.



Pic 2: Ellore Municipal Office Building

(Constructed in 1932)



Pic 3: Foundation Stone for the construction of the first floor

(1951 Sri Seerla Brahmayya was the Chairperson during the period)

Boundaries

North: A line drawn from a point on the western boundary of the Chintalapudi road, 2 furlongs and 149 yards to the north-east of the 1st mile stone across the road, and in an easterly direction along the Tangellamudi tank bed for a distance of 1,261 feet.

South: A line drawn due south from the point where the northern boundary terminates, crossing the railway line and the Kistna canal to the north-western corner of field No.39.

East: A line drawn from the point where the eastern boundary joints the Mandepalli road, westward along the northern boundary of the road to field no. 522/14.

West: A line drawn from the point where the southern boundary meets the southeastern corner of field no. 883. Kistna canal in a north-westerly direction to the south eastern boundary of field No.1129.

The boundaries with more details were mentioned under sub-section I of Section 144 of the Madras Local Boards Act, 1884, and the rules came into force with effect from the 1st of December 1911.⁶¹

Under sub section 7 of the Madras District Municipalities Act 1920, the local government notified that, with effect from the date fixed under clause a of section 177 of the Madras District Municipalities Amendment Act, 1930, the municipality of Ellore consists of 32 councilors.⁶²

In the same year, an order was issued that the municipal wards would be divided into 24 wards with effect from the upcoming ordinary election of the Ellore Municipality. This would take place in the following year.

On April 9, 2005, Eluru Municipal Corporation went from being a municipality to a municipal corporation. Before that, it was a municipality.

Table-3: Municipal Chairpersons and Special Officers of Ellore Municipality ⁶³

S.No	Name	From	To
1	P.Karshak, Head Assistant Collector	09-07-1899	11-12-1900
2	BN.Shankaram	12-12-1900	01-01-1901
3	A.R.Banerjee ICS	02-01-1901	18-09-1903
4	T.N.Roy ICS	19-9-1903	06-01-1904
5	Valloori Ramarao Panthulu	07-01-1904	28-06-1904
6	TN.Roy ICS	29-6-1904	11-10-1904
7	TV.Gopalaswami Ayyangar BA	12-10-1904	23-04-1906
8	SP.Rangacharya Awargal BA, BL	24-4-1906	05-02-1908
9	Mocharla Ramachaandrarao Panthulu	06-02-1908	16-05-1920
10	Mulukutla Surya Praksharao	17-05-1920	29-09-1921
11	Badeti Venkatramayya Naidu	30-09-1921	20-04-1928
12	Mothe Narasimha Rao	11-05-1929	31-03-1938
13	Hanumathavajjhula Jogayya Sharma	15-05-1938	13-04-1940
14	Chuduri Rattamma Jamindaarini	01-08-1940	14-02-1941
15	Kambhampati Kannayya	17-03-1941	24-10-1941
16	Damaraju Venkatravu Panthulu	01-11-1941	31-03-1947
17	Seerla Brahmayya	21-10-1947	21-10-1952

Other Municipal towns in West Godavari

1. Palacole

16° 31" N and 81° 44" E., On the Narsapur canal, 6 miles from Narsapur town and 29 from Nidadavolu, the nearest railway station, the Dutch established the factory around the middle of the 17th century, and for a period of time, it served as the administrative center for their other enterprises located along this stretch of the coast. It was taken by the English in 1783, but the Dutch continued to occupy the territory until 1804, as long as they paid a small, quiet rent. As a result of the convention that took place in 1814, the location was returned to Holland, and in 1825, the path was handed over to the British. The little symmetry in the center of the town, which contains inscriptions dating back to 1662, is the most interesting relic left over from the Dutch occupation of the area. The butavian orange and the pummelo, both of which were brought to the area by Dutch settlers, are still grown there today. Fruit, rice, and yarn are the primary goods that are traded at Palakollu, the largest market in the Western Godavari Delta. Palakollu is a bustling town that also serves as the primary market for the Godavari Delta's western region.⁶⁴

In December of 1919, Palacole was officially established as a municipality, and at the time, there was an elected body of eight councilors. The number of seats on the council was set at 16 before the regular elections that were held in 1921, and only four of those seats were up for nomination. In 1925, an elected vice chairman was chosen for the organization, and in 1927 and 1928, an elected chairman was chosen. After that, nothing significant occurred in the development of the municipality until 1947–1948, when it was understood that the council had been increased to 17 members. In the years 1966–1967, it was elevated to the status of a Grade one municipality. At this time, there are a total of 23 members on the council, including 17 general seats, three reserved

seats, two seats reserved specifically for women, and one seat reserved specifically for members of a scheduled caste, in addition to two aldermen. In 1971, the municipality had a total land area of 4.68 square kilometers, and it was responsible for the maintenance of approximately 35 kilometers of roads, in addition to 22 different elements. By 1971, three parks had been established at the Travelers Bungalow, along with a school, maternity and child welfare center. ⁶⁵

On January 1st, 2019, under the Andhra Pradesh Metropolitan Region and Urban Development Authority Act, 2016, Palakollu Municipality became a part of Eluru Urban Development Authority. ⁶⁶

2. Bhimavaram

16° 25" N and 16° 47" 81° 19" and 81° 43" E., was a taluk in Kistna district by 1908AD ⁶⁷

In April of 1948, the revenue villages of Bhimavaram and Gunupudi were consolidated into the new community of Bhimavaram, which was designated as a municipality. The size of the council was later determined to be 21, with six seats set aside as reservations: three for members of scheduled caste, one seat each for Muslims, Christians, and women. In 1952, the number of members was raised to 24, with three seats reserved for members of the scheduled caste and five seats reserved for women. In 1956, the town was promoted to the status of a second-grade municipality. In 1963 and 1964, the village of Balusumudi was incorporated into the municipality. In 1965, the area was elevated to the status of a Grade one municipality. By the year 1980 A.D., the council had a total membership of 28, with three seats set aside specifically for women and two seats designated for members of scheduled castes. By 1971, it had maintained approximately 21 kilometres of roads, 27 elementary schools, a girls' high school, as well as a maternity and child welfare centre. ⁶⁸

3. Narsapuram

16° 26" N and 81° 42" E on the Vashishta mouth of the Godavari River, 6 miles from the sea, and on the Narsapur canal, 35 miles from the Nidadavolu. In Narsapur, the Dutch established a foundry and a branch of their Palakollu factory. Here, they also operated a foundry for iron. In 1677, English forces occupied the Nathan suburb. In the year 1756, the French drove them out of this as well as their other properties in the region. In the year 1759, a detachment of an expedition led by Colonel Forde on its way to Masulipatnam was successful in retaking the fort. In 1827, the factory was not shut down at any point. By the year 1908, almost all of Narsapur's commercial activity had ceased, and the only item that was still actively traded was bones, which were exported at a value of 1500 rupees each year. It is important to note that the Taylor High School, which was established in 1852, was the product of the very first organized effort to expand access to primary education in the Presidency. A local committee consisting of 400 students oversaw its operation. The municipality now functions as a union thanks to recent reforms.⁶⁹

The fourth town in the district to become a municipality is Narsapur. It was constituted into a municipality in October 1956, comprising the village of Narasapur, parts of the revenue village of Rustumbada, and Chinamamidipalle, covering a total area of 11.22 square kilometers. The sanctioned strength of the council was 20 of which three seats were reserved for scheduled castes and two for women.

4. Nidadavole

Nidadavole, Nidadavolu, Subbarajpeta, Theerugudem, and Lingampalle were the four villages that came together in December 1964 to form the new municipality that bears their names. The authorised membership of the council is twenty-one (including the alderman), with three positions reserved for members of the Scheduled

Caste and two positions reserved for women. The municipality covers an area of 10.36 km² in total. By 1971, it had maintained 23 kilometres of roads in addition to operating a maternal and child welfare centre.⁷⁰

5. Kovvuru

Eluru, the administrative center of the district, is located 92 kilometers (57 miles) from Kovvuru, which can be found on the opposite bank of the Godavari river. It has an average elevation of 10 meters and is situated at 17.0167 degrees north latitude and 81.7333 degrees east longitude (33 ft). Kovvur is known for having the lowest crime rate and being the most devoutly religious town in the district. Godavari Pushkaralu is held at "Goshpada Kshetram," which is a very well-known tourist place.

⁷¹

In February of 1965, the area that is now known as Kovur was designated as a municipality. This municipality comprises the villages of Kovur, Vemuluru, and Nandamuru, and it spans an area of 3.18 square kilometers. The Council had a total membership of twenty members, with five seats set aside specifically for the scheduled castes and for women. In 1968, the villages of Vemuluru and Nandamuru were permanently removed from the jurisdiction of the municipality. In their place, the village of Aurangabad was added to the municipality's boundaries, but the overall area of the municipality remained unchanged. By the early seventies of the twentieth century, it had maintained a total length of approximately 24 kilometers of roads in addition to two parks.⁷²

6. Tadepalligudem

In May of 1958, Tadepalligudem was made into a municipality, and it comprises the villages of Tadepalligudem, Juvvalapalem, Tallamudunurupadu, Kadakatla, and Yegarlapalle. It has a total land area of 7.36 km², and it covers all of those villages.⁷³

In October of 1967, the number of members of the Council was raised to 20, with two seats set aside for women and another reserved for scheduled castes. By 1971, the organization was responsible for the maintenance of 46 kilometers of roads, 10 elementary schools, two ayurvedic dispensaries, one homoeopathic dispensary, and two maternity and child welfare centers.⁷⁴

7. Tanuku

16° 35" N and 16° 59" 81° 23" and 81° 50" E., was a taluk headquarters of Kistna district of Madras Presidency by 1908. Because the surrounding land was so fertile, this location was home to a sizable rice factory. The Tanuku Municipality was established in 1979, and it is currently a first-grade municipality due to its size and status as an urban local body.⁷⁵

There are a total of 34 municipal wards across the 24.83 km² (9.59 sq mi) that make up the territory under the municipality's administrative control.

8. Jangareddygudem

In 2011, the state government of Andhra Pradesh designated Akiveedu as a municipality, elevating the status of the community. At that point in time, the city had a total population of 48,994 residents. Upland agency area best describes the town.⁷⁶

9. Akiveedu

In the year 2020, the Government of Andhra Pradesh designated Akiveedu as a municipality, which was an upgrade from its previous status. There are currently 24,506 people living in the town of Akiveedu. The literacy rate of the town is 72.94%, which is higher than the average literacy rate of the state, which is 67.41%.⁷⁷

Present scenario

Eluru district is separated/bifurcated from old West Godavari District as Eluru and West Godavari districts under sub-section (5) of section 3 of the AP Districts Formation Act 1974 (Act No 7 of 1974) ⁷⁸. The bifurcation is done for the sake of better administration and development of the areas. In the process of re-organisation, boundaries of the districts and the revenue divisions are altered.

The district is bounded by Khammam district & Alluri Sitharama Raju district on the north, West Godavari district & Konaseema District on the south. The Godavari River separates East Godavari district on east and Tammileru River and Kolleru Lake separates it from Krishna district and NTR district on the west.

Along with the addition of eight mandals from the previous Krishna District, the Eluru district now comprises a total of 28 mandals and three Revenue divisions. Eluru serves as the district's administrative center, and the 4th of April, 2022 marked the day it was officially established. The total land area that the District encompasses is 6411.56 square kilometers. There are 312 people living in every square kilometer of land. It occupies a space equal to 3.9% of the total land area of the state.



Pic-4: New Eluru District map.

There are as many as 655 Revenue villages in the district, of which 624 are inhabited while the remaining 31 villages are uninhabited. The total number of villages in the district is 655. Within the jurisdiction of the district, there are a total of 550 Gram Panchayats.⁸⁰ Two municipal bodies remained with the new district. The first one is Eluru Municipal Corporation with 50 wards⁸¹ and the other is Nuzvid Municipality Grade-3 with 32 wards,⁸² Jangareddy Gudem with 8 wards.⁸³

The emergence of municipal government in the towns in the West Godavari district is discussed in this chapter. Ellore was the first town to be elevated to the status of municipality, even before the foundation of the district. It was granted municipal town status in 1866, and a new district was recently founded in the name of the ancient town Eluru. The town of Palocol was raised to the rank of municipality in 1919. No town was converted to municipality status after the foundation of the West Godavari district from 1925 to 1947. Bhimavaram got the status of Municipality in 1948.

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CHAPTER V

CHAPTER V

Education in the Municipalities of West Godavari District

Municipalities are required to carry out civic duties such as maintaining the public's health and sanitation, keeping roads and sewers in good condition, and providing facilities like street lighting, parks, and play areas and providing primary education to the children. They are also charged with the responsibility of supplying utilities like the sewage system, land for housing, and water supplies. ¹ The following tasks are generally assigned to municipalities in accordance with the

1. Provisions of the municipal legislation.
2. Sanitation, conservation, solid waste management, and public health
3. Provision of sewage, drainage, and water supply.
4. Maintaining schools
5. Building and maintaining bridges, roads, drains, and culverts.
6. Providing street lighting
7. Urban poverty reduction initiatives.
8. Programs to eradicate slums and promote development.
9. Offering public playgrounds and parks.
10. Construction and upkeep of slaughterhouses and public markets.
11. Town planning is a part of urban planning.
12. Regulation of building construction and land use.
13. Urban planning initiatives
14. Vital records, such as birth and death registrations.
15. Maintenance of cemeteries. ²

The aforementioned function can easily be broken down into parts that are required, and parts that are optional. The difference between functions that are

mandatory and those that are optional is that the former have to be performed by the municipality, whereas the latter may do so at the discretion of the municipality. The State Municipal Acts, which must be adopted by all municipalities in accordance with a predetermined process, are the ones responsible for delegating responsibilities to the respective municipal councils. The mandated responsibilities that are placed on a municipality can in no way be ignored or disregarded by that municipality. The following headings will be used in the classification process.

1. Education
2. Health
3. Local taxation and collection
4. Imposition of various/Financial sanctions
5. Basic Amenities/Public Works
6. Framing rules and regulations in various inter-related fields.

Sections provided in the Municipalities

With reference to the functions referred to above, the following sections are provided in the municipalities. The duties of each of these sections are listed below.

1. Administration: This section looks after general administration, including school administration and council meetings
2. Revenue: This section does the assessment, and collects various taxes and non-taxes, and collects the rents from municipal properties.
3. Accounts: This section maintains accounts, prepares annual accounts, budget and attends to audit of accounts.
4. Public health and Sanitation: This section looks after sanitation, public health, and solid waste management, including medical and maternity services.

5. Engineering: This looks after water supply and sewerage, public works like roads, drains, buildings, parks and playgrounds, and street lighting.
6. Town Planning: It regulates town planning activities including land uses, layouts, building constructions and encroachments.
7. Urban Poverty Alleviation (UPA): It looks after urban poverty alleviation programs.³

The focal point of this research is to delve into the educational landscape of municipal towns in the West Godavari district region, with a particular emphasis on the town of Ellore, spanning the period from 1850 to 1950. The intention is to craft a rich and nuanced exploration of the evolution of education within this locale during this time frame. By examining the historical trajectory of educational institutions and practices in this region, this research seeks to provide a comprehensive understanding of the factors that have influenced the development of education in this area.

By shedding light on the evolution of education in municipal towns of the West Godavari district region, with a specific focus on Ellore, this research will serve as a valuable resource for scholars, educators, and policymakers. It will provide a detailed and comprehensive understanding of the historical context and evolution of education in the area, which can serve as a foundation for future research and policy-making efforts.

Education in West Godavari

Education is the means by which one can gain knowledge and become more enlightened. It is the most important instrument for bringing about changes in social and cultural norms. Since the beginning of their civilisation, the people of India have placed a high value on education. Historically, the educational model known as the Gurukul was the one that was utilized on the largest scale. Under this system, students

were mandated to leave their homes and reside with their respective teachers. Attendance at school was strictly prohibited for females. The Perished was a training ground for specialists and a center for instruction, and it also served as a platform from which to subtly promote the particular sect to which it was affiliated.

During the Pallava era, the Ghathikas of south India were considered to be the most important educational institutions in the region. The language of instruction throughout was Sanskrit. In direct competition with Buddhist viharas and monasteries, Brahmins established the institution of the matha. The Brahmins and the monks were the only ones who were allowed to teach in a formal setting. The higher castes were accorded the privilege of having access to educational opportunities. Knowledge was available to Brahmins, but it was expected that Kshatriyas and vaishyas would make do with what little information they possessed as well. Buddhist universities were responsible for imparting higher education. It served as both a place to relax and as a supply depot at the same time. Temple colleges were a part of the larger temples they served, and the temples themselves were responsible for funding the colleges' operations. Ghatikas were a part of the temples that they served as the centers of education.. In the beginning, those who were considered to be "twice born" could participate in Ghatika, but over time, these institutions became reserved solely for Brahmins. Sanskrit or Prakrit were used as the languages of instruction. ⁴

During the times of the Delhi Sultans and the Mughals, places of learning were referred to respectively as Maktabas and Madarasas. ⁵ Mosques served as regular customers at these establishments. The Maktab was responsible for providing primary education. In the Maktab, students were instructed in the arts of writing and reading. In Madarasa, students could receive a more advanced education. The instructions were given in Persian. It was the medium of communication.

Only men had access to education under the Qutb Shahis and Bahamanis. Madarasa was not open to women. Women from the middle and lower classes still lack literacy. Religious activities were not taught to many people. High-born women were intelligent, like Gulbadan Begam and Jahanara Begam, and wrote books. ⁶ In the nineteenth century, English education was introduced to India. With this, society awoke from a long period of isolated social life. The most powerful and long-lasting effect of British rule in India is the intellectual development of the people, and the resulting changes in their political, social, religious, and economic outlook. ⁷

The educational system started to develop new practices not long after the arrival of the British. A method of instruction that was designed specifically with this goal in mind was put in place. The Charter Act of 1813 gave formal recognition, for the very first time, to the educational community's demand for a portion of India's revenue. For the improvement of educational opportunities in India, it provided "a sum of not less than one lakh rupees in each year". ⁸ T.B. Macaulay's famous minute in favour of Anglicists as opposed to Orientalists marked the next turning point in the history of Indian education. This minute was written in opposition to Orientalists. In his Minute from 1835, he emphasised how important it was to begin providing education in English throughout India. His goal was to "form a class of persons of Indian blood and colour but English in tastes, opinions, morals and intellect." This class was supposed to be able to act as interpreters between the government and the millions of people who were governed by the government. ⁹

Even as early as 1826, there were indigenous schools operating in the Madras Presidency. These schools were run by masters who followed their own methods in instructing the children in accordance with the preferences of the parents. Every morning, the teacher and the scholars would gather in the temple, on the verandah, or

beneath the canopy of a tree for their class. The Pyal schools, also known as the Veedhi badi, were the institutions in question. The locals provided financial and non-financial support for these schools by making payments in the form of goods and money; the amount expected from each student differed according to the teacher, student, place, and district. The goal of enrolling the children in the local school was one that was grounded in pragmatism. The children were required to learn how to read and interpret handwriting in public settings. Improving one's writing and ability to draft forms of agreement; reading tables and committing poetry to memory, which ultimately leads to more accurate reading and pronunciation. The majority of the children who attended the schools came from families that had some level of educational attainment in their family tree. Due to the fact that the students' progress was not being demonstrated, the teachers were required to be diligent and hard-working.¹⁰

Lord Thamous Munro, who was serving as governor of Madras Presidency at the time, initiated a new phase in the development of education in Madras Presidency. He published a minute on June 25th, in the year 1822, in which he writes, "Much has been written, both in England and in this country, about the ignorance of the people of India, and the means of disseminating knowledge among them, but the opinions upon this subject are the mere conjectures of individuals: little or nothing has been done to learn the state of education." He proposed that each collectorate should have at least two primary educational institutions. The year 1826 marks the beginning of the history of the Board of Public Instructions. The Board possessed the power to establish two primary schools in each collectorate, as well as one secondary school in each taluk. Thomas Munro established these schools with the intention of providing an improved education to those who were already receiving one, rather than making an effort to provide education to classes that did not express an interest in receiving it. Even though

the government was not willing to tamper with or interfere in the native methods and practices, they did not want the people to be carried away with the "absurd opinion that their own made institutions of education are as perfect as to not admit of improvement."

11

In 1826 Bayard, the Collector, under instructions received from the government established three schools one each at Rajahmundry, Kakinada, and Narsapur.¹²

The dispatch that Wood sent in 1854 is widely regarded as the single most significant event in the annals of India's educational history. The most important aspect of the dispatch is the establishment of a grant-in-aid system, which encouraged private industry to serve as an alternative agency for the promotion and advancement of European knowledge. Dalhousie had the goal of educating as many people as possible in India, so he advocated for the creation of schools that taught in the local languages. As a result of his efforts, middle schools and schools teaching in the vernacular were established.¹³

Madras Local Fund Act 1871

In 1871, the Madras Local Fund Act IV was passed, and its administration fell under the purview of the Madras presidency. The act made the system for financing the provinces more decentralised. The education budget was specifically targeted by the increase in the property tax that was authorised by this act. The municipality provided financial support to the elementary schools. In general, municipal schools fall into four categories: schools that are funded by results grants, schools that are funded by salary grants, schools that are funded by grant-in-aid, and combined schools. Instead of grouping all of the students into one large classroom, the schools decided to implement a class system. It was being supplanted by a more refined method of learning from individual books as time went on. The directive was to be more methodical, and the

inspector provided helpful suggestions. The improvement of public schools in towns was directly tied to the activities of the municipal agency.¹⁴

Local Fund and Municipal Schools

Section 9 of the Local Fund Act changed the old "Rate Schools" into "Local Fund Schools." Lower-income schools in the Results system received funding from general Local Funds rather than the house tax. Provincial funds helped the schools for the middle class, while municipal and local funds helped the schools for the poor. The collector and the people in charge of the district could work closely with the local fund boards. The Madras Government wanted to figure out how to extend the Municipal Acts so that all towns with 5,000 people or more that had the components of a good education commission and school board could receive funding under the Towns Improvement Act of 1871.¹⁵

In order to pay for the upkeep of their village school of pial master, the locals need to levy a tax on the land that does not exceed one anna per rupee, a moderate tax on their non-agriculture classes, and, if necessary, a small house tax. Act IV of 1871 required a minor amendment in order to accommodate this change. Through the efforts of the municipal agency, an attempt was made to improve the public schools in the towns. Attempts to modernise the older schools found within municipalities were met with a number of obstacles.¹⁶

Most local organisations were in charge of providing elementary education, and only a small number of lower-class schools with exceptional characteristics were supported with provincial funds. The two districts with the greatest concentrations of these schools were Godavari and Kurnool. The president of the elementary schools associated with the name GN Taylor prepared the route in the former district, while in

the latter, the Local Fund Boards effectively took control of a number of indigenous schools and turned them into Board Schools by hiring the masters. ¹⁷

Hunter Commission

A commission was constituted under the able leadership of Sir William Hunter by Governor General Lord Rippon, to submit a report on new educational policies. It was the first commission consulted on education in the country that commenced into the force on 3rd February 1882. It made many recommendations which influenced the growth of education in the country. The main recommendation of the commission was that primary education should be entrusted to local bodies like municipalities. ¹⁸

Historical Background of Education in West Godavari District

The district has a very rich historical background in terms of education and culture. A series of enlightened dynasties, including the Mauryas, Satavahanas, Western and Eastern Chalukyas of Badami, Vengi, Imperial Cholas, Kakatiyas, Gajapatis of Orissa, Reddis of Kondavidu, Salankayanas, Vishnukundins, Velanati Chodas, and Musunuri chiefs, who all had a strong preference for learning and culture, contributed to the tradition. These kings left behind a few copperplate charters and other historical artifacts that attest to the fact that entire villages were given as gifts to academic organizations and individuals in the form of Manyams, Shrotriyams, and Agraharams. In the past, the centres of learning were located in Guntupalle, Arugolanu, Palacole, Vengi (Pedavegi), Lenduluru (Denduluru), and Tanuku. However, as these kingdoms faded away over time, so did the patronage that the kings had extended. Though not of the indigenous variety, Muslim dynasties that were successful included the Qutub Shahis, Mughals, and Asaf Jahis. There seems to have been a significant interregnum in terms of education and culture between the decline and eventual extinction of the native kingdoms and the arrival of the British. This is not to imply that

education and culture completely vanished; rather, they were left to the discretion of individual scholars and institutions rather than being supported by a public patronage policy.

As a direct result of the Court of Directors of the East India Company allocating one lakh rupees out of their Indian revenues in the year 1813 A.D. The East India Company sponsored a number of educational institutions in India with the goals of encouraging the learned natives of India and introducing and promoting a knowledge of the sciences among the natives.¹⁹

Despite this, the money was not put to use due to a lack of initiative on anyone's part. The question of whether or not the indigenous method of education ought to be supported and improved, or whether it would be more profitable to introduce an English system of education, was at the center of a debate for some time. The argument was ultimately decided in favor of Macaulay, whose well-known note from the year AD 1835, which was supported by Bentinck's resolution from the same year, established the pattern for Indian education; this pattern has only been seriously challenged within the past few years. Macaulay's note was supported by Bentinck's resolution from the same year.²⁰

Despite the fact that the Wood's Dispatch of 1854 revived the case for supporting the oriental schools, little was actually accomplished. However, at the suggestion of GN Taylor, the division's then-sub-collector, an experiment was conducted a short time earlier in the areas that make up the district to establish elementary vernacular schools using a voluntary cess raised by the locals. The experiment was initially carried out in Mogalthuru, later in Narsapur Taluk, Tanuku, and Undi, three delta taluks (later Bhimavaram taluk). The fact that the number of students on the rolls rose from 112 in April 1855 to 1,422 by October of that same year

indicates that it was a success. In addition, the number of "Principal" schools in these three taluks increased from three to eight, and fifty-four village schools were placed under government oversight. However, the earlier envisioned British educational model took strong hold in India. The first organizations in this district to establish schools following the new model were Christian missionaries as well as non-Christian private organizations. Under the benevolent direction of GN. Taylor, the local elite of Narsapur organized into an association and opened the Central School, an Anglo-Vernacular school, in AD 1853. Later, this school was renamed in honor of Taylor, who contributed significantly in the beginning. In Elur, there was only one Anglo Vernacular School by 1866. (In some Reports on Public Instructions, Eluru was spelt as Elur in Madras Presidency) ²¹ with 4 Masters and 36 students.

By establishing four schools in the town of Eluru, the Church Missionary Society had helped to spread Christianity by the time the 1850s. The Eluru Municipality converted the Church Mission High School, one of these, into a Government Junior College. It was founded in AD 1854. After the Eluru Municipality took control of the school in 1920, this transformation happened.

Table-1: Date of Establishment of foremost schools in Godavari District ²²

Name of the School	Town	Date of Establishment
Church Mission Anglo Vernacular School	Ellore/Elur	28th October 1854
Central School	Narsapore	28th October 1852

By 1866, by the time when Ellore was converted to municipality, the situation of the schools was like this.

Table-2: Schools by 1869 in Ellore and Narsapur ²³

Name of the school	No. of Masters receiving Grants	Number of Pupils on the Rolls on the 31st March 1869	Amount of Grant drawn from April 1st to 31st March Rs-A-P
Church Mission Boys school, Ellore	9	185	2,302-2-8
Church Mission Girls School, Ellore	2	37	70-0-0
Church Mission Mixed school, Ellore	3	41	31-12-0
Central School, Narsapur	2	161	1,762-2-0

The table provides details on the number of teachers, students, and grants received by some schools during 1869. Church mission boys school in Ellore had 9 teachers, total of 185 students and received a grant of Rs 2,302-2-8. The Church mission girls school in Ellore had 2 teachers, 37 students and received a grant of Rs.70-0-0. The third entry is for the church mission mixed school in Ellore. The school had 3 teachers, 41 students and 31-12-0 grant. The last school is the Central school of Narsapur. It was resourced with 2 teachers, 161 students and a grant of Rs.1, 762-2-0. The teachers, receiving aid was only 2.

By 1875, the municipality had allocated Rs. 393 as a grant for education. Even at that time, the government provided funding to the municipality's schools to meet their needs. Ellore, Narsapur, and other towns were located in Godavari District in the 1870s.

The table below provides yet another intriguing piece of information. Since the index was getting stronger, it was quite satisfactory. Previously, local fund boards and municipalities both provided funding for schools in municipal areas.²⁴

Table-3: Details of Higher Class Schools in the years 1873, 1874

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	Strength of Classes								Roll by 31st March				Fee Collected	Total cost	Government Contribution
Name of the School	8	7	6	5	4	3	2	1	1874	1873	Increase	Decrease	1873-74		
Ellore CM School	5	4	5	11	22	11	58	119	...	61	506	7,876	2,331
Elur Caste Girls School	5	7	12	13	37	33	4	...	...	...	Supported by the Church Missionary
Tangellamudi Boarding School	44	36	8	...	...	...	Supported by the Church Missionary
Narsapur Central School		10	29	14	7		60	95	....	35	945	3,159	1,724

Central board school Narsapur's strength induced more than double. Church mission school, Ellore managed to increase 33% role. From the table below, the cost incurred by the governmnets, fee collected and other statitics can be observed.

*Table-4: Higher Class Schools 1875, 1876*²⁶

school	1 Class Strength	2nd strength	1876 31st March role	1875 31st March role	Increase	Fee collected	Total cost	Net cost to Governme nt
Church Mission school, Ellore	35	31	128	98	30	379 291 287	4,519 1,461 856	991 610 301
Central Board School, Narsapur	46	19	149	53	96	....	752 638 371	500 537 60

Mr. Bowers, who served as the school inspector during that time period, voiced his approval of the Caste Girls School. The Caste Girls School received grants for salaries from the Municipality of Ellore, despite the fact that financial support for the school came from the Church Missionary. The officer claimed that the maths standards

were very high, despite the fact that the students' proficiency in Telugu was below average. In spite of the fact that Church Mission schools were significantly more costly than Hindu schools, only a small percentage of students attended upper classes. ²⁷

Table-5: Literacy rate in 1901 in Ellore and other Taluks ²⁸

Name of the Town	Literates among Males	Literated among females	Male literates/1000	Female literates/1000
Ellore	8,913	953	98	11
Bhimavaram	7,254	773	104	10
Narsapur	11,740	1,024	97	8
Tanuku	10,546	887	91	7

Information about the literates from four towns of West Godavari region in 1901 is observed in the above table. Narsapur has the highest number of literate males and females. Ellore has the highest number of male literates per 1000 males. Tanuku has the lowest number of female literacy rate. The statistics of female literacy are too disappointing as they are in single digits in Narsapur and Tanuku. By 1901, Ellore and Narsapur, both the towns are in Godavari district. The district was an united unit of East and West Godavari districts, which are bifurcated later.

Table-6: Development in Literacy rate from 1901 to 1961 ²⁹

Year	Literate Males	Literate Females	Total	Percentage of Male Literacy	Percentage of Female Literacy	Total
1901	42,570	3,866	46,436	9.07	0.78	4.84
1911	53,501	7,697	61,198	11.19	1.54	6.28
1921	68,175	12,186	80,361	10.89	2.29	6.52
1931	88,610	20,664	1,09,274	14.71	3.32	8.93
1951	2,39,022	1,18,984	3,58,006	28.13	14.02	21.09
1961	3,78,492	2,30,073	6,08,565	38.12	23.35	30.76

In 1941, World War II was going on, and so that was the reason why no data was available. ³⁰

According to the above table, the total literacy rate rose from 4.84% to 30.76% within a span of sixty years. In comparison with all other districts these numericals are worth appreciating. West Godavari stood third in the entire state in 1961. The first district is Hyderabad, and the second is Krishna district. All other districts are lagging

behind. The average literacy rate of the entire nation in 1961 population statistics was 21.2%. So, West Godavari's percentage was more than that of India's average. Female literacy rate rose from 0.78 to 23.35 from 1901 to 1961. In this case, West Godavari district stands next to Hyderabad. ³¹

Women Education

Church missionaries were the first to offer education to female students, even before any of the other types of educational institutions. In Ellore Town, during the seventh decade of the 19th century, they established two schools specifically for girls from different castes. In the years 1876 and 1877, three educational establishments opened their doors: one in the Tangellamudi neighborhood of Ellore, two in the Veeravasaram and Nidadavole areas. Earlier, some statistics relating to the aforementioned educational institutions were presented. In the aforementioned schools, there were nearly 270 female students enrolled in education programs. In the eighties of the 19th century, when the issue was first brought up, local bodies began working on it. In the academic year 1882–1883, the Ellore Circle was home to five different Local Fund Schools for Girls. ³²

Polavaram, Narasapur, and Palacole were the three towns that saw the establishment of new schools in the year 1895. These three schools had a combined total enrollment of 238 students. In 1961, the Andhra Pradesh district of West Godavari came in at number two out of the state's total of twenty-three districts. ³³

At the close of the 1960s school year, there were over 4,000 female students enrolled in government schools. The Government Higher Secondary and Basic Training School of Eluru Town was the oldest of the secondary schools that were specifically designed for female students. Eluru is the location of both the St. Ann's Training School for Women and St. Theresa's College for Women. There is a branch

of the Bhagavantam Gupta Bangaru Eshavataram Women's College located in the town of Narsapur. Both the Kasturba Junior College for Women in Bheemavaram and the Sri Bala Saraswathi Stri Samajam Oriental College for Women in Tanuku were established for the purpose of serving the educational needs of young women. Up until the intermediate level, the government paid for all expenses associated with a girl's education. Lady Inspecting Officers were appointed solely for girls' schools, and a woman with no previous experience in official roles was selected to serve as the committee's chairperson.

School Education:

It is not possible to find the growth of elementary or primary education in the district given the circumstances, which are that there are no relevant statistics available until the year 1925. Schools for primary education were successfully established in the West Godavari area during the first half of the 19th century, thanks to the efforts of missionary organizations and the local elite. During the succeeding decades, the government and local bodies increased the amount of assistance provided to organizations and opened schools on their own. In the academic year 1926-1927, there were a total of 1,651 primary schools. In contrast, this number had reached 2,091 by 1967–1968.³⁴

The number of students attending those institutions increased from seventy thousand five hundred to two lakhs, forty seven thousand, and sixty five over the course of that time period. The increase in the number of female students, which roughly tripled by the time the 1967–1968 school year came to a close, exemplifies the extent of the progress that has been made. There was a significant increase in the number of primary schools from the school year 1926-1927 to the school year 1930-1931. At that time, there were 1,841 primary schools, as opposed to 1,651 schools in 1926-1927. This

number increased to 2,091 schools by the school year 1967-1968. The number of students actively enrolled in educational institutions rose from 70,590 to 2,47,065. The progress is particularly striking in the case of girls, whose number increased thirteen times more by the time the 1967-1968 school year came to a close. It's possible that the political mindset shifted to place a greater emphasis on improving the calibre of the nation's human resources as the primary driver of all of these changes. In both the first and second five-year plans, a sizable portion of the available financial resources was designated for use in the domain of education. It wasn't until 1959 that the Panchayat Samitis were established, and ever since then, it has been an obligatory or statutory responsibility of the institution to be in charge of managing elementary education. By the end of the fifty-first decade of the twentieth century, a standardised curriculum plan had been developed and was being implemented up to the upper primary section of the educational system.

In 1911, Goopal Krishna Gokhale introduced the Elementary Education Bill to the Imperial Legislative Assembly. This is an interesting fact. However, the effort was futile at the time. As a directive principle of the state, the Indian Constitution mandated free and compulsory education for all children between the ages of 6 and 14, and in 1953, the then-government of the state of Tamil Nadu introduced a modified scheme of elementary education. In 1954, this was abandoned due to widespread public criticism. In 1957, an education survey was conducted to determine whether or not to implement free mandatory primary education. The Primary Education Act of 1961 was enacted by the government of Andhra Pradesh based on the findings of the survey conducted in 1961. Local entities were responsible for enrolling children aged 6 to 11 who are of school-going age. Eighty percent of boys and seventy-five percent of girls were enrolled in primary schools by the end of the Third Five Year Plan. As a result of the lack of

qualified instructors, new complications arose. Constraining the students' attendance in class on a consistent basis was also a significant obstacle. However, as time passed, the percentage of attendees increased. The average attendance of children enrolled in classes I through V increased year by year, reaching 87% for boys and 69% for girls in 1968-69. The percentage of children who drop out of school by the fifth grade is also decreasing. The punitive provisions of the Andhra Pradesh Primary Education Act of 1961 have not been implemented because the government believes that parents and the general public should be educated through persuasion and propaganda to send their children to school on a regular basis, as opposed to resorting to punitive measures such as the imposition of fines that they cannot afford.³⁵

Children who are enrolled in school but don't go have a lot to do with how poor rural people are and how much money a child is worth to his or her parents because it can help in the fields or at home. Improvements have been made to both the physical parts of schools and the teaching tools needed by a curriculum that is getting harder and harder. This is to make school more appealing and useful for the students. In addition to giving poor children free slates, books, and pencils, one of the most important things they do is feed them lunch with the help of an American group called C.A.R.E. The Zilla Parishad is in charge of running this program in the district right now. In 1968-1969, the scheme covered 27,300 school children. As a midday meal, the children are given corn flour Uppuma and milk that has been reconstituted. When schools have kitchen gardens, they add vegetables to the meal that they grow on their own or as part of the expanded nutrition program.

The experimentation with what is now commonly referred to as, "basic education" was an essential component of the primary education system. In 1937, Mahatma Gandhi proposed that the current method of elementary education in India

was far too much focused on books and examinations, and that it should be replaced with a child-centered system of education in which both "teaching" and "learning" should be organized through "doing." Gandhi was the proponent of this method of education. He stated that the current method of elementary education in India was far too book-oriented and examination-dominated. According to him, the medium of instruction should be a craft that is appropriate for the school and the child's physical environment, and the craft that is chosen for instruction should have some sort of connection to the educational program. The details of basic education were spelled out at a conference of educationists that took place in 1938 in Wardha in the presence of Mahatma Gandhi. By 1944, the Government of India had accepted basic education as a national pattern and incorporated it into the Post-War Educational Development of 1944, also known as the Sargent Plan.³⁶

The basic experiment, on the other hand, was initiated in 1946 in what was formerly known as the Madras Presidency. This was shortly after the Congress Governments were reinstated in power across the various states. Establishing a basic training school for teachers and then developing a "basic belt area" around it was the strategy that was implemented to facilitate the expansion of basic schools. Having control over at least thirty primary schools that are in a developed state within a radius of five miles is necessary in order to ensure that non-basic primary schools can be gradually transformed into basic institutions as a result of the teacher trainees who graduate from the training school. The Government Training School at Pentapadu was converted to the basic pattern during the 1948–1949 school year, which is when the basic pattern was first implemented in this district. Near Ellore, in the vicinity of Pentapadu, in 1955, a college for postgraduate basic training was established; however,

it was shut down in 1963, having served its purpose of providing retraining facilities in basic education to graduate trained teachers. ³⁷

From 1948 until 1964, an impressive number of junior and senior basic schools were built in the district. By the end of the 1964–1965 school year, the district had 316 junior schools, 15 basic schools, and six schools dedicated to the education of teachers. By the year 1965, the integrated curriculum had been fully implemented in each of the seven classes that make up the elementary sector. As a result, the junior and senior basic schools ceased to exist as separate categories, and primary and upper primary schools, respectively, took their place.

Table-7: Information of number, and student strength in primary schools ³⁸

Year	Municipal schools in the district	Total number of Boy students under all managements	Total number of Girl students under all managements	Total number of students under all managements
1926-27	36	61,361	9,229	70,590
1936-37	37	84,827	14,638	99,465
1946-47	36	1,09,838	22,744	132,582
1956-57	...	...	...	...
1966-67	108	1,37,830	1,19,450	257,280
1967-68	105	1,26,482	1,20,583	247,065

During the latter half of the 19th century, the level of secondary education that was available in the West Godavari district was, for the most part, on par with that which was available in the remaining areas of the Madras Presidency. Before the year 1853 A.D., there was not even a single attempt made to establish secondary schools in the area. Across the presidency, collectorate, and Tahsildari schools were established as a direct result of an investigation into the past that had been launched by Sir Thomas

Munro in the year 1822 AD. In the year 1826, after the Common Era, a Tahsildari school was established in Narsapur. After that, the plan was abandoned, and as a direct result, this school was shut down in the year 1836 AD. Prior to the opening of Taylor's High School in Narsapur in 1853 AD, there does not appear to have been any secondary schools in the district, creating what appears to have been a virtual education drought in the area. Rev. George English Church Missionary society established the Church Mission High School in the town of Eluru two years later. In the town of Eluru, the Taluk School was forced to close as a direct result of the unhealthy competition that existed between the Church Mission High School and the Taluk School. More than 300 students were enrolled in the district's four secondary schools during the 1876–1877 school year. These schools were located in the areas that would eventually become the district. In the academic years 1882–1883, Tangellamudi became the location of a girls' boarding school. Additionally, the elite of the district opened secondary schools in the following locations: Kamavaram, Pedamallam, Narsapur, Eluru, Attili, Akividu, Tanuku, Thallapudi, and Palacole. Near the end of the 1880s, the area that is now the district had a total of fifteen secondary schools that combined to have 973 students enrolled. By the 1890s, it was reported that secondary schools had been established in Bheemavaram Palauru, Penumantra, Velpuru, Chintalapudi, Achanta, Nidadavole, Poduru, and Penugonda. Due to the general population's lack of interest in the education of the succeeding generations, the majority of the schools were closed down rather quickly.

From the 1880s onward, local governmental entities began to show an interest in secondary education. The communities of Palacole, Polavaram, Relangi, Devarapalle, and Jagannathapuram each have one of the five local fund schools for boy students. At Narsapur, a high school specifically for female students was established.

The state supported the expansion of secondary education through the implementation of a number of policies, one of which was the Secondary School Leaving Certificate Examination, which was first administered in the year 1911 AD. 1923 marked the year that the District Secondary Education Board took the place of the Matriculation Examination. However, in the year 1937 A.D., it was done away with. Schools that were founded by private or voluntary organisations were eligible to receive generous grants-in-aid from the government, which was provided to the District Secondary Education Board.

*Table-8: Information of Secondary Schools in towns and strength in the district*³⁹

Year	Municipal secondary schools number	Strength of boys under all managements	Strength of girls under all managements	Total strength (under all managements)
1926-27	2	5,005	...	5,005
1936-37	3	7538	174	...
1946-47	4	14,,863	582	7,712
1956-57	...	...	...	15,445
1966-67	7	42,163	16,356	58,519
1967-68	7	43,006	15,647	58,633

Based on the data presented in the table, it is reasonable to conclude that the expansion of secondary education has only become more notable since the country gained its independence. The secondary education sector was supported by the first three Five Year Plans. The democratic decentralization of administration began in 1959, which resulted in an increase in the number of local schools such as Zilla Parishad. Between the years 1966 and 1968, 14 secondary schools were established. In 1952, as a direct response to the suggestions made by the Lakshmanaswami Mudaliar

Commission on Secondary Education, a number of schools offering instruction up to the level of the twelfth grade and a variety of different subjects were founded in the region.

A science workshop was held in Eluru in 1966 AD to provide training to science teachers in secondary schools in the construction and utilization of science apparatus using locally available materials as well as the most up-to-date techniques for teaching science. This training was intended to take place in conjunction with the latest techniques for teaching science. According to the report on the state of education in schools for the 2016-2017 school year, the urban area is home to approximately 160 schools, 49 of which are municipal schools.⁴⁰

Higher education

The region was designated as part of Andhra University in 1926, and the district is located within that region. By 1965, there were a total of eighteen colleges, fifteen of which were open to both men and women, and three of which were exclusively for women. There are nine junior colleges, and the remaining institutions are degree-granting colleges. The CR Reddy College in Ellore and the Dantuluri Narayana Raju College in Bhimavaram, both of which were founded by the freedom fighter Sri Dantuluri Narayana Raju, are two of the most prestigious colleges in this group.⁴¹

The CRR and DNR colleges were founded prior to the country's independence in 1945. In recognition of the contributions that D. Narayana Raju, the college's founder and first secretary, made to the organization, the DNR College was the first one to be given his name in honor. The educational establishment initially functioned as a second grade college, but in 1948 it was changed to a first grade college. In 1951, improvements were made to CRR College. Sri Yerramilli Narayana Murthy College, also known as YN

College is located in Narsapur, ⁴² and St. Theresa's college for women in Eluru town are also significant urban educational institutions in the district. ⁴³

Training institutions

Six students attended a regular class that Captain Macdonald organised in Ellore town in the years 1857–1858. It failed to last for an extended period of time and quickly closed. A regular class began in the Narsapur town Taylor High School's facilities around January of 1863. The old Godavari District Board refused to take over the management of this training school, so the school was shut down in 1885. The Madras government established a lower elementary training school in Ellore town in 1916–17. Then, in 1921 and 1929, respectively, the Government Secondary and Training School for Women at Ellore and the Government Training School at Narsapur were established. In 1948 AD, the former relocated to Pentapadu and became a facility for basic training. In 1949, the latter was also transformed into a facility for basic training. An earlier training school for women was established in Narsapur in 1945; it was closed beginning with the academic year 1967–68. In 1951, the Congregation of St. Ann established, St. Ann's Training School for Women in the town of Eluru. The Government Industrial Training Institute in Eluru and Sree Mullapudi Venkataraya Memorial Polytechnic College in Tanuku, both founded in 1962 AD, are the two institutions with the longest histories in terms of technical education in the West Godavari towns. ⁴⁴

In this chapter, beginning of modern education in the towns of West Godavari, its growth and the development of literacy rate in the district in course of time is examined. The district has only two municipal towns prior to the acquisition of independence. Ellore and Palacole were converted to municipalities in 1866 and 1919 respectively. But, the other important towns are also taken for study.

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CHAPTER VI

CHAPTER VI

Education in Ellore

The word Education originated from the Latin word 'Educare' which means to bring up. One more word in Latin, 'Educere' means bring forth. So, education is bringing up and bringing forth. The word entered English in the mid-16th century. ¹ In general terms, getting systematic instruction is Education.

Education enhances life skills as well as life standards. It provides knowledge and common sense that is required to understand the society and responsibilities that are to be performed by a person as a social being. Education gives new ideas to make the world more comfortable and entertaining. It induces confidence levels of the people. Proper education reduces crime levels of the society. Thus reduce the stress and cost of maintaining law and order. At a global level, Education may prevent Battles between nations and control terrorist activities. It empowers women. Removes poverty.

Education is a purposeful activity that directs a person to achieve certain aims, like transmitting knowledge or fostering skills and character traits. Education improves a child's critical thinking. Education improves the standards of life in a social structure. Literacy is a major part of modern education. A person who has the skills of reading and writing is called literate. As per the available historical evidence, one may conclude that the town of Ellore had literate people in it even in medieval history. No concrete evidence is available regarding the school that flourished in the town before the British, but surely there were some centers of knowledge sharing and transformation. Historians found inscriptions in Sanskrit, Telugu, and Prakrit in the town that go back to the beginning of the second millennium, which is a proud evident of the town's ability to display its multi-lingual and cosmopolitan nature. Such grandeur is scarcely found in small villages.

Antique literary evidences in Ellore

Education shapes a child's character. Good rulers have always valued education. Ghatikas were ancient educational centres. ² Hindu temples were educational institutions. Muslim mosques were great learning centres. Mosque-affiliated madrasas taught religion. In his book *Antiquities*, Robert Sewell wrote about inscriptions found in the town of Ellore. ³ Based on these facts, we can say that there were some people who could write and read in the middle Ages, but the number was small. Some information, like a praise of a local king or a list of donations, written in script in public places like Temples or any other place is a sign that the society has education. These inscriptions show how people in the town of Ellore lived and what their culture was like. The town used to be called either Kamalakrapura or Kolamu. ⁴ The writings were done in three different languages: Sanskrit, Prakrit, and Telugu. Because of this, the kings and some of their supporters may know how to read and write in all of these languages. Inscriptions in Telugu from the 12th century show how the language changed over time.

Ellore is a populated village that is home to a modest fort. According to local claims, the fort was constructed using the stones collected by Muslims from the temples, located in nearby village of Vengi. Another village, Lenduluru, modern Denduluru is believed to provide ruins of its lost glory for the same reason. The height of the fort's walls is rather impressive. They are in a ruinous state currently. The architecture of a Hindu temple has been incorporated into the construction of a mosque. On a single stone that was lying adjacent to the mosque, there were a total of 25 different inscriptions engraved on it. The presence of inscriptions dispersed across the city provides evidence that people from the area were engaged in the practices of reading and writing.

Inscriptions found in Ellore

1. 18 private grants from 12th Century AD to 14th century AD.
2. SS 1118 (AD 1196) Grant by Somambika Maha Devi, wife of Sriman Mahamandalesvara Mahamandalika Kesavadeva Raja to a temple.
3. SS 1122 (AD 1200), Telugu inscription, on a pillar in the masjid denotes the gift of a lamp to Kolani Mulasthanas Someshwara Mahadeva by a Vaisya of the King Kesava Devaraja of Kamalakarapura or Kolanadu. Grant by Somasani, sister of the sovereign mentioned in No.2. Dr.Hultzsch points out that as no trace of this temple remains, it would have been destroyed by the Musalmans. ⁵
4. On the same pillar, S 1116, wife of king Somaraju of Kolanu, donation of a lamp was recorded.
5. A record of Kesavadevaraju of Kolanu is found on the same pillar. It was written in Sanskrit and Telugu. Mr.Sewells local list: 17.
6. One injured inscription, undated, or date lost.
7. SS 1119(AD 1197) Grant by a servant of the king mentioned in No.2.
8. SS 1134 (AD 1212) SS 1114 & SS 1118 (AD 1196) Grants by the king mentioned in no.2.
9. A CP grant sanskrit and Prakrit of Salankayana Maharaja of Vengipura, Vijayadeva Varman, addressed to the villagers of Elura (Ellore), making a grant of twenty Nivarattnas of land to Ganasarman. Dr. Hultzsch edited it. Kielhorn's List of Brahmi Inscriptions., No 1194. ⁶
10. Slokas in honor of the king mentioned in No.2.
11. There was an inscription on a stone at the old cutcherry in Ellore. SS 1150 (AD 1228) Grant by Indradeva, son of sriman mahamandalesvara choda maharazulaina

Narapati razulungaru or Narapati, the Chola sovereign, In this year, Dr.Burnell thinks, the cholas lost this part of the country,

12. On a stone fixed in the verandah of the house of a Mussalman is an inscription SS 1155 (AD 1233), A charity by Malla Peggada son of Ananta Peggada, described as principal minister to some sovereign not named.

13. There is a stone inscription at a large mosque in the main street. It is no legible because of its ruined conditions

14. On a stone in the bazaar is an inscription SS 1545 (AD 1623). Grant by Sri Ranga Raya of Vijayanagar, son of “Gopal Raya” and grandson of “Aruviti Rama Razu Rangappa Razu” to his Guru. There is a copy of this on copper in the possession of Kazi Muhammad Miru Nazar Ali Saheb of Ellore, who handed over the inscription to Robert Sewell who examined the content. The Kazi also sent some documents of local interest which are in the possession of a Karanam at Ellore. It was a copper plate inscription giving the order of precedence in which betel-leaves were served to various chiefs and people by Ibrahim Qutb Shah after his conquest of this country, about the year 1566 AD. ⁷

15. A C.P grant (Sanskrit and Prakrit) of Vijayadevavarman of the Salankayana Maharajas of Vengipura addressed to the villagers of Elora (Ellore), making a grant of 20 nivarattnas of land to Ganasarman. This is Kielhorn’s List of Brahmi Inscriptions, No1194.⁸

16. In the hands of Srotriyamdar Potukuchi Kasipati, records that in Angirasa, Ninja-Ashadhabahula 7, Appa Rao gave Venkatesa Sambasiva and Mallesha the agrahara of Elur.⁹

17. In the hands of Tatacharya, grandson of Prativadibhayankara, records that in Srimukha, Jyeshthasuddha 13, Thursday, Appa Raya gave an agrahara to Tatacharya. ¹⁰

Lastly a copper plate inscription was given by Mr.Sewell, in the hands of a Karanam, giving the order of precedence in which betel-leaves were served to various chiefs by Ibrahim Kutb Shah after his conquest of this country, about 1566 AD. ¹¹

In addition to this, the ruined city of Vegi or Vengi or Pedda Vegi may be found in Denduluru, which is located eight kilometers north-east of Ellore. The town is home to a number of temples in various states of disrepair. According to Walter Elliot, the remains that were discovered at the location designated as Ind.Ant.V.175, which totaled 55, could be the remnants of ancient buildings. ¹² It is reported that the Mohammedans constructed the fort at Ellore using materials salvaged from the demolished temples at Vengi and Denduluru ¹³ An enormous statue of Ganapati could be found to the south of the settlement. In the direction of the east can be seen a large pile of earth known as Bhimalinga dibba. Inscriptions are carved into two standing pillars and two fallen pillars that can be found to the west of the town. A tank with carved stones is located on the northern side and features a mound in the center of the tank.

The information above confirms the existence and significance of the town of Ellore from medieval times onwards. The town appears to have been a valuable asset to its rulers and an attractive target for aspiring kings. With abundant water resources and a wealth of learned individuals, Ellore was a source of envy for its rivals.

English education in Ellore

Education in Ellore progressed in lockstep with both of these phases, just like it did everywhere else in Andhra. The first phase lasted from 1813 to 1858, and the second phase lasted from 1860 through 1920. ¹⁴ These two phases occurred before the formation of the district.

During the first phase of operations, the East India Company made very few efforts to tailor any new educational system to the requirements of the local community.

Instead, they chose to support and continue using the traditional mode of teaching that had been in use. Education was actively promoted throughout the world by benefactors and missionaries. On the one lakh fund per annum that was granted for improving literacy and scientific knowledge among Indians, there was controversy up until the charter of the East India Company in 1813 AD, which is also known as 53 Geo 3c 1 2.¹⁵, and it lasted until 1835 AD. In 1826, with the intention of establishing schools in the Madras Presidency, a Board was established to manage the system of public instruction, and it was given an annual grant of Rs. 50,000 to do so. There were a total of eighty one taluk schools along with fourteen Collectorate schools that opened their doors. The plan was scrapped in 1836, and the schools were closed down at the same time because officials believed they were ineffective.¹⁶

Macaulay's Minutes¹⁷ brought an end to the debate that had been going on between Anglicists and Orientalists and cleared the way for contemporary education to be conducted in English. The Bentinck Resolution backed Macaulay's educational philosophy in its final form. The dispatch of Sir Charles Wood helped to get things along more quickly. A little bit earlier than Wood's Despatch, the collection of voluntarily contributed cess from members of the public to fund the establishment of elementary vernacular schools was carried out.¹⁸

Act XXVI of 1850, authorized the raise in voluntary taxes in towns for sanitation and other public purposes.¹⁹ The years between 1836 and 1852 did not see a significant amount of forward movement; nonetheless, in subsequent years, the University Board was charged with carrying out the duties of a Board of General Education. The amount of the grant for each year was set at one lakh. By the end of the school year in 1854, there were a total of five provincial schools as well as a few elementary vernacular schools operating in the areas of Cuddalore, Rajahmundry, and

other locations. At that point in time, there were already a great number of native schools and Mission schools in the presidency that were dedicated to the cause of Education.²⁰ Ellore was considered to be doing quite well in terms of both basic and higher education according to the norms of the sixties of the nineteenth century. The Thomas Munro Enquiry Committee from the year 1822 AD provided the initial impetus for the establishment of educational facilities in the West Godavari District. Before the introduction of the English educational system, there were Indigenous schools. The Church Missionary society was responsible for the groundbreaking work that was done in the field of education in Ellore Town. One of those four schools that had their beginnings in the year 1854, was eventually turned over to the Ellore municipality in the year 1920.²¹

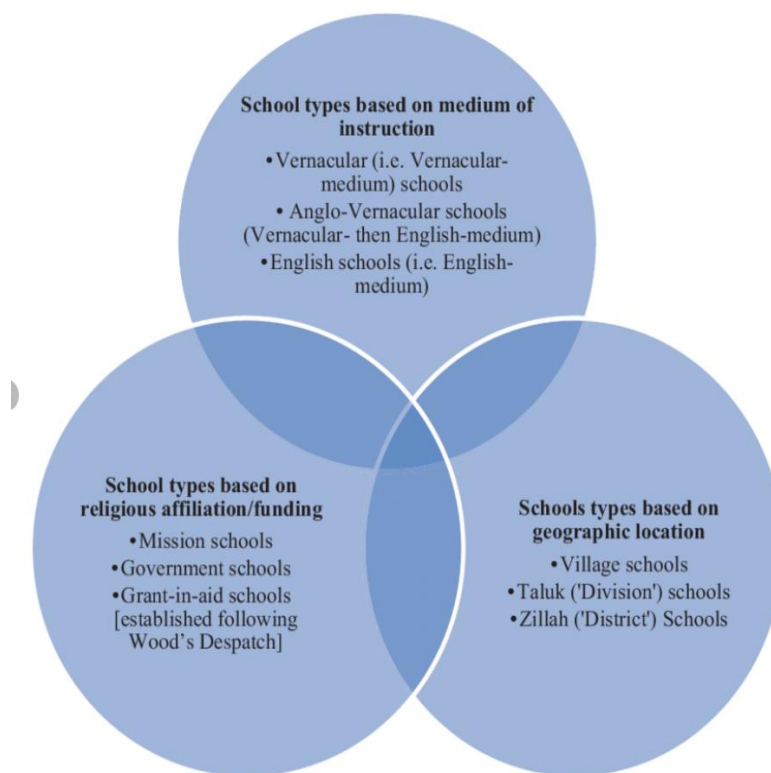
After some time had passed, it had been transformed into a junior college, and it has since been upgraded even further to become a government degree college. The institution is located in Kota Dibba. In 1969, it had been transformed into a junior college,²² and it has since been upgraded even further to become a Government Degree College in 2008. Throughout the district, Anglo Vernacular schools were established in a variety of locations. Education in the English language gained a significant amount of traction among people of higher social groups. Missionaries focused their emphasis on the lower social classes during their work. Education in the English language had a significant part in introducing the general populace to the modern era of knowledge.

The educational level consists of both primary and secondary schools. Municipalities are mainly concerned with the primary education of the children. The first part of primary education was divided into two sections. The lower stage covered four years and the upper a fifth year. Infant standard is the foremost one, followed by the rest of the three. The four benchmarks consisted of Infant, Grades 1-3, and Grades

1-4 respectively. In the upper primary level, there was also a fourth standard. Reading, writing, and math were the three topics that needed to be completed. Although the vernacular was the primary language used in instruction, students in the third and fourth standards had the opportunity to take English as an elective. In the year 1904, local boards were responsible for the operation and maintenance of 12% of the primary schools located under the Madras presidency. The government used to give financial support to the educational institutions that were able to meet the criteria that were set up. Development and Spread of Education in Madras Presidency ²³

There were two levels of secondary education. Students who have completed their primary education move on to the three classes that make up the lower secondary education requirements. Following the completion of these three classes, pupils are eligible to move on to the upper secondary classes, which similarly consist of three different classes and last for a total of three years for each child. Reading, writing, and arithmetic are required courses for students in the lower secondary level, although students can choose to study a variety of other subjects based on their individual interests. Vernacular languages were used as the medium of education throughout the basic stages. In time, not just English but also a second language was taught to the students. It was required for students to take mathematics, history, geography, drawing, and physical science. By the year 1904, the Municipalities in the Madras presidency were responsible for the upkeep of 4.5 percent of secondary schools. ²⁴ Irrespective of the caste and gender, children started getting European kind of education which helped the society to acquire the knowledge of the world throughout. Indigenous schools provided education only to the upper layer of the social system where the English schools gave access to all.

Types of Schools in Madras Presidency



Pic-1: Schools in Madras Presidency ²⁵

Indigenous pathshalas and madrasas were operating on their own in every part of South India, with no assistance from the state, where traditional systems of instruction were imparted in Sanskrit, Arabic, and vernacular languages. There were roughly 12,498 of that kind indigenous schools in Madras Presidency in 1822. Fisher's Memoir (1827) documents 188,650 people under instruction out of a population of 12,850,941 in Madras (Chennai) districts, or one in every 67.

In Madras Presidency even as early as 1826, there were indigenous schools under masters who followed their own methods in teaching the children as per the demand of the parents. This kind of school was normal in Ellore. Those schools had ten to twenty learners. The Master and the learner met in the temple or on the verandah or under the shade of a tree every morning. Those schools were called Pyal schools or Veedhibadi. There was no universal syllabus or examination system for them. The Pyal

was a kind of bench or platform about three feet high and three feet broad, which is built against the wall of most houses in South India and has in front a raised pavement or Koradu. For the village schools a pyal is usually lent by the headman of the village.

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Those schools were supported by natives who made payments in kind and cash, with the rate of each student ranging by district. The children were mandated to learn handwriting deciphering in public. Letter writing and agreement forms; reading tables and stories; and memorizing poetry all lead to correct reading and pronunciation. The majority of the children who attended the schools came from educated families. Teachers had to be hardworking and conscientious because parents would question them directly and immediately if their children did not make progress. ²⁷

Vernacular Schools

Vernacular schools are those schools where children get instruction in their mother tongue. Some of these schools used to be established by native learned persons. Church missions too undertook the task of establishing vernacular schools and tried to spread the gospel in vernacular medium while providing education.

Anglo vernacular schools

These schools have instruction in English and the Vernacular language. These schools gave an opportunity to learn English to the native children. John Murdoch (1818 AD-1904 AD), the Literary Evangelist of the era, advocated that bilingual education will improve the religious education, sanitary conditions of the people and also the loyalty to the British administration. ²⁸

Local Fund act of 1871

House tax levied under The Local Fund Act 1871 AD. The expenses of the school were met with the fund collected through the tax. The act decentralized the

provincial financial system. The house tax imposed by this act was specifically designed to fund education expenses. Government funds may be allocated by the municipality to the schools. Lower class schools were funded by the Municipality.²⁹

Instead of grouping children together, a class system was implemented in the schools. It was being supplanted by the more refined method of learning from individual books. The directive was to be more systematic, and the inspector made the necessary recommendations. The improvement of urban pail schools was dependent on municipal agency. Practical difficulties were in the way of improving the old schools within the municipality.³⁰

Modern schools in Ellore

Between 1855 and 1858, the government's plan for expanding education in the Presidency was based on the general ideas set out in the 1854 Despatch. The most important thing to happen during this time was the founding of the University of Madras, which helped higher education a lot. There were 7 higher-class Government Provincial and Zillah schools with 1,062 students, and 20 lower-class Government schools in different parts of the Presidency with a total of 1,028 students. Only 237 of them were taught English.

The majority of schools were under Mission management. In the same time English education started gaining popularity to vernacular education owing to the widespread belief that a knowledge of English was the surest passport to official employment. Providing education to the 'heathen' was aimed to attract and include the non-believers to the sphere of mission activity. Dedicated individuals joined missionaries and worked round the cloack around the world to spread their beliefs, knlowledge and whatever they thought appropriate. To make the children know the essence of the religion, they were expected to learn to read.

Table-1: Establishment and course of schools in Ellore

31

Name of the Institution	Municipality or Local Fund Circle	Establishment year	Closing Year
Church Mission (Upper, Middle, Lower) School	Ellore	December 1854 AD	-----
Local Fund School-Government	Ellore	1855 AD	1875 AD
Mohammadan school (Lower, Middle) - Government	Ellore	May 1855 AD	-----
Non Mission Results School	Ellore	1864 AD	May 1877
Mission Results School for Boys and Girls (number 5)	Ellore	1864 AD	1875 AD
Non Mission Result Schoool	Ellore	-----	1873 AD
Mission Results Girls School	Tangellamudi	1859 AD	-----

On April 7, 1859, the India Office issued an important dispatch in which it instituted an investigation into the operation of the orders dispatched in 1854 for the promotion of education. Such an investigation was deemed necessary because the government's more recent educational initiatives were alleged to be among the causes of the outbreak in the Bengal army. During the same time period, modern education accelerated.

An Anglo-Vernacular Church missionary School was founded in the fort of the Church Missionary Society in the month of December 1854 AD, on the principle of the Rev.Robert Noble's school at Masulipatam. Scriptural knowledge being a prominent

part of the instruction imparted in the institution. The instructional standards were equal to that of a Government Zill school. The pupils were brought up to the matriculation standard. There were two branch schools, one in the town of Ellore and the other in the Lines. The instructions were given in English, Telugu, Hindustani, and Parsi, up to the fourth Government standard. Anglo vernacular school provided education till 4th standard. Students would get preparatory instruction to join High School. There were 55 students as on 30th April 1862 in the Anglo Vernacular School at Ellore.³²

The High School used to get grants in aid on the certificate system and the branches on the result system. In the High School there were almost 120 pupils by the end of the eighth decade of the nineteenth century, and in the town branch there were 80 students and in the Lines branch 130 strength was present.³³ On 18th of March, 1858, orders were issued to establish Normal schools in Tanjore, Coimbatore etc districts. In the same course one was started in Ellore.³⁴

Rev.George English was sent to Ellore from Masulipatam at the close of November 1854 to open a mission. But when he found that the natives were much interested in having an English education, he was inspired to open a High School. It was started in a guard-room of the old hospital in the fort with the permission of the commander-in-chief. Within a short while more than forty Mohammadan students attended the school. When Mr.English left for England in 1857 AD, was succeeded by Mr.Howley. rev.C.Tanner, Mr.Goodall, rev. A. H. Arden, Rev. J. Padfield, and J. Thornton, Esq, were the successive in charge of the school. Until 1868, the strengths of the schools were around 80 to 90. There was a Government Taluk School in the town, which was an opposition institute. The Government school had 30-40 pupils at one time. Unhealthy rivalry was created among the pupils of one school to the other. The discipline among the students was destroyed. By 1868 AD when Mr.Arden was the

Principal of the Mission School, it gained great popularity among the public. Consequently, the strength of the Taluk School was reduced to 9. Later it was closed by the orders of the higher authorities. Mr.Arden established an elementary school in 1870 AD. Both the High School and Elementary school together gave instruction to nearly 300 boys. But, as the Government ordered to raise the fees, subsequently the strengths started decreasing. In 1868 AD, the maximum fee was 4 annas. One half of the school paid two annas only and a number of pupils had free education. Highest class pay was 1 rupee 4 annas, the second 12 annas, and it went on like that. The least fee was 6 annas.³⁵

The Missionaries were stationed at Ellore, one for the school, and other for evangelistic work in the surroundings and in the town. The rev. C.W.Gronning of the Lutheran Evangelical Mission first settled at Ellore in 1850 AD for the sake of spreading the Gospel. Captain Taylor was the in charge of the Pension Department at Rajahmundry, presented his house and properties at Ellore to the Church Missionary Society with a view to induce them to commence work. Rev.English was the prime most resident missionary. Rev. FWN Alexander was appointed in 1857 AD and worked hard. In several neighboring villages of Ellore, there were Christian congregations and nearly twenty village schools were established in which 400 dalit students were instructed in vernacular mode.³⁶

In the year when Ellore was announced a Municipal Town, there were one Anglo Vernacular school with 4 Masters, 4 classes and a strength of 86, by 66-67 number of pupils was 83; one Government Middle class Anglo Vernacular school with 4 masters and 53 strength; a private Church Mission school and one Mixed school. The Mixed school closed in the same year. When this school was inspected, it was not reported positively due to its deficiency in English. No one passed Matriculation, from

the 5th class from which they went up. The average age of the class was 22 and time in class three years. The inspecting authority recommended removing the class after the next Matriculation Examination. P.Ranganada Mudaliyar, the inspecting officer in 1884, recommended winding up Government school, Dr.D.Duncan, the concerned authority cross examined whether the public will be happy by closing the Government institution where only the Missionary institution remain the leftover choice? The Ranganada Mudaliyar answered that he had no idea whether the inhabitants have any objection about the closing of the school or not. ³⁷

Government Anglo vernacular school and Church Mission schools were in conflict as the Headmaster of the CM school Mr.Arden was a Cambridge Graduate and the Government school lacked such huge human resources.

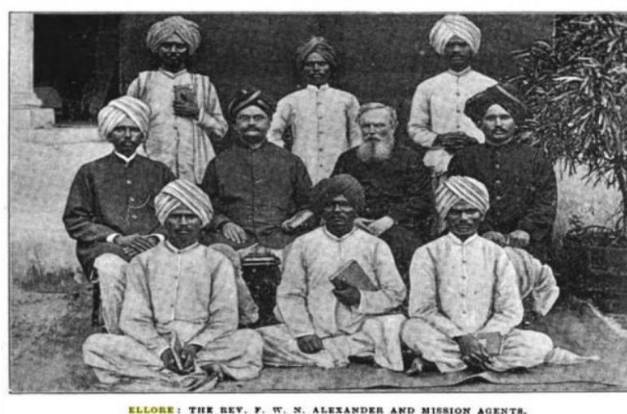
A second elementary school was started in Lines by the Rev. F.W.N. Alexander which was intended for the Malas and converted dalit children. As per the rules of the Mission High school, Dalit students were not allowed to join the school. The actual purpose of the Mission school was to teach the Bible and the purpose for which it was founded was hardly answered. There was a large population of mala children who wished for modern education. Even Musalman pupils and the children of Shudras came to this elementary school. When English education blended with low fee prices, even Brahmins and more Shudras joined and received instruction along with other students. The fee was 4 annas for the highest class and one for the lowest. There were about 130 boys in the school by 1878 AD. ³⁸

The government of the Madras Presidency used to pay grants from its side other than local funds. At the local level, taxes were collected to provide various facilities at the town level, and education was included as a major part of expenditure next to public works.

*Table-2: Salaries and other Grant-in-aid to
Ellore Municipality during 1873-74* ³⁹

. Name of the school	Number of students as on 31st March 1874	Amount of Grant drawn from 1-4-1873 to 31- 3-1874
Church Mission School, Ellore	58	2,543 Rs 4 annas 1 paisa

There were 19 schools in Ellore taluk with 407 pupils in the year 1877. In the Ellore Municipality, 1 school for higher classes with 134 strength and 1 school for middle classes with 117 strength and 3 schools for lower classes with 255 strength was present. One lower mixed school has 12 pupils and 2 Lower Schools for girl students had 205 students. Total Number of schools under Municipal jurisdiction was 7 with around 631 strength excluding dropouts. Amount paid in grants by the Municipal authority for the year was 393. ⁴⁰ In Church Missionary Gleaner magazine, F.W.N. Alexander writes, there are nearly 300 students present in the Ellore Church Mission School. ⁴²



Pic-2: FWN Alexander (third person in the middle row.) ⁴¹

FWN Alexander rendered great services to the field of education in Ellore town. A municipal elementary school was unofficially called by him as Alexander school by the natives. But, at present the school is closed because of the lack of strength.

Church Mission Anglo Vernacular High school's strength decreased by 15 during the year 1877. There was a lack of qualified teachers in the schools as a whole. For example, no Assistant Master held a higher certificate than that of Matriculation. The number of teachers in the school was eight and only one teacher passed Matriculation and all the others contain the qualification below that. Three Unaided institutions were closed during 1881-82 AD in the Godavari district. Previously there were nine schools in the district. In the remaining six, four were recognized. These schools had strong upper secondary forms. Thus the result of the Matriculation examination was good. But in case of Ellore schools, CMS High school's Lower Secondary examination produced quite a fair result.

It will be proper to study the course education under different sub topics for clear understanding of the subject.

Teachers

Establishment of Normal Normal schools to train the teachers was one of the most significant step taken in the year 1855-56 by the Madras Government. Unfortunately, the Normal class that was founded in connection with Presidency institution in the year 1853 was a failure as the object of training was not kept distinct from that of providing general instruction. Later, two fold objects were notified to the Normal schools in 1856. The first objective is to provide competent teachers for employment in Anglo-Vernacular Schools and the second one is to provide teachers competent to take charge of Elementary Vernacular Training Schools.

The oldest teacher training school in Madras dates back to 1856. By 1858, Madras province had six Teacher training schools or Normal schools. They were located in Mayaram, Chevur, Vellore, Magalore, Behrampore and Ellore. The dispatch of 1859 laid greater emphasis on Teacher Education.⁴³

Initiations were taken to increase the number of female teachers by the course of time. In the academic year 1928-29, the total number of Women teacher trainees in Madras Presidency were 2425, where as it increased to 2971 by 1931. An elementary training school for female teachers was opened in Ellore in the same year along with Masulipatam, Nandyala and other places. In the year the total number of students in the training schools combining secondary; higher and lower elementary by 31st march 1929 was 239. Among them 80 trainers got jobs in their native districts.⁴⁴

Teachers were titled as masters in the British era. They had to pass the lower secondary or upper primary examinations respectively to enter the job of upper and lower primary schools. Teacher training schools were called Normal Schools or teacher colleges. The colleges were mainly established to train elementary school teachers for common schools. The demand was more and there was great scarcity of qualified teachers. They used to enter the school by sheer experience. The general payment of the unqualified junior teacher was between 7-12 rupees per month.

Examinations were held for Teachers' certificates. To take an illustration from 1864, in August, an examination was held for the certificate of grades ranging from VI to IX. The candidate masters were 772 and that of Mistresses was 35. 19 among them were from Ellore. All of them got passed in the examination but no female attempted to appear for the examination.

The number of trained teachers in elementary schools by 1937-38 was 542. Among them, 95% of the teachers who teach girls at elementary level were trained. The teacher pupil ratio was 1:28.⁴⁵

The salaries of the teaching staff used to vary according to the cadre, qualification and even gender. To give an example, in 1888 AD, in the Anglo Vernacular Hindu school there were six teaching staff. The first one was the Headmaster. He passed the Matriculation examination. He was an untrained teacher. He got Rs. 40 as monthly pay. The second master too was an untrained, matriculation passed candidate. He received Rs.25/- only per month. The seniority and responsibilities that were held by the employee would have been the criteria of the variations in the salary. Third master had Rs.18/- as his salary. He passed 4th grade. Fourth master received Rs.15/-. His qualification was fifth grade. Fifth master too passed fifth grade but received only Rs.11/-. The sixth and the last master passed no examination and still got Rs 8/-. There was a great scarcity of female teachers and so they were paid higher than the men. In the same way the range of the salaries of the Patriotic school was between Rs.30/- to Rs.10/-. All the teachers were untrained. The seventh master did not pass the required qualifying exam but was still in teaching duties as there was a great lapse between the demand and the availability.⁴⁶

Table-3: Teachers' pay scales of 1947

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Cadre	Male Teacher Rs-anna-paise	Female Teacher Rs-anna-paise
Lower Grade	15-8-20	20-8-25
Higher Grade	20-8-24	25-8-29
Secondary Grade	25-4-45	30-4-50

The scale of pay was fixed by the government in later days. The approximate teacher student ratio by 1947 was 1:30.

Curriculum and books in the schools

For the schools which came under the Government monitoring, a general standard was expected. The primary classes were taught alphabet and consisted of the beginners. Reading was taught along with writing spelling and grammar. In the top three classes Arithmetic was taught by the Master in the manner he thought best in the early days. Brown's book was followed in teaching Geography. In the case of English, 3rd and 4th classes were taught alphabet, reading and spelling and the higher classes than these were taught reading, writing and grammar besides Arithmetic. Even up to 1947 the books like Neetisangraham, Vachanramayanam Andhrvyakaranam, Vibhakthibodhini and Neethisathakam were popular in Villages. Aksharagutchem was used for teaching spelling. The books specially prepared for rate schools of Mr. Taylor were printed at the Narsapur Government Press, Visakhapatnam Press or the American Mission Press, Madras.

The higher classes in the Taluk and Samut schools read and explained the more advanced works in Telugu. In larger towns and villages the desire to learn English was general. In vernacular schools, People's Magazine reading was expected for higher standard pupils and Verses from Neethisangraham, Balabodha etc., were learnt by heart with meanings. The students practice copy-writing and dictation. In Arithmetic numeration, addition and subtraction were taught. History lessons were given from Hindustani charitra and Symonds sketch of the History of India for the rate schools of Godavari district by 185-57. In Geography, the boys could point out a number of cities and rivers on the map of India. ⁴⁸

In Telugu some very elementary but useful works were printed at the Narsapur Press under Mr. Taylor's superintendence. The Native Translation Society, designated the Madras Upayukta Granda Karna Sabha or Society for the preparation of useful books, was formed by the exertions of a few of the past students of the late High School. The Society commenced its operations in 1847 and brought out several elementary books in Tamil and Telugu. Books in Telugu that were compiled in that period were Arithmetic, Geography, History of India, History of England and History of the discovery of America. ⁴⁹

The Madras School Book Society, established as far back as 1820, revived its operations only in 1851. Since then it published a series of elementary English Readers of which parts I & II were translated into Tamil and Telugu and extensively circulated. An elementary History of India by Mr. H. Morris, one of the Inspectors of Schools and the third of a series of Readers were prepared. The society examined some of the educational works in use in the Presidency and found that some of them had been compiled to inculcate the faith in Christianity and hence were unsuited to the general use in schools. They were resolved to a progressive series of elementary works adapted to the habits, the ideas and the modes of life of the people of India and the physical circumstances by which they were surrounded. The principal of Pachaiyappa's Institution Mr. Ewing prepared the first and second Books of Reading, chiefly from extracts of English works of similar character, and his manuscripts, before being sent to the characters, and his manuscripts, before being sent to the press, were carefully revised by a subcommittee of the Society with a view to secure their fitness for the schools of this country. Their First and Second Book of Reading were used in the schools at the Presidency and in the Mofussil. Besides English, the Committee also wanted to get books compiled in other subjects like Grammar and etymology,

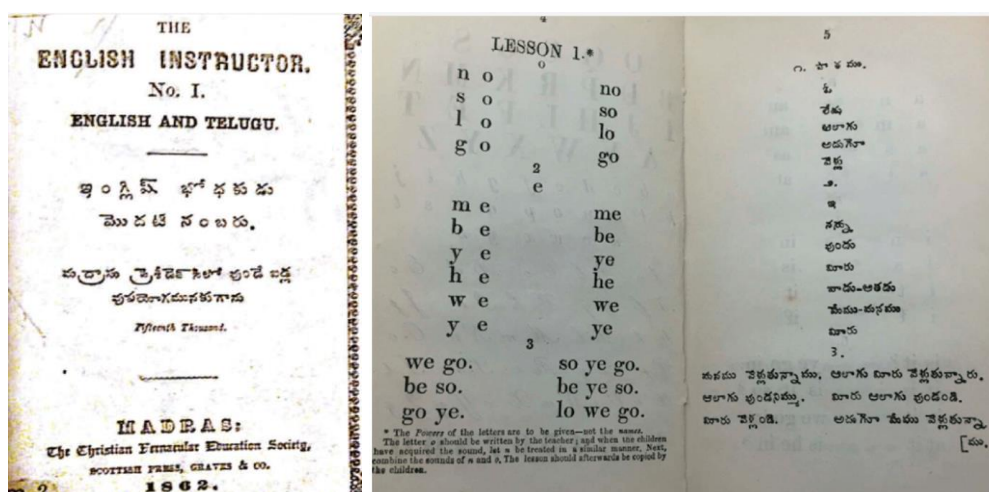
Arithmetic, Geography, Indian general and Natural History, Popular Astronomy, Geometry, Algebra and Mechanics. ⁵⁰

Newspapers were published to furnish more reading material giving the news of the day and such general information on useful subjects which may interest the reader. Leading articles on topics both of local and general interest, legal or police reports, the progress of education and Science, the advancement of the art, commercial and monetary intelligence, Government appointments and notifications etc., were printed in these newspapers. ⁵¹

Table-4: Details of the Books printed for the year 1868-69 ⁵²

Title	Number of Copies	Cost
ENGLISH		
Brief Sketch of Europe	1000	221-15-9
Brief Sketch of Asia	1000	80-12-11
Selections in English	3000	1201-9-0
Poetry, No.1		
TELUGU		
1st Book of Lessons	15000	893-0-5
2nd do	8000	924-12-0
3rd do	3000	294-4-0
Panchatantra	2000	323-7-4
Vemana Selections	3000	147-14-0
Parsing and Analysis	1000	78-12-10
Seshiah's Grammar	5000	498-5-8
Brief sketches of Asia	2000	229-5-10
HINDUSTANI		
Culistan	500	184-8-0

While the books got printed and delivered, meanwhile History of India and 1st Book of Lessons were getting ready for publication at the close of the year. Committees were held to look at the matter of making suggestions in text books and syllabus from time to time. For example, in 1875, a committee to revise the syllabus in schools was led by Colonel Macdonald.



Pic-3: English Telugu reader of Madras Presidency during 1862 AD. 53

Schools maintained libraries and were provided with little grants to buy and maintain books. CMS High school has 150 books in its library and by the 1st March 1882, 30 books were borrowed by the students. Government Middle school had 12 books in which 4 were taken by the students for reference. There is a great variation between the Mission school and the Government school in this regard. ⁵⁴

Education among girls

In 1866 the issue of female Education came under the serious consideration of the Government, though previous to that year the several Missions had taken practical steps towards the establishment of elementary schools for girls. The subject of course naturally for many years past, engaged the attention of educated natives, but, omitting the establishment of a few schools, in which elementary instruction was conveyed to girls of a tender age by male teachers, the result had been rather in words than in acts. A stimulus was afforded to female education by a visit from Miss Carpenter, whose philanthropic exertions in England to improve the more neglected sections of the community were well-known. The Education department, however, set about collecting, as far as possible, reliable information regarding girls studying in schools

unconnected with the Department. On 31st March 1868, there were 6,510 girls under instruction in schools connected with the Educational Department. The statistics received from non-departmental schools, which were mostly under Mission management showed 4,295. ⁵⁵

Out of superstitions and cruel customs, girls were not given access to education. In Ellore church the Missionary Society was the pioneer which worked for the cause of Education among girls. It established two schools for caste girls during the previous half of the 19th century in Ellore town. The school for girls was started in the 1860s connected with the High School, containing about twenty-five girls. A board school worked near the Old Parade ground for Christian girls in the mission grounds. About 40 girls received instruction in Telugu up to the 4th class of the result system. ⁵⁶

Missionaries established a Girls School by 1859 itself in Tangellamudi of Ellore. One non-mission school for girls was reported to be functioning at Tangellamudi by 1876-77. Special schools for girls worked for the cause of education among girls in the community. Church Missionaries established CM Line Muhammadan Girls Schools, CM Bazar Muhammadan Girls School in the 1870s. In 1879-80, Fort Caste Girls school, Local Fund Girls School were working. By 1888, CM Eastern street Girls School, CM Lines schools for Girls, CM Fort Caste Girls School were functioning.

P.Padfield, one of the members of the church mission describes the background of a few girl students, a copy from the school book.

1. Nagamme of age ten. She has no parents. She lives with her grandmother. Her grandmother gets her living by begging rice from the villagers.
2. Pichamma, aged about eleven. She has no father. Her mother is very poor and can scarcely get her daily bread.

3. Mahalakshmi, aged about five years. Her father is in prison, convicted of having supported to murder of a person. Mother is very poor, gets her living by doing coolie work.

4. Mangai is about eight years old. She has no father. Her mother makes a living by fetching firewood from the jungle.

This was the sample of the kind of girls who were admitted in Missionary Church schools. The girls from 'very poor' conditions got into the church organizations and attained education. Though the primary motto of the missionary was to get the children trained in Christian kind of education, the same children got training in Bible, Reading, Writing, Arthematics, and Elements of Geography, in Sewing and in Spinning.⁵⁷

On November, 1st, 1870, Rev F.M.Alexander writes, many people are ready to help girl students in their boarding schools but they don't find supporters for boys. He expects the same progress for boy students too.⁵⁸ From the above information, it is clear that girl education gained public support by the time.

Church Mission Society ran four upper primary and two lower primary girls' schools towards the latter part of the 1880s, all on the result system. Both Muhammadan girls and Hindu girls were present in the school. The primary schools were in Vernacular media. By March 31st, the total strength was 60.⁵⁹

By 1884, 3 schools for Muhammadan girls were running with a strength of 98 and a grant of 135/- was received by them.⁶⁰ Studying the standards of the schools would be an interesting thing.

Tow adjacent acedemic years, 1886-87 and 1887-88 are studided as a sample to study the result as well as the result grant earned.

Table-5: Examination in two adjacent academic years⁶¹

Year	Number on Rolls on 31 st March	Standard /Class	Number examined	Number passed	Result grant earned Rs-P-A
1887-88	176	Infant	43	37	33-2-0
		I	30	21	60-12-0
		II	14	9	56-12-0
		III	11	9	64-10-0
		IV	3	1	8-12-0
		Total	101	77	224-0-0
1886-87	172	Infant to III	96	76	363-8-0

The attendance, though not so significant, rose by 4 and the percentage of the pass to the examination had fallen by 3. The grant earned in the previous year at 50% of the maximum rates indicates a marked advance of the schools in their efficiency in the year before when full grants were allowed. Two of the 4 schools were for Muhammadans and two for Hindus.⁶²

A total number of 7 schools were working for girls. Two were exclusively for Muhammadan girls. The number of girls under instruction in the Municipality is owing to the beneficent exertions of Mrs M.Browne and Miss Alexander, rapidly on the increase. It was 284 on the 31st March of 1888, against 200 on the corresponding date of the preceding year. The girls were given instruction in school subjects. Needle work was very carefully taught in all the seven girls' schools. It is interesting to learn that the lower standard girls of all the schools were successfully taught to make letters and nice

figures with tamarind seeds on the ground and in one school action songs had been introduced. Certified female teachers were lacking in those days. Male teachers were generally used to be the instructors of female schools too. But, even most of the male teachers were neither trained nor certified. ⁶³

The Director of Public Instruction, Madras sent a letter to Ellore Municipal Council entitled, 'Maharanni' and recommended subscribing for the same for the use of Girl's Schools in the Municipality on 20th November, 1889. But, unfortunately there were no schools in which only Girls are taught under complete Municipal control. But, Church Missionaries had schools meant for Girl education. So, the same letter was sent to Mr. Alexander+, incharge of Church Mission Schools. ⁶⁴

Good progress was witnessed in Ellore from the first half of the 20th century regarding women's education. By 1946-47, there were four secondary schools, and 189 elementary schools were running exclusively for girls students in the district. From 1947 onwards only an upward trend could be noticed in the graphs of female education. In the 1961 census, the district ranks second in female literacy and Ellore always was high in numbers regarding women education. ⁶⁵ Basic Training School at Ellore was one of the oldest in Madras presidency. St. Ann's Training school and St. Theresa's college for Women accelerated the cause of women education in the 20th century.

Schools founded for girls from 1901 to 1950

Tangellamudi HG MPS 1923

Eastern street HGMPS 1923

Lakshmivarapu Peta Muslim Girls MPCS 1923

Eastern Street Muslim Girls Primary School 1935

In the year 1928-29, the Municipal Hindu Girl's Elementary School, Ellore was taken back under departmental control and converted into a middle school. ⁶⁶ In 1935 Eastern

Street Muslim Girls Primary School was established which has glorious historical importance and the school is still existing.⁶⁷

Education of Mohammadan children

The education of Muslims has occupied the attention of the government since its inception, but little progress has been made, owing primarily to the apathy of the Muhammadan community. Following representations of the utter worthlessness of Yeomiah schools from an educational standpoint, the Government of Madras Presidency was pleased to issue Order No.266 on October 23, 1863, directing that the Yeomiah schools be excluded from future returns as well as the Educational Budget. The Yeomiahs are charitable grants made by the former authorities which were continued even under British rule and are to be charged in the annual budget to the head of charitable allowances.⁶⁸

Mohammadan children acquired instruction mostly in Koran and related subjects. They were lagging behind to catch the advancements in modern education. In the year 1860, the Government handed over the Madrasa-Azam, established in 1851 by the Nawab of Arcot. In Madras, Mylapore middle school and Harris school were running for Muhammadan children from 1857. In 1872, primary schools were established in Madras presidency in large numbers and even the schools in Mapillas of Malabar were too organized and brought under government inspection.⁶⁹

By the year 1877-78 among the three muhammadan schools in Godavari district, each in Amalapuram, Viravasaram and Ellore, the third school was considered credible by the inspecting authority. In 1880-81 AD Eleven Government and Nine Municipal schools were running for Mahammadan children in the Madras Presidency. Among them Seven were Anglo-Vernacular Middle Schools and the remaining four Anglo-Vernacular Primary. Previously there were five and four are new. Ellore Muhalla

School was upgraded to third-grade middle school. But there were no pupils in the third class as in March of 1879 AD.⁷⁰ The services of Church mission were extended even to the children of Mahammadan community.⁷¹

Arabic and Persian were recognized for Matriculation and Arts examinations. Pupils from the category were charged only 1/2 of the fee. Scholarships were given. There used to be a Special deputy Inspector. At the beginning there was scarcity of the inspecting school master for the municipality as well as for the taluk of Ellore as a man knowing Telugu and Hindusthani was to be selected for the post. There was ample scope of developing elementary education in the municipality by the time.

A noticeable specification in these educational institutions is the number of Musalman pupils under instruction. There were from 130 to 150 Muslim youths in the three schools, and surely so many boys of that persuasion cannot be found in any other school, or group of schools, in Northern Circars. Because of the presence of separate Musalman instructors to assist the learners with bilingual methods to learn subjects in English, the pupils from Mohammadan community could avail the benefit of modern education. Almost 50% of the students belonged to the Musalman faith. On leaving school they were not interested in joining British service, instead they used to go to Hyderabad and entered the service of the Nizam.⁷²

Municipality provided required amenities to run the Mohammadan schools from time to time by sanctioning the same in its council meetings. On 22nd March 1882, at 8 a.m., a council meeting was held in the presidency of GFT Power Esq. He was the Vice-President of the meeting where as Tomas Kiddle, Esq, Moai venkateswamy, K ramaswamy, Setty Venkayah, Zainullbuddeen Saheb Subadar-Major, sridar Bahadur, Munshi Mahomed Abdul Gaffoor Sahob Bahadur were the commissioners. As per the point 20 of Ellore Local and Municipal sheet, it can be

inferred that the furniture requested from the Mohammadan School at Eluru was sanctioned and supplied by the Municipal Council. ⁷³

One letter with a number 203, dated 17-8-1893 from the School inspecting authority, to supply Hindustany printed copies of Meer Thaharally, District and Presidency Maps to Lakshmivarapett and Vatloor Mahalla schools. The request was sanctioned. With the above letter, one may find out that there were two schools running for Muslim boys, one in Lakshmivarapet and one in Vatloor. The school inspector also requested to raise his contingency from Rs.2.00 to Rs.2.50 paise as the charges paid were insufficient. Both his requests were sanctioned by the council. The school in Lakshmivarapet was in a ruined condition. It was requested to remove the building and get it repaired in a month in the august of the same year. All such expenses were met by the Municipal Council in Ellore Municipality.

There were two boy's schools and five girls schools intended solely for Muhammadans in Ellore Municipal town. The number of Muhammadan pupils at school, exclusive of those who attend the Church Mission Society High school was 258 at the close of the year 1887-88 against the 167 at the beginning of the same year. Hindustani was taught in all the seven schools above referred to, English was also studied in one of them. The general condition of these schools was satisfactory. ⁷⁴

There used to be a separate Sub Assistant Inspector for Mahommaden schools in the northern circle. They made recommendations for Mohammadan schools. In 1893, a request was made for establishment of a Mahommaden Night school at Ellore. So, as the schools were specially established for Mahommaden children, so the officers. ⁷⁵ A resolution by the Council was done to take the Bungalow in Chemmnby's garden which belonged to Munshi Mohommad Abdul Khayyum Sahib, for ten rupees rent a month for opening the Middle School for Muslim pupils. ⁷⁶

1888 Church Mission Schools for Muhammadans:

CM Muhammadan School

CM Line Muhammadan Girls School

CM Bazar Muhammadan Girls School

1890-91:

Church Mission Mahomedan Preparatory School, the Fort

Church Mission Eastern Street Mahomedan Mixed School

1895 Schools for Muhammadans:

Vatloor Mahalla Municipal SR School

Municipal Mohammadan School Vatloor

Kateebud Mahommaden Night School

Bazar street Mohammedan boy's School

1901 Established Schools which is still functioning:

CEZM Lines MCPS School Muslim Mixed. The school is still running successfully with 121 years of History.

One more marvelous information is that, there was a CEZM Girls schools was in existence by 1894-95. There is an evidence of receiving Rs 600-00 grant to the school during the same year.⁷⁷

Muslim Schools established between 1901 to 1950:

Tangellamudi Muslim Boys MPCPS Previously Muslim Boys 1925

Lakshmivarapu Peta Muslim MCPS Previously Muslim Boys 1926

MAKA Urdu MCPS Co Education 1930

Two literary Societies were found which were funded by local subscriptions. In 1991-92 Faizrasan Association for moral and inteleeectual improvement and Anjumani Faizrasani Islamia for Social, moral and intellectual improvement were functioning in

Ellore. The former was established in the year 1886 and the later in February 1886 which was reorganised in February 1891. These two organisations were not registered with a small number of visitors.⁷⁸

Finances

Categories of Schools based on the Sources of income: There were different types of schools in Ellore town based on the economic resources acquired by the institution.

1. Municipal Schools
2. Aided schools
3. Unaided schools

Municipal schools were run by the Municipal board. In the latter half of the 19th century Ellore municipality was running Lower primary schools. They rely on Municipal funds, and the fee collected from the students. In the year 1888, Ellore municipality spent Rs 2370-6-7 on the school education.⁷⁹ There were Secondary, Lower, Result schools in the town under Aided management. Aided schools had more choices in getting financial support. The municipal funds were Rs. 640-1-2, the Provincial funds were Rs 106-8-8, the school fee collected was 2,246-14-9 and the other sources provided Rs 472-7-4. The sum of all these amounts was 3,465-15-11. The major part of the economic support came from the fee collected. The Aided Primary, Upper Result schools accumulated a sum of Rs. 3,338-7-7 in which the major portion was collected from the other sources. The other sources would be the philanthropists donating for the cause of education. Indigenours schools mainly depended on the school fee collected from the students. They lack adequate funding.⁸⁰

There were various types of Municipal schools based on the funding provided to them from the Municipality.

Types of Municipal Schools:

1. Salary grants schools
2. Results grants schools
3. Grant-in-aid schools
4. Combined schools

1. Salary grants: Big institutions used to receive salary grants. By providing salary grants, managements employ teachers with proper qualification and at the same time, get liberty of managing internal affairs. ⁸¹ Grants for untrained teachers were refused now and then after giving a notice of the intention to refuse their grants in the condition of not providing required certificates of qualification by the pial schools. ⁸²

2. The Result grant system: Result grant schools: Schools under result grant system are other than government schools. They obtain grants by going through an examination taken by the inspecting authority of the Government. It was first introduced in 1865 AD. ⁸³ The result grant system was applicable to elementary school. But, the school authorities may claim the same either in the first or under the second.

Under this system, a fixed amount of money was given to each student who attained a certain standard of proficiency. The sum of the grant depended upon the number of students who passed the inspection test. It stimulates exertion by teachers and students which was expected even in salary grant schools. ⁸⁴ Schools apply for examination of their school under the Result Grant System. The Deputy Inspector of Schools, forwards the application from the schools to the Municipal council. For example, Mohamed Azeed, a school Master requested to enlist his school as eligible for result grants for the year 1882. The request was forwarded to the Municipal council through the Deputy Inspector of Schools. It was approved by the council. ⁸⁵ For the education year 1890-91, certain schools in Ellore Municipal town applied for the same.

Schools under the Result grant system in 1890:

1. Church Mission Boys Boarding Schools, in the Lines
2. Church Mission Hindu Preparatory School, The Fort
3. Church Mission Mahomedan Preparatory School, The Fort
4. Church Mission Eastern Street Mahomedan Mixed School
5. Hindu Anglo Vernacular School
6. Basavarauzu Ramabrahmam's School
7. Municipal Hindu Salary Result School
8. Damarazu Venkataramayya's School
9. Gurrella Seshayya's School
10. Nandirazu Subbarayudu's School
11. Putrevu Venkata Subbarayudu's School

Following approval of the application by the municipal authorities, an Assistant School Inspector is dispatched to the institutions to conduct an inspection. It appears that there was no standardized testing procedure at this level. ⁸⁶

The list of schools in Ellore Municipal Town by the year 1893 AD was as follows. Though the schools purely under Municipal management are two in number, any school may get aid from the local authority.

1. CMS Church School
2. Church Mission Hindu
3. Hindu AV School
4. CM Hindu Preparatory School, The Fort
5. Municipal HSR School
6. Municipal Pariah SR School
7. Vatloor Mahalla Municipal SR School

8. Municipal Mahommadan School Vatloor Mahalla
9. Sreeramulavari Kovala Street school
10. Philasagudem CMS mixed School
11. Adivarapupeta Hindu School
12. Metlapallyvary Street mixed School
13. Chilaka Jagganna's School, Powerpet
14. Gunj Bazar Pariah school
15. V.Ramanujacharlu's School
16. Putrevu Venkata Subbarayudu's School
17. Allamvari Street School
18. Kateebud Mahommaden Night School
19. Bazar Street Mahommedan boy's School
20. Southern street PV Subbarayudu's School
21. Chintayagudem Mala Night School
22. Anjaneyuluvari Kovala School
23. Sri Vivekavarthani School
24. Ganju Bazar Night School
25. Adivarapupeta Hindu mixed school
26. Lakshmivarapupeta K.Venkataratnam's H mixed School
27. M.Srinivasulu School. ⁸⁷

These schools received result grants from the Municipality. The number of the schools is quite amazing.

Schools which applied for the result grant for the year 1895-96:

- 1 CMS Church School
2. Hindu AV School

3. CMS Preparatory school
4. Municipal HSR School
5. Municipal Pariah SR Scjool
6. Vatloor Mahalla Municipal SR School
7. Municipal Mohammadan School Vatloor
8. Sreeramulavari Kovala Street School
9. Philasagudem CMS Mixed School
10. Adivarapupeta Hindu School
11. Motlapallyvary Street Mixed School
12. Chilaka Jaggann's School, Powerpet
13. Gunj Bazar Pariah school
14. V.Ramanujacharlu's school
15. N.Subbarayudu's school
16. Allamvari Street School
17. Kateebud Mahommaden Night School
18. Bazar Street Mohammedan boy's School
18. Southern street PV subbarayud's School
19. Chinatayagudem Mala Night School.
20. Anjaneyuluvari Kovala School
21. Sri Vivekavarthani School
22. Ganju Bazar Night School
23. Adivarapupeta Hindu mixed school
24. Lakshmivarapupeta K.Venkataratnam's H mixed School
25. M.Srinivasulu School
26. Gopalaswami Kovala Street result School ⁸⁸

The above list shows the wide presence of different kinds of schools like High schools, Middle Schools and elementary schools in the municipal town, though this list is not clear regarding the type of the institution. The church missionary schools are private aided schools. The Government school got closed before as it failed to keep the competition with the missionary school. There were some municipal schools but the private Church Missionary schools with London graduate principals were more popular among the public. There were 5 Indigenous Boys Primary schools which were Unaided in 1887-88. There were two Venkatarammya's schools, M.Venkataramayya school, PV Subbarayudu's school and N.Subbarayudu's school. The first two schools had 62 rolls in 1887 whereas it increased amazingly in the next year to 200. In the first year the average attendance was 100%. In the year 1888, it was 85%. M.Venkatarayudu school had 29 and 30 roll respectively and average attendance was 22%. PV Subbarayudu's school had an average roll of 35.5 for the two years and the average attendance was 25. The last school that was N.Subbarayudu's school had 32.5 roll at an average and 23 was the average attendance for the two years. These five schools got no aid from the government but still the average roll and attendance seems to be satisfactory. There were three middle schools, two for boys and one for girls. All these schools were aided. They were Hindu Anglo-Vernacular School, Hindu Patriotic School and CMS Bazaar Street School for girls. Among these three schools, Hindu Anglo Vernacular School flourished well with 146 and 131 rolls respectively. The attendance was 110 out of 146 in the year 1886-87 and 131 out of 133 in the 1887-88 academic year. In this school the attendance seems to be more than the roll by the end of 1888. There would be dropouts by the end who caused the raise in numbers. This school got a Result grant of Rs 400-0-0 for the year 1887-88. The strength of the Hindu Patriotic School rose from 53 to 82 by 1888 and it received a grant of Rs 113-12-2. The interesting fact is, the girl's school

with less roll got more grants in comparison with the above two. The average roll of the CMS Bazaar Brach School was 26 and the average attendance was 23.5. It received Rs 100-8-8 grant for the year 1888.⁸⁹

The main function of the Municipal Board regarding Education is to look after primary education and thus there were two schools running directly under the Municipal Board. They were Hindu Salary Result School and Muhammadan Result School. The average strength of these two schools was 28 and the attendance in Hindu salary result schools was lagging behind with an average of 18. The grant it received from the Municipal board was Rs 52-10-6 in the year 1888. The Mohammadan School received a much lesser grant that was Rs 21-7-9. There were four Upper primary schools, Aided on Result system. The Fort Caste School was started in 1887 and the roll reached 70 in a year. The other three schools, Eastern street school, Lines Muhammadan school, Lines caste schools had 33 to 40 roll. Two lower primary schools for girls were aided on the result system, one was CMS Adivarapupet School and the other was Vatuluru Mahal School. No statistics of rolls were found in the year 1886-87 but by the second year they reached an average roll of 30 with an average attendance of 26. They did not get any aid by the end of the year. Among all the schools present on the day, Hindu Anglo vernacular middle school had the highest roll and thus it would be the popular school of the area.⁹⁰

Sometimes certain schools failed to maintain even with the aid provided by the municipal authority or the provincial government. They were closed in the course of time or handed over to the government. For example, a letter dated 12-12-1893 from the Editor of Desopakari proposed to take the Hindu School and the poor house of the school into the management of the Municipality. This proposal was approved by the Municipal council and a resolution was made to open the Hindu Middle School.

Consisting of the HeadMaster on Rs. 40/-, assistant master on Rs. 25/-, second assistant master on Rs 15/-, Telugu Pandit on Rs 12-8-0 and a peon on Rs 5/- pen mensem. ⁹¹

The Grants varied as per the strength of the school and pass list.

Grant-in-aid provided in the year 1893:

1. Sri Vivekavardhani School 44-0-0
2. Motepallivaari Street School 39-10-4
3. Municipal Hindu Result Salary School 10-2-0
4. Power Pet G.Seshayya Result School 33-8-0
5. V.Ramanjaneyulu School 4-0-0
6. Adivarapu Peta Mixed School 7-14-8
7. CMS Hindu Prepartory School 28-0-0
8. Gopalaswami Kovala Street Result School 16-11-8
9. Philasagudem Mission School 5-11-8
10. Allamvaari street Result School 4-2-0
11. Anjaneyulavaari Kovala Result School 91-7-11
12. South street PV Subbarayudu school 33-11-0
13. Municipal Salary Result Pancham School 13-2-0 ⁹²

The result grant system was complicated as it required frequent examinations which was impractical. Result in the examination could never be the ultimate issue, as any result may be affected by many factors like health of the pupils and many other conditions. It will create stress among the students and induce unhealthy teacher, pupil relationships. Schools in backward areas could not cope up with the schools of forward areas. The examination must not be the criteria to provide a grant. So, the combined system was resolved.

3 Grant-in-aid schools: They were introduced in the year 1854 AD. They were provided from provincial as well as from municipal funds in case of municipalities. The first Grant -in-Aid rules for Madras were first published in August 1855. According to the rules laid, any school may get the grant but some general superintendent of the institution had to be answerable for the consistency of the school for some given time. No grant was to exceed the amount of the charitable funds raised from philanthropists. Except Female and Normal schools, a certain rate of fees had to be levied on the joiners. The aid could be provided for school repairs, pay the salaries, stipends, get school books, maps and school apparatus etc.,. Conditions were applied.

In 1855, the grant in aid rules were published. As per them, grants may be provided for specific purposes and should not exceed the sum contributed from other sources. They were not applicable to normal schools and girls schools where fees were collected. In 1858 AD, the teachers were classified into nine for male and five for female as per their qualification. In 1865, the rate of grant was raised from $\frac{1}{3}$ to $\frac{1}{2}$ of the salary that was paid to them. The grants were provided to buy school buildings, furniture and books of reference. Under the Madras Education Act, 1863, rate schools were started. They were paid a lump sum of grants. This provision disturbed the grant-in-aid rules and thus they too were brought under grant-in-aid rules. The commissioners of Rate schools opposed this decision. Then the Government canceled its orders and permitted the rate schools to draw lump sum amounts and the system was in vogue during 1863 AD to 1871 AD. ⁹³

The Madras Education Act, 1863, was replaced by the Local Fund Act. All the schools managed by the local managers were brought into the grant-in-aid rules. Three kinds of grants were provided under this, salary grants, result grants, and the fusion system. Municipalities provide certain grants to the schools. But at the beginning the

Councils were reluctant to pay them as they have their Municipal schools to look after.
In 1888 AD,

Closed study of the grant-in-aid system in education reveals that the code was not applied to the municipal governments in letters as well as in spirit. As per the rule of grant-in-aid, the management had to meet the greater part of the expenditure on its schools. The government had to make the deficiencies get filled. But the provincial funds met the greater part of the expenditure. The Hunter commission of 3rd February 1882 AD mainly recommended to entrust the responsibility of Elementary education to local bodies like Municipalities. ⁹⁴

1876-77, Church Mission School, Ellore had 149 students. It received Rs 2,152-12-5 as grant. Approximately, Rs.14 was spent on each child in the school. The total receipts of the income available in Ellore for the year 1902-1903 was RS.60,865 including the sum of opening balance of Rs. 15,192 and total receipts of Rs. 45,673. A sum of Rs.3, 686 was spent on education which was 6.05% of the expenditure. Apart from direct expenditures, the Municipal council of Ellore used to support private organizations like missionaries to take part in the mission of modern education. It is evident from a council resolution of year 1909 AD, a letter dated 6-7-1909 by Reverend Leanon Alexander which denotes an agreement of the author of the letter, agreeing to take a site near Pilasigudem School for running a school on the conditions fixed by the council. ⁹⁵

4. Combined grant: In this system, the teachers were paid a moderate salary all the year and at the end of the academic year, after the end of the examination, a grant was provided. It was the best system adopted. It gave adequate stimulus for getting good results. ⁹⁶

Practically, the schools which needed encouragement failed to get aid from the state and the self-supporting schools received economic support generously. Therefore the Director of Public Instruction, recommended allotting a certain amount of aid for a time span of three years to all the schools that had satisfied the required conditions of recognition. This encouraged the managers of schools to improve the performance of their schools and at the same time relieved them from the stress of the result grant system.⁹⁷

Municipal Councils used to study the various issues related to schools like establishments, repairs, sanctioning posts, school rents etc. Proposals from school inspectors or the concerned officers were discussed. There was a proposal of starting a new Elementary school and enhancing the posts as per the requirement was discussed on 3rd of September 1921.⁹⁸ There was a proposal to build a girls school in Western Street of Ellore. Proceedings were given for land acquisition but the collector ordered to stop the process. Council obeyed collectors' orders and acted in accordance with that.⁹⁹

The table provides information about various schools and their attendance, number of scholars in upper and lower divisions, local cesses, fees, other income, and cost per child. The municipal primary school is one in number with 36 students in the lower division, and the average attendance is 32. The total income is 42 and the cost per child is rs.1, 5 annas.

To observe the results of the examination, a sample number from the examination held in December 1881 was taken for study. In the entire Madras state, 7,102 i.e., 6, 850 Boys and 252 Girls appeared for the examination.

Table-6: Schools and expenses during 1879-1880 AD

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Mode of school	Number of Schools	Scholars in Upper division	Scholars in Lower division	Total	Average attendance	Local Cessess, Fee, other income	Cost per childs
Municipal Primary School	1	...	36	36	32	42 Rs	Rs 1, 5 Anna
Result School, Ellore; Aided	3	15	67	82	72	398 Rs	5Rs 8 Annas5 paise
Result School, Ellore; Unaided	1	...	21	21	20	63 Rs	3 Rs 2 Annas 5 Paise
CMP School (Aided)	1	...	37	37	25	587 Rs	23 Rs. 7 Annas 8 Paise
Local Fund School	1	33	327	360	351	2,184 Rs	7 Rs 2 Annas 11 Paise
Fort Caste Girls's School	1	4	53	57	42	577 Rs	13 Rs 11 Annas 10 Paise
Local Fund Girls School	1	...	42	42	28	48 Rs	1 Rs. 11 Anna 5 Paise
Mohammada n School	1	10	18	28	27	306 Rs	11 Rs. 12 Annas 4 Paise

Table-7: Municipal Anglo Vernacular Primary Schools for boys

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Municipal Town	Number of Municipal Schools by 31st March 1881	Number of Schools	Roll as on 31st March 1881	Roll as on 31st March 1882
Ellore	2	3	42	70

Among them 244 students acquired first division, 2,344 got second division. In case of Ellore Municipal town, 21 Pupils from the Church Mission School got

registered to appear for the examination. 21 attended the examination and 19 members passed the Middle School examination. Two of them got First class, whereas 17 got passed in second class. Only two pupils failed the exam. The result is quite impressive.

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In 1881-82, nineteen schools were present whereas the number was induced to 29 by the next academic year itself. Boy students were 919 and girls were 246.

Budget allocations to education

The budget in 1886-87, has a total amount of expenditure 18,773 against 19,819 anticipated in the revised estimate and Rs.20,234 incurred in 1886-87. As a part of Grant II, Rs. 2,370 was spent. This means, 12.6% of the total was spent for Education.

As per the data available on the income and allocations of expenditure on Education of Ellore municipality upto 1942, it the income of the municipality increases over time. It is surprising to know that in the year 1915-16, the income increased abundantly, though it was the First World War period. The highest expenditure on education is in 1941-42. There was some fluctuation now and then in expenditure. The percentage of expenditure to income varied widely between the years ranging from 2.2% to 30%.

Ellore municipality has been increasing its expenditure on education over time, but the commitment to education has not been consistent over time. The table below shows the statistical data of the expenditure on education in Ellore municipality.

Increasing expenditure on education can help reduce inequality by providing greater access to educational opportunities for individuals from disadvantaged backgrounds. Education is often seen as a way to break the cycle of poverty, and by investing in education, municipalities can help to provide more equal opportunities for all members of the community, the development of a skilled workforce, improvements in social outcomes, and the promotion of greater equality and social mobility.

Table-8: Expenditure on Education - Ellore Municipality

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Year	Income	Expenditure	Percentage
1887-1888	22,417	2,370	10.5
1899-1900	...	1,196	...
1902-1903	60,865	3,686	6.1
1908-1909	57,100	5,510	9.6
1912-1913	1,34,646	7,450	5.5
1914-1915	1,48,832	8,478	5.7
1915-1916	3,88,660	8,513	2.2
1916-1917	3,12,806	10,023	6.8
1925-1926	1,47,113	25,159	17
1925-1927	1,61,048	35,272	22
1927-1928	1,48,060	24,350	16
1928-1929	1,58,794	25,043	16
1929-1930	1,76,350	28,716	16
1930-1931	1,72,250	28,500	16.5
1932-1933	1,43,451	30,412	21
1933-1934	1,17,789	35,200	30
1934-1935	1,81,840	41,800	27
1935-1936	1,54,248	42,800	27.7
1936-1937	1,60,526	43,216	27
1937-1938	1,62,379	40,082	25
1938-1939	2,26,385	44,667	20
1939-1940	1,62,270	45,040	27.7
1940-1941	1,63,421	44,000	27
1941-1942	1,81,350	48,420	27

Schools and public life

At present, to conduct any Election, the Governments use only official buildings, especially the Schools of that particular area. This practice was present even in the latter half of the 19th century. But, even private houses were considered as election centers. As the role of democracy in elections, no need to get surprised by such practices. On 5th, 6th, 7th, 8th and 10 th of November 1894 from 1Pm to 5 PM, elections for Wards E, D, C, B ad A were conducted. The polling stations were Kandula Bapirazu's House, Municipal Mohammeden School of Lakshmivarapupet, House of Rajahgopalayya, Pullury Jaggayya's house, and Khajy Sahebs house were used as Polling stations as per the Election Rule 16. ¹⁰⁴ The same culture still continues. Schools provide shelter for numerous public activities.

Schools as on December 2022 along with the year of establishment.

High Schools:

1932 Sri Eedara Subbamma Devi Municipal Corporation High School

1941 Gandhi Nagar Municipal Corporation High School

1965 Kasturiba Municipal Corporation High School

1967 Andhra Ratna Duggirala GopalaKrishnayya Municipal Corporation High School

1969 BGTO Municipal Corporation High School

1990 Eastern Street Municipal Corporation High School

1993 Moulana Abul Kalam Azad Municipal Corporation High school

Upper Primary and Primary schools:

1901 CEZM Lines MCPS School Muslim Mixed

1902 Power Pet Spl. MCPS

1922 Eastern Street HBMCPs

1922 Ganganamma MCPS

1922 Vangayagudem MCPS

1923 Tangellamundi HGMPs

1923 Pathebada MCPS

1923 Annapurna MCPS

1923 Eastren Street HGMPL PS

1923 Lakshmivarapu Peta Muslim Girls MPCs

1923 Dr.RS MPL PS, 12 Div

1925 Tangellamudi Muslim Boys MPCs Previously Muslim Boys

1926 Lakshmivarapu Peta Muslim MCPS Previously Muslim Boys

1929 Vittaleswara MCPS

1929: Government Middle School. Admissions were opened to this school from 1st June 1929 to Forms I to III.

1930 MAKa Urdu MCPS Co Education

1931 Vimala Devi MCPS

1932 Parasuram MCPS

1933 RR Lines MCPS

1935 Eastern Street Muslim Girls Primary School

1938 Narasimha MCPS

1938 Nawabpet MCPS

1939 Sadananda MCPS

1941 Dr. Ambedkar MCUPS

1941 Gandhi Nagar HG MCPS

1941 Ramakrishna Special MCPS

1942 Power Pet MCUPS

1942 Lokanadha MCPS: This school is one of the special schools in Ellore as it is situated near Gandhi Temple of Western Street. As per the information given by the present HM, Smt.K.Indrani, Gandhiji visited this schools in 1942. It was a Upper Primary School and now a Primary School.



Pic-4: Sri Lokanadha Municipal Elementary School

1942 Powerpet MCPS

1947 Lakshmivarapu Peta MCPS

1948 Ahoka Vardhana MCPS

1948 Venkatarao Peta MCPS

1949 Navayuga MCPS

1949 Fort Model MCPS

1953 Sri Rama Lingeswara Rao MCPS

1953 Jwala Parameswara MCPS

1959 Girisha MPLP School

1961 Sai Baba MCPS

1962 Panduranga MCPS

1964 Ramakrishna JB MCPS

1964 Ashoka Vardhana MCPS

1969 Bal Gangadhar Tilak Oriental School

1975 Sri Sai Eswari Oriental MCPS

1976 Tangellamudi AA Spl MCUPS

1985 Venkateswara MCPS

1990 Eastern Street HGMCUPD

2001 Tangellamudi MCPS

2002 MRC Colony MCPS

2002 Postal Colony MCPS

Municipal schools in 1980s which are extinct at present

1. Vennavalli Pet MCP School
2. Girisha MCP School 1959
3. Rajasekhara MCPS
4. Markandeswara MCPS
5. Agraharam MCPS

Literacy in Ellore

Literacy and education are not interchangeable synonyms if education is the systematic instruction, schooling, or training provided to young people to prepare them for the task of life. Nevertheless, the concept of literacy is crucial to the educational process. Urban areas typically have higher literacy rates because,

- There are more schools and colleges, resulting in an improved educational system.
- Due to superior employment opportunities, more literate people reside in metropolitan areas than in rural ones.

Ellore has more chances than any surrounding rural hamlet to be a centre for education. Ellore has abundant water resources and fertile terrain. Migrants used to move to the town in hopes of a higher quality of life due to its low cost of living.

Table-9: A comparative table of Literacy in 1901 AD ¹⁰⁵

Name of the Town	Male literates	Female Literates	Male literates per thousand	Female literates per thousand
Ellore	8,913	953	98	11
Bezwada	7,434	749	117	12
Bunder	13,863	1,577	129	15

Just a simple sample analysis is taken to study the literacy levels of Ellore Municipal town in comparison with Bezwada and Masulipatam in the beginning of 20th century. Literacy conditions in 1901 were towards progress, though much advancement is required in comparison with Masulipatnam and Bezwada. The Ellore town went under the administration of Masulipatam/Bandar from 1904 AD to 1925 AD. So, comparison with the two towns can be justifiable. A table above will explain the situation.

The accompanying table displays Ellore Municipal Town's subpar literacy rates for both men and women. Only 98 males and 11 women out of a million people are literate. Less than 18 students in class II, but more than 12 males, are enrolling in schools in the Godavari and Kistna districts, which is better than Nellore, Kurnool, and Ballary, the southern districts, according to the public instruction report of Madras from the same year. ¹⁰⁶

In the table below, comparative data of the literacy rate of Ellore, West Godavari district and Andhra Pradesh is provided to put an insight to the status of literacy in

Ellore municipal town in comparison with the major units of the district and the state. But, the state Andhra Pradesh is formed only in AD 1956, the the comparison is not much significant of the Ellore town with Andhra Pradesh state.

Table-10: Comparative statistical data of the rate of Literacy

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Year	Literates Male Ellore		Literates Female Ellore	%	Total percentage Ellore	West Godavari District/Area Percentage (West Godavari)	A.P.State percentage
1911	12,266	11.74	1,979	1.9	6.84	6.28	...
1921	14,062	12.73	3,252	2.97	7.84	6.52	...
1931	16,000	17.38	4,481	4.82	11.07	8.93	...
1941	...	...	....	...	....	...	...
1951	46,432	35.68	20,089	15.39	25.52	21.09	21.9
1961	66,567	18	40,164	26.0	34.17	30.76	24.57

From the table above, one may deduce that the pace of improvement in literacy was slow between the years 1901 and 1921. In 1925, the Godavari District was officially constituted. By 1951, the proportion had risen to 21, and within a decade, there was a 10% improvement in the situation. The literacy percentage of the district was 37.61% in 1981, whereas the literacy rate of the state was just 29.94%. The same census found that Eluru had a literacy rate of 56.12%, which is a relatively high percentage when compared to the figures for the District and the State. Literacy rates in West Godavari are the highest in all of Andhra Pradesh, with 74.63 percent of the population able to read and write. According to the results of the Census that was

conducted in 2011, 20.6% of residents in the District of West Godavari live in urban areas.

Murthiraju's schools

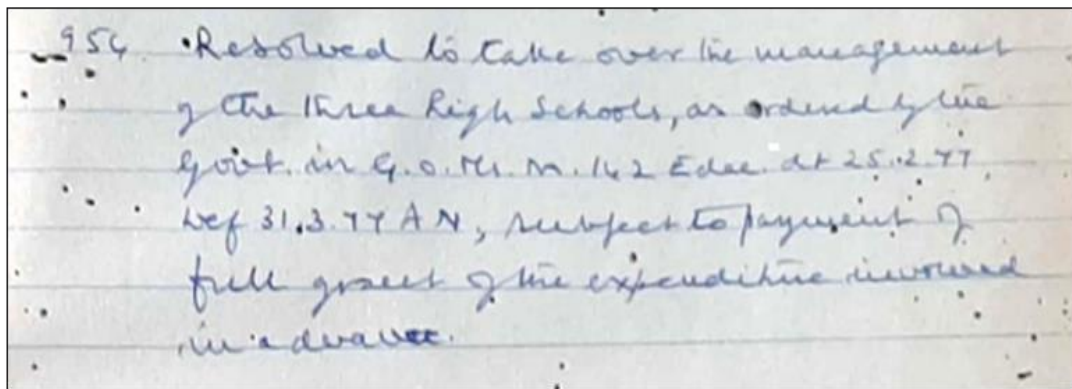
Chintalapati Sita Ramachandra Varaprasada Murthiraja (1919-2012) Prominent Gandhian. Freedom fighters, Donor of education to the district. He donated 1800 acres of land for the cause of education, establishing many schools by himself directly. He helped Sarvodaya movement. Elected six times as MLA. He was recognised as the pioneer of aqua industry. He was also an educationist, an Abhinava Bhoja, and a Gandhian. A political leader, West Godavari district, he donated his 1800 acres of property to set up a charity. He established 14 colleges, 58 primary and high schools and worked tirelessly to spread education in rural areas. Encouraged women's education. He was born in 1919 December 16 in Tanuku nearby In Satyavada. He was born as the only child of Chintalapati Bapiraju and Soorayamma, who belonged to a zamindari family.



Pic-5: Chintalapati Sita Ramachandra Varaprasada Murthiraja

In 1955, when Vinobhabhave came to the district as part of the land revolution, he donated 100 acres of land. In 196, when the All India Sarvodaya Sammelan was organized at Nachugunta, Unguthuru Mandal. An irrevocable mark on the field of education: Murthiraju left his mark on the field of education. He is credited with bringing education, which was limited to the cities of Bhimavaram and Eluru, to the rural areas. Even though he studied up to SSLC, he realized the value of education and strived to make everyone educated. He established a charitable trust in his father's name, Bapi Raju and founded educational institutions across the state. All of them are named after national leaders. He firmly believes that if a woman is educated in the family, the whole family will be educated. He worked for that all his life. Murthiraju, who loved art and literature, gave employment to many artists. His wide heart which was always ready for charity gave him the title, Abhinava Bhojo. MS Narayana, legendary commentator Mylavaram Srinivasa Rao were the students of the schools established by him. Famous writer and actor Paruchuri Gopalakrishna He worked as a lecturer in the college he founded. Former Ministers Dandu Sivaramaraj, another former minister Kantheti Satyanarayanarajulu were his disciples.

Murthi Raju Garu founded three schools in Ellore town. All three schools were handed over to the Municipality along with the properties and posts. ¹⁰⁸



Pic-6: Municipal Council resolution

The Schools are as follows.

1965 Kasturiba Municipal Corporation High School

1967 Andhra Ratna Duggirala Gopala Krishnayya Municipal Corporation High School

1969 Bal Gangadhar Tilak Oriental Municipal Corporation High School

Kasturiba Municipal High School, one of the three institutions, was established for female students. It operated in a rented structure next to Motevaari Meda, and subsequently, after the municipality took over management of the school, a permanent structure was assigned close to Vishwanath Bharthiya Function Hall. Where the Kasturiba School is currently located, the Fort model school once stood there.



Pic-7: Old Building of Kasturiba Municipal Corporation High School

These schools provided an education to thousands of children and teenagers living in Eluru. Its incredible how just one person's ideas may lead to the education of such a large territory. Even after he passed away, Murthi Raju Garu is still remembered for the positive impact he had on people's lives and the world.

The growth of literacy paved the way for a social awakening and widespread engagement in communal endeavors. A library called Hindu Yuvajana Sangham was established in 1904. Mothey Ganga Raju provided funding to build libraries and purchase books. More than 13,000 books in English, Telugu, and Sanskrit were gathered. In Godavari towns and villages, nearly 59 libraries were established just before the emergence of the Gandhian movement. District Grandhalaya Sangham published a number of pamphlets in 1920 that discussed changes to the agricultural and administrative structures as well as a variety of issues, including voter registration, taxation and how it should be paid, the glory of ancient India, Acts and how they were passed, the national awakening, coins, currency, untouchability, and home rule, among others.¹¹⁰

Education empowered Indians to challenge the British and paved the way for independence. These leaders highlighted the 'Economic Impact of British Rule' and decided that the British were depleting India's riches through taxes and other ways. Without education, Indian leaders would not have been able to speak out against the British.

Many freedom fighters from Eluru were well educated. Maganti Bapineedu B.Sc, Seerla Brahmayya B.A, Mulpuri Ragayy L.M.S Doctor, Achanta Rukmini Lakshmi pathi B.A, Maganti Sitaramadasu-Pedavegi Physical Education College President, were the leaders from Ellore with high academic qualifications. Education is one of their ornaments that enticed others to join them in their fight for freedom.¹¹¹

This chapter presents the remnants of Ellore Municipality's ancient literary sources. The beginning of modern schools during the British monarchy and their evolution are examined in depth. For any development, resources are a must requirement. This chapter is concerned with both financial and human resources. In the

beginning phase, there was a severe lack of qualified teachers. Especially female teachers with training were scarce. Due to their deficiency, they received a significantly higher salary than male teachers. Textbooks and curricula that were required until 1947 were discussed. A list of schools that existed at various times is provided. Services rendered by Murty Raju garu to Ellore town are also mentioned at the end of the chapter.

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CHAPTER VII

CHAPTER VII

Summary and Conclusion

This research entitled, “Municipalities of West Godavari District: Education in Ellore Municipality (1850-1950), a case study” examined, the Municipal towns of West Godavari district and modern education in them with special reference to Ellore Municipality from the inception to the time of acquisition of freedom. West Godavari was created by dividing the old Godavari district.¹ However, past and recent histories are discussed according to requirements to give the study project depth and substance.

District. The lower course of the Vasista branch of the Godavari River, which flows into the Bay of Bengal, borders the West Godavari district. West Godavari is west of the river. In 1942, the agency taluk of Polavaram was moved from East Godavari to the new district, which was created in 1925 from Krishna District. The district borders Khammam to the north, Krishna and the Bay of Bengal to the south, the Godavari to the east, and Krishna to the west.²

Its main river is the Godavari. From the northeastern corner of Polavaram taluk to the southeasterly corner of Narsapur, this massive river constitutes the district's eastern boundary. Near Vijjeswaram, 65 kilometers from the sea, the river divides. The Gautami Godavari (Eastern) divides the district from East Godavari and flows southward. The river enters the Bay of Bengal in Antarvedi, 9.6 kilometers from Narsapur. The Tammileru, Yerrakalva, Byneru, Kovvada Kalva, and Jeleru, all in the Polavaram taluk, feed the irrigation tank on the uplands. Kolleru Lake is a big, shallow depression south of Eluru and west of Tadepalligudem and Bhimavaram. Alluvial deposits from the country's two major rivers, the Godavari and the Krishna, raised the soil on each side, creating this depression. Deltaic water feeds this lake.³ The Uppeteru is its egress to the ocean.³

Colair Lake makes the most interesting fraction of the district. There were sixty to seventy inhabited islands. The lake is dry and intensively farmed during other seasons. The lake was formed by Godavari and Krishna overflowing. The lake's waters were diverted for agriculture, contributing to the region's high level of life. ⁴

The district lacks prehistoric sites, unlike many others in Andhra. The lower Godavari basin yielded microlithic culture relics. Microliths were found using homemade ceramics. The megalithic civilisation has not been found in this district. ⁵

The West Godavari district was not a cohesive entity for the most of its history; rather, its component pieces were administered by a series of dynasties at different times in time. Mouryans, Satavahanas, Salankyanas, Vishnukundins, Western Chalukyas of Badami, Eastern Chalukyas of Vengi, Imperial Cholas, Velanati Cholas, Kakatiyas, Musunuri Nayakas, Reddis, Gajapatis of Orissa, Telugu Cholas of Eruvu, Qutb Shahis, Mughals, and other dynasties. The history of West Godavari district is inextricably linked to the history of Andhra, a significant political split in ancient India. Both areas are descended from the same people. There are densely populated towns in West Godavari district from the times when history can see, and Ellore is the biggest village among them from hundreds of years in history. ⁶

Ancient villages flourished with village republics in India. Immense development of trade in the village leads to the expansion of the rural abode into town. Big towns make cities. The cities of Mohenjodaro and Harappa provide evidence that the Indus Valley civilisation began about 3000 BC. A sort of officer known as a "Sarvarthachintaka" existed after the Vedic era and before the Mauryan period. This person was in charge of overseeing all areas of the city. The Greek Ambassador serving at Maurya's court provides an account of the municipal government of Chandragupta Maurya's capital city, Patliputra. ⁷

The Gupta government was separate from the Mauryan administration. Local governance was virtually autonomous of the federal government during the Gupta era. The Maurya government was centralized, but the Gupta administration was decentralized. The administration was looking for a "Purapala" or "Nagara rakshaka," a central government deputy. Purapala Uparika is also mentioned, and it is said that he had authority over the numerous city leaders. Dasapurapala, which translates to "chief of 10 cities," was the leader of Ten Purapala. The parishad was in charge of the city. Avasthika was a special officer who served as the superintendent of Dharmasala. Ten Delhi Sultans and Mughals ruled over mediaeval India. Kotwal was in charge of municipal government. He had the greatest level of control in law enforcement, finance, and administration. He was in charge of enforcing the law, regulating markets, preventing crime and social abuse, regulating graves and slaughterhouses, keeping a population record, disposing of heirless property, and other duties. A number of administrative professionals aided the kotwal in governing the city. Munsif, for example, aided Kotwal with his formal tasks. Kotwal is a permanent member of the municipal administration and government.⁸

The evolution of local government during the British period can be divided into four distinct periods: 1687 to 1881, 1882 to 1919, 1920 to 1937, and 1947 to 1947. In 1687, James II established the first municipal corporation in Madras, led by a mayor, an alderman, and a burgess.⁹

Local government in India was legally formed in 1793. The Charter Act of 1793 created municipal governments in three presidential towns (Madras, Calcutta, and Bombay). These authorities were given the jurisdiction to collect and levy property taxes. They were responsible for tasks such as rubbish collection, law enforcement, and road repair.¹⁰

Initially, the Council and Chief in Machilipatnam (Masulipatam) were responsible for administering the individual components of the current West Godavari district. However, beginning in 1794 AD, Collectors have been appointed in Guntur, Machilipatnam, who were directly accountable to the Board of Revenue. Prior to the reorganization of the Guntur, Machilipatnam, and Rajahmundry districts into the Krishna and Godavari districts in 1859 A.D., the district government underwent several modifications. Due to the extension and implementation of the great irrigation scheme of the Krishna and Godavari rivers and the massive increase in work as a result of the development of administration techniques, the Collector's task of efficiently governing these two prosperous regions became exceedingly difficult. As a result, Krishna and Godavari were once again redrawn as distinct districts. Narsapur Bhimavaram, Tanuku, Eluru, and Yernagudem were relocated from the Godavari district to the Krishna district, while Vinukonda, Narasaraopet, Palnad, Bapatla, Sateenapalle, Guntur, and Tenali were transferred from the Krishna district to the newly constituted Guntur district. In 1904, these seven taluks and the Ongole taluk of the Nellore district merged to form the Guntur district. On April 15, 1925, Krishna District was broken off to allow greater territory, and Machilipatnam became the capital of the new West Godavari district. On January 4, 1926, the district's divisions and taluks were reorganized, and in the same year, the district's headquarters moved from Machilipatnam to Eluru. After districts were divided on 4 April 2022, Bhimavaram became the district headquarters for West Godavari, while the city of Eluru became the district's new headquarters.¹¹

With the enactment of India Act XXVI in 1850, the first effort to build municipalities within the districts was attempted.

The next step in this direction was the Madras Town Improvement Act of 1865. The Madras district municipality act of 1884, and the Madras district municipality act

of 1920 were legislative benchmarks in the area of municipal administration that followed.

However, the statute of 1884 was the one that first introduced the concept of a municipality to the general public. The most recent law pertaining to municipalities was the Andhra Pradesh municipality act, enacted in 1965.¹²

Municipalities are responsible for municipal services such as public health and sanitation, road and sewer maintenance, and providing amenities such as street lighting, parks, and play spaces, as well as providing elementary education to children.

The Charter Act of 1813 formalized the educational community's desire for a piece of India's income, and T.B. Macaulay's famous Minute in favor of Anglicists against Orientalists marked a watershed moment in Indian education history. Indigenous schools were established in the Madras Presidency as early as 1826. The Pyal schools, also known as the Veedhi badi, gave these schools with financial and non-financial assistance in the form of products and money. Enrolling the youngsters in the local school was intended to teach them how to read and interpret handwriting in public, enhance their writing and capacity to write forms of agreement, and memorize poems.

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Wood's dispatch in 1854 is usually considered as the single most important event in the history of Indian education, since it created a grant-in-aid system and encouraged private enterprise to act as an alternative agency for the promotion and expansion of European knowledge. Dalhousie advocated for the establishment of schools that taught in the vernacular, which resulted in the establishment of middle schools and schools that taught in the vernacular.

In 1871, the Madras Local Fund Act IV was established, decentralizing the method of supporting the provinces. A property tax increase was especially aimed at

the education budget, and the town gave financial help to primary schools. These schools were divided into four categories: results grants, salary grants, grant-in-aid, and combined schools. The class system was replaced by individual books, and the inspector provided helpful suggestions. The improvement of public schools in towns was directly tied to the activities of the municipal agency.¹⁴

Despite the fact that the 1854 Wood's Dispatch reignited the cause for financing oriental schools, little progress was made. Nonetheless, at the proposal of GN Taylor, the division's then-sub-collector, an experiment was launched in the district's constituent regions to create basic vernacular schools using a locally-raised voluntary cess. Initially, the experiment was conducted in Mogalthuru, followed by Narsapur Taluk, Tanuku, and Undi, three delta taluks (later Bhimavaram taluk). The fact that the number of enrolled pupils increased from 112 in April 1855 to 1,422 by October 1855 illustrates its effectiveness.

Among the foremost modern schools, Central school of Narsapur stands first with the date of establishment to 1852. Missionaries have done great service to the cause of education in the district.¹⁵

Church missionaries were the first to provide female education, even before other sorts of educational institutions. In the seventh decade of the 19th century, two schools for girls of various castes were founded in Ellore Town. Three educational institutions opened their doors in 1876 and 1877: one in the Tangellamudi suburb of Ellore, and two in the Veeravasaram and Nidadavole neighborhoods.¹⁶

There were 36 municipal schools in the district by the time of its formation. The number of secondary schools was 2 by the time of the formation of the district and it was 4 by 1950.¹⁷

Captain Macdonald organised a regular teacher training class in Ellore in 1857-1858, but it failed to last and was shut down in 1885. The Madras government established a lower elementary training school in 1916-17, followed by the Government Secondary and Training School for Women at Ellore and the Government Training School at Narsapur in 1948 AD.

Numerous Telugu, Prakrit, and Sanskrit inscriptions in Ellore show proof of the region's longstanding literacy.¹⁸

Similar to the rest of Andhra, the education system in Ellore advanced in tandem with these two periods. The first period ran from 1813 to 1858, and the second from 1860 to 1920.

Rev. George English was sent to Ellore from Masulipatam at the close of November 1854 to open a mission. But when he found that the natives were much interested in having an English education, he was inspired to open a High School. It was started in a guard-room of the old hospital in the fort with the permission of the commander-in-chief. in 1854. Local Fund School, Non Mission Result School, Government Mohammadan School etc. were the foremost schools in Ellore. In the year 1866, that Ellore was declared a Municipal Town, there was one Anglo Vernacular school with 4 Masters, 4 classes, and 86 pupils; one Government Middle class Anglo Vernacular School with 4 masters and 53 pupils; one private Church Mission school; and one Mixed school.¹⁹

Rev. F.W.N. Alexander was the one who founded a second elementary school in Lines that was aimed for Malas and converted Dalit children. According to the norms of Mission High School, Dalit kids were not permitted to enroll. The true goal of the Mission school was to teach the Bible, although its founding purpose was seldom addressed. A significant number of mala youngsters want a modern education. Even

Musalman students and Shudra children attended this primary school. When English education was combined with affordable costs, Brahmins and more Shudras joined other pupils to obtain instruction. In addition to local finances, the Government of the Madras Presidency used to pay grants from its own resources.²⁰

Normal schools formerly provided training for educators. Madras's oldest teacher training institution goes back to 1856. By 1858, the province of Madras had six Teacher training or Normal institutions. Mayaram, Cheyur, Vellore, Magalore, Behrampore, and Ellore were their locations. The dispatch from 1859 emphasized Teacher Education more heavily. There was a great scarcity of female teachers and so they were paid higher than the men.²¹

A common standard was anticipated for the schools under government supervision. The alphabet was taught in the basic classrooms, which had novices. Reading was taught with writing, grammar, and spelling. In the early days, the Master taught Arithmetic to the top three classes in the way he deemed optimal. The book by Brown was used to educate geography. In the case of English, the third and fourth grades were taught the alphabet, reading, and spelling, while upper grades were taught reading, writing, and grammar in addition to mathematics. In villages, novels such as Neetisangraham, Vachanramayanam Andhrvyakaranam, Vibhakthibodhini, and Neethisathakam were popular as late as 1947. The language Aksharagutchem was used to teach spelling. Mr. Taylor's works for rate schools were produced at the Narsapur Government Press, Visakhapatnam Press, or the American Mission Press in Madras.²²

Prior to 1866, the various Missions had made concrete measures towards the founding of primary schools for girls. However, in 1866, the problem of female education was given serious attention by the government. Ellore church the Missionary Society established two schools for caste girls during the previous half of the 19th

century in Ellore town. A board school worked near the Old Parade ground for Christian girls in the mission grounds. By 1946-47, there were four secondary schools, and 189 elementary schools were running exclusively for girls students in the district. From 1947 onwards only an upward trend could be noticed in the graphs of female education.

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Municipality provided required amenities to run the Mohammadan schools from time to time by sanctioning the same in its council meetings. Between 1901 to 1947 Tangellamudi Muslim Boys MPCS Previously Muslim Boys 1925, Lakshmivarapu Peta Muslim MCPS Previously Muslim Boys 1926, MAKKA Urdu MCPS Co Education 1930 were established. ²⁴

Ellore municipality has been increasing its expenditure on education over time, but the commitment to education has not been consistent over time. The percentage of expenditure to income varied widely between the years ranging from 2.2% to 30%.

The literacy rate was 6.28 by 1920s. It approximately raised to 21.09 by 1951. The ratio of female literacy was only 2.97 at the time of district formation. The first republic year, it was 15.39. ²⁵

Chintalapati Sita Ramachandra Murthiraju (1919-2012) rendered great service to the field of education in donating 1800 acres of land for the cause and establishing many educational institutions for both boys and girls. ²⁶

Many freedom fighters from Eluru were well educated. Maganti Bapineedu B.Sc, Seerla Brahmayya B.A, Mulpuri Ragayy L.M.S Doctor, Achanta Rukmini Lakshmi pathi B.A, Maganti Sitaramadasu-Pedavegi Physical Education College President, were the leaders from Ellore with high academic qualifications. Education is one of their ornaments that enticed others to join them in their fight for freedom. ²⁷

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