

Chapter-I

INTRODUCTION

India is predominantly an agrarian country where 70 per cent of its population still depends on agriculture for its livelihood. They are differentiated in terms of their relationship with the ownership of land such as supervisory agriculturists, owners - cultivators, share-croppers, tenants and landless labourers. In local parlance, they are known as kisans, thanks to the influence of western scholarship kisan is often translated as peasant in the academic literature published in English. It is known to the history that Indian kisan waged a tireless battle against all sorts of oppression for his sustenance.¹

In 1870, the Kisan movement began in the East Bengal. The zamindars of Bengal are notorious for they began to exploit and humiliate the farmers by confiscating their property illegally and by using coercive methods. The farmers who were accustomed to the tradition of resisting these methods, united themselves into societies. They demanded for the abolition of land tax and began to attack the zamindars and their agents. It was only when the government intervened and suppressed the movement by taking stringent measures. As a result of the movement, Tenant Act was framed in 1885, for the first time in Bengal which receded the attacks on the farmers. This Act provided an opportunity to some categories of farmers to become permanent tenants of the land.²

Peasant Movement in India

The sources on Peasant movement in India becomes difficult on account of the paucity of comprehensive data on the subject. With this basic limitation, an attempt is made here to analyse it in terms of its historical evolution in India.

¹ Ghanshyam Shah (1990). "Social Movements in India – A Review of Literature.", Sage Publications India Pvt. Ltd., New Delhi, pp.32, 33.

² Krishna Reddy, K. "Bharatha Desa Charitra Adhunika Yugam", Hyderabad, 1994, p.249.

Historically the peasant movements in India can broadly be grouped in the following three distinct phases:

- 1. The Initial Phase (1857-1921):** This phase was characterised by the sooradic growth of peasant movements in the absence of proper leadership.
- 2. The Second Phase (1923-1946):** This phase was marked by the emergence of the class conscious peasant organisations. Its distinct feature was that during this period peasant movements were led by people who gave priority to kisan problems in the struggle for national liberation.
- 3. Post-Independence Phase:** This era witnessed the uninterrupted continuity of the agrarian movements due to the failure of the ruling party to resolve any of the basic problems of the toiling masses in rural India. The peasant struggles in this period were led predominantly by left political parties like the Communist Party of India (CPI), the Praja Socialist Party (PSP) and the Socialist Party (SP) through their kisan organisations.³

The Initial Phase

The tyranny of zamindars along with the exhorbitant rates of British land revenue led to a series of spontaneous peasant uprisings in differnet parts of the country during this period. The periodic recurrence of famines coupled with the economic depression during the last decades of the 19th century further aggravated the situation in the rural areas and consequently led to numerous peasant revolts.

³ Desai, A.R. (1979). "Peasant struggle in India", Oxford University Press, YMCA Library Building, New Delhi, p.743.

The following were the notable agrarian movements of this phase: 1. The Santal Rebellion of 1855 against the oppression by the British Government; 2. The Deccan riots of 1875 against the moneylenders; 3. The Bengal tenants struggles against zamindary tyranny during 1870-85; 4. The Oudh Insurrection; and 5. The Punjab kisan struggles against the moneylenders in the last decade of the nineteenth century. In 1917-18, under the leadership of Mahatma Gandhi, the Indian National Congress led two significant peasant struggles. It organised the struggle of the peasants of Champaran in Bihar against the indigo planters, most of whom were Europeans. Thereafter, it launched the satyagraha movement of peasants in Kaira against the collection of land revenue which they were unable to pay due to failure of crops.⁴

The Role of the Indian National Congress in Peasant Movements

Despite the fact that the Indian National Congress came into existence in the late 19th century, it took cognizance of the peasant problems only in the second decade of the 20th century. In the initial years, the Congress laid exclusive stress on the needs of the Indian industrialist class, ignoring the urgency of agrarian problems. Its manifesto just reiterated some of the superfluous demands such as permanent settlement of land revenue and the abolition of salt tax etc. But the congress leaders remained scrupulously silent, about the problems of the vast bulk of tenants in zamindary areas during the earlier phase of the movement. With the appearance of Mahatma Gandhi on the Indian political scene, the Indian National Congress experienced a metamorphosis. Its sphere of influence was extended and it assumed a mass character. The Congress formed peasant communities in

⁴ Reproduced from "The Call", Delhi, May 1965, Vol. XVI, 12, pp.14, 15.

rural areas and took note of peasants' grievances. However, the peasant movements initiated by the Congress were invariably restricted to seeking relief against the excessive rates of land revenue, and were in no case directed against the zamindars.⁵

The Second Phase: Emergence of Class Conscious Organisations

The Congress policy of safeguarding the interests of zamindars and landlords led to the emergence of independent class organisations of kisans in rural India. Radical sections in the peasant movements increasingly realised that the Congress was solicitous of the interest of the capitalists and land magnates. They felt that to protect the interests of the kisans, their own class organisations and leadership must be evolved. Consequently, the kisan organisations came into existence in different parts of the country. The first Kisan Congress held at Lucknow in 1935 led to the formation of the All India Kisan Sabha. The programme of the Sabha reflected the aspirations and needs of the entire peasantry in agrarian India. The All India Kisan Sabha was composed of radical petty bourgeois individuals, within and outside the Indian National Congress. It was also supported and strengthened by the Congress Socialist Party and later on by the Communist Party of India. Reference can be made to some of the significant struggles launched by the Kisan Sabha in different parts of the country during the initial period of their inception.⁶

In Andhra Pradesh, it launched an anti-settlement agitation against zamindary 'zulum' in 1927. Swami Sahajanand, one of the eminent leaders and pioneers of the All India Kisan Sabha led a heroic movement for the abolition of zamindary in Bihar. A

⁵ Desai, A.R. (1979). "Peasant Struggles in India", Oxford University Press, New Delhi, p.744.

⁶ *Ibid.*, pp. 744, 745.

powerful struggle was initiated against the oppressive forest laws in South India in 1927. Similarly, in UP and other parts of India agitations were launched against the tyranny of zamindars. The growth of peasant movements exercised considerable pressure on the Indian National Congress. Despite this, the Karachi Congress charter did not touch even the fringe of the peasant problem. But the political pressure of the Kisan Sabha succeeded in the Faizpur Congress and paved the way for the formulation of the Congress agrarian programme. However, the Congress could not, under the pressure of the native bourgeois grant any radical concessions to the peasant demands, at the cost of jeopardising the interests of zamindars. This was amply demonstrated by the performance of the Congress ministries during the short period that they were in office before independence.⁷

The Provincial Ministries and Peasant Struggles

In Bihar, the Congress-zamindar agreement prevented the Ministry from adopting any radical measures in the interest of the peasants. Similarly, in Central Provinces and Bombay, the congress Ministries refused to entertain any such proposals. The enactment of the ambiguous land legislations by the Bengal Ministry resulted in widespread eviction of the tenants. Thus the miserable performance of the Congress Ministries worsened the plight of the peasants and growing unrest led to a series of uprisings in different parts of the country. The massive agitation launched by Bihar kisans against the betrayal by the Congress Ministry, anti-settlement campaign in UP, debt relief struggle in Bengal, the Koya revolt, the Bhil disturbances in Mayurbhanj are instances of heroic peasant struggles. This in turn led to a chain of Kisan revolts in Indian States against feudal

⁷ *Ibid.*, p. 745.

brutalities during 1937-46. The Mysore and Travancore struggles for responsible government, the Orissa agitation against princes, the Jaipur, Udaipur, and Gwalior revolts against local Thakurs are some of the glorious events in the history of the Indian peasant movement. However, it should be noted that during this phase too the All India Kisan Sabha with its roots in the upper section of the peasantry could not develop any effective struggle for the problems of the submarginal farmers and agricultural labourers. Secondly, in the absence of a clear Marxist perspective the Kisan Sabha movements at times took even communal turns. In 1942, Indian kisans responded to the congress call of Civil Disobedience movement most heroically. In Uttar Pradesh, Bihar, Bengal, Maharashtra and Tamilnad, they formed parallel governments. Nevertheless, the outstanding achievement was in Midnapore in Bengal where for years the British rulers were unable to regain their control. It may not be an exaggeration to say that if the peasant movements had received proper guidance from a mature Marxist leadership, Indian history would perhaps have taken a different course.⁸

Post-Independence Era

The failure of governmental measures in resolving agrarian problems has been widely recognised and admitted by this phase. The land reforms and community programmes meant for promoting capitalist farming in India have only succeeded in intensifying the agrarian crisis. The Government has not only failed in providing relief to the vast bulk of deficit farmers and agricultural proletariat, but its agrarian policy has aggravated their miseries. This fact has been sufficiently demonstrated by the various Government Evaluation reports and non-official enquiries on the impact of welfare

⁸ *Ibid.*, p. 746.

measures on rural society. Consequently, Indian agrarian society is seeming with discontent even after independence. This has led to a series of peasant struggles in different parts of the country. We shall briefly refer to the principal movements organised by major left parties through their kisan organisations in recent years, as well as that several kisan movements have been organised in India. The kisan movements such as the Indigo movement in Bihar and Bengal, the Moplah rebellion in Malabar, Kerala, the Tebhaga movement in Bengal, the Telangana movement in Andhra Pradesh, the Naxalite movement in West Bengal, Bihar and Andhra Pradesh are a few to mention about the peasant movements.⁹

As the kisan movements in India spread through out the country, they had their hayday in Andhra Pradesh too. The kisan agitation in Andhra had long history of one and half centuries. The Andhra tribes had revolted against the British government in the very beginning when they tried to impose some limits on them. They also revolted against police officials, contractors money lenders and landlords.¹⁰

Thus, the taluk and district level kisan movements taken up by some individuals finally helped in establishing the Kisan Sangh. The Kisan Sangh of 1922 in Andhra, the formation of Zameen Rytu in 1929 and Agricultural labourers union of 1937, belonged to this category. The Zamindars thus levied heavy taxes on the farmer and converted them into slaves. The inhuman attitude of the zamindars towards the farmers was unbearable.

⁹ Ghanshyam Shah (1990). "Social Movements in India – A Review of Literature", Sage Publications India Pvt. Ltd., New Delhi, p.33.

¹⁰ Chinnaiah Suri, K. (1986). "*Andhralo Rytu Vudyamam*", Vijayawada, p.27.

As a protest and discontentment to their cruel attitude the farmers agitated throughout Andhra Pradesh.¹¹

In the post-independence period, the peasant movement in Andhra inherited a heavy backlog of problems from the pre-independence period and was confronted by new ones. The division between the Communist-led Andhra Provincial Ryot sangham (APRS) the Ranga-led Andhra Provincial Kisan Congress (APKC) continued to weaken the movement. The APRS was more active than the APKC but even the former functioned well only in half a dozen districts. It was handicapped by high fluctuations of membership, lack of funds, and ideological conflicts among the leadership. The APKC to a large extent lacked formal organisation and functioned through a series of conferences. It restricted its attention to the problems of rich and middle peasant sections. With the creation of a separate organisation for agricultural labourers by the Communist Party in 1945, namely the Andhra Provincial Vyavasaya Karmika Sangham (APVKS), the old problem of maintaining 'ryot-agricultural worker harmony' persisted. The Communist Party was still committed to the ideal of a united peasant movement for purposes of political strategy whereas its ideology warranted a militant line for the promotion of the interests of poor peasants and agricultural labour. Its policy ultimately cost the party the unflinching support of the lower peasantry. The peasants depended on the government rather than on the peasant organisations for the solutions of their problems in the post-independence period. The government endowed with necessary powers and resources was expected to strive for the fulfilment of their material desires, receiving as it did its authority from their votes. This naturally reduced peasant

¹¹ Seshagiri Rao, Bhadriraju (1990). "*Andhra Pradeshlo Rytu Vudyamalu*", Telugu Academy Press, Hyderabad, pp. 23, 245.

participation in the activities sponsored by the peasants' organisations in Andhra Pradesh.¹²

MUNAGALA PARAGANA

Munagala was an Estate in the then Nandigama taluk of Krishna district. It is situated on the 9th National Highway of Bandar to Hyderabad route. The Estate is situated 120 miles from Bandar,¹³ 67 miles to Vijayawada and 20 miles from Jaggayyapeta.¹⁴ Though, it was under the British regime, the four corners of the Estate were surrounded by Nizam's territorial bounds.¹⁵ It has a circumference of 110 square miles, 23 major villages and 19 hamlets. Though the estate was surrounded by Nalgonda district, it remains a part of Krishna district.¹⁶

At Thaduvaye, two miles west of Munagala two inscriptions are on the temple of Mallikarjuna, one dated 1300 A.D. in the rule of Pratapa Rudra.

Mr. R. Swell mentions Budavada 4 miles west of Jaggayyapet, Malkapuram 17 miles North-West of Nadigudem. Kokkireny 6 miles south-west of Munagala and Neelamarri with Undrakota fortress to the north-west.

One locality near Jaggayyapet was inspected in February 1882 by Burgess who found the remains of a Buddhist stupa of date about two hundred years before the Christian era. A description of these remains is given by Burgess in his note on the

¹² Desai, A.R. (1986). "Agrarian Struggles in India After Independence", Oxford University Press, New Delhi, pp. 242, 243.

¹³ Donappa, Thumaty (1969). "*Andhra Samasthanamula Sahitya Poshanam*", Andhra Visvakala Parishat, Visakhapatnam, p. 346.

¹⁴ Venkateswara Rao, Thattavarthy (1981). "*Munagala Paragana Praja Udyama Charitra*", Kakatiya Publishers, Kodad, p. 31.

¹⁵ Donappa, Thumaty (1969). *Op.cit.*, p. 346.

¹⁶ Venkateswara Rao, Thattavarthy (1981). *Op. cit.*, p. 31.

Amaravathi stupa published at the Madras Government Press, 1882. Some carvings are of an archaic type and the letters on some slabs are of the character used about 200 to 170 B.C.¹⁷ Munagala which was part of Krishna district merged on 1st July 1959 in the Nalgonda district.¹⁸

Nalgonda district lies approximately between 16.25° and 17.50° North latitudes and 78.40° and 80.5° Eastern longitudes. Covering an area of 14,240 square kilometres.

MUNAGALA PARAGANA

Erstwhile, Munagala Estate consisting of 23 major villages is divided into three mandals viz., Munagala, Nadigudem and Kodad mandals. These mandals consists of 11 villages in Munagala – 1.Neelamarri, 2.Thaduvaye, 3.Syed Mujavarpet, 4.Madhavavaram, 5.Repala, 6.Kalukova, 7.Munagala, 8.Ganapavaram, 9.Kokkireny, 10.Bharakhatgudem, 11.Aakhupamula. 11 villages in Nadigudem - 1.Kagitharama Chandrapuram, 2.Karivirala, 3.Brindhavanapuram, 4.Siripuram, 5.Chakirala, 6.Nadigudem, 7.Ramapuram, 8.Yekhalaskhampet, 9.Thellabelly, 10.Rathnavaram, 11.Singhavaram. 1 village in Kodad mandal, 1. Komarabanda. The villages in the estate are given in Table 2.1.¹⁹

¹⁷ Gardon Mackenzie (1990). “Manual of the Krishna District in the Presidency of Madras”, New Delhi-Madras.

¹⁸ Venakteswara Rao, D. (1988). “*Telangana Prajasa Sayudha Porata Charitra (1946-51)*”, Printed at Malakpet, Hyderabad, Vol. I, p. 37.

¹⁹ Census of India-1991 (1997). “Andhra Pradesh, Nalgonda district”, published by Government of Andhra Pradesh, Hyderabad.

VILLAGES IN THE MUNAGALA ESTATE

| S.No. | Name of the Village |
|--------------|----------------------------|
| 1 | Neelamarri |
| 2 | Thaduvaye |
| 3 | Syed Mujavarpet |
| 4 | Madhava varam |
| 5 | Repala |
| 6 | Karivirala |
| 7 | Kagitharamachandrapuram |
| 8 | Siripuram |
| 9 | Chakirala |
| 10 | Brindhavanapuram |
| 11 | Nadigudem |
| 12 | Kalukova |
| 13 | Munagala |
| 14 | Bharakhatgudem |
| 15 | Ramapuram |
| 16 | Yekhalaskhanpet |
| 17 | Thellabelly |
| 18 | Ratnavaram |
| 19 | Komarabanda |
| 20 | Singhavaram |
| 21 | Kokkireni |
| 22 | Aakhupamula |
| 23 | Ganapavaram |

Table 2.1

HAMLETS IN THE MUNAGALA ESTATE

| S.No. | Major village | Hamlets |
|-------|-------------------|---------------------|
| 1 | Neelamarri | Kolichattivarigudem |
| 2 | Thaduvaye | Venkatramapuram |
| 3 | Munagala | Narayanagudem |
| 4 | Kokkireny | Thimmareddygudem |
| 5 | Aakhupamula | Mukundapuram |
| 6 | Aakhupamula | Narasimhapuram |
| 7 | Aakhupamula | Kodandaramapuram |
| 8 | Aakhupamula | Krishnapuram |
| 9 | Chakirala | Srirangapuram |
| 10 | Brindavanapuram | Venugopalapuram |
| 11 | Repala | Narasimhulagudem |
| 12 | Repala | Jagannadhapuram |
| 13 | Repala | Rayasamudram |
| 14 | Repala | Seetharamapuram |
| 15 | Karivirala | Chennakeshavapuram |
| 16 | Karivirala | Venkatramapuram |
| 17 | Siripuram | Kodipunjulagudem |
| 18 | Beychiraku gramam | Lakshmipuram |
| 19 | Beychiraku gramam | Suraigudem |

Neelamarri is the gifted/ceded village in the Munagala Estate which belongs to Kanmatha reddy's. Whereas Rathnavaram, Thellabelly gifted villages belonged to Kesara's.²⁰

History of the Estate

Munagala Estate is very ancient. History tells us that the Estate was a tributary state under the Kakatiya emperors during 1262-1326 A.D.²¹ They gifted some areas to the army generals who evinced bravery in the battles. The Nagulapadu, Pillalamarry and Munagala are such Estates gifted by Kakatiyas and ruled by the tributaries.

²⁰ Venkateswara Rao, T. (1981). "Munagala Paragana Praja Udyama Charitra", Kakatiya Publishers, Kodad, pp. 1, 2, 3, 8.

²¹ Seshagiri Rao, Bhadriraju (1990). "Andhra Pradeshlo Rytu Udyamalu", Telugu Academy Press, Hyderabad, p. 23.

From a rock edict at Thaduvaye shows that the Munagala area was ruled by Jagaddadu Maraya Ganapathi Reddy in 1300 A.D. and Cheruku Jagaddadu Annayareddy in 1306. At that time, king Kakati Prataparudra was ruling Andhra making Orugal as capital.²²

As per Macanzie's statement, that Gurlapati Ayyanna Desai was one of the ancestral heirs of this estate. As Ayyanna's son and Ayyanna himself expired in 1693 A.D., the estate passed on to the hands of his daughter-in-law Subhadramma. As she was unable to look after the administrative affairs of the state, her brother Kesara Mukundappa was brought to Munagala Paragana for the management of public affairs.²³

Historical evidences show that this area was under the rule of Kakatiyas and later Rachakonda, Devarakonda, Velamarayalu, then Bahamani kings of Navobs of Golkonda subsequently, then it came under the rule of Aurangajeb. When Aurangajeb (1687-1707) captured Golkonda which was being ruled by Mukhundhappa who at that time had two son's Suranna and Narasanna. After Suranna's death, the state was ruled by Narasanna and later came his wife Lakshamma to power. After her, the power was transferred to her son Venkata Ramana, after him his eldest son Kesara Venkata Narasimha Rao was enthroned.²⁴

The English and the French had a tough time for supremacy to govern the Munagala Estate. The rulers of the estate backed the English and helped them to defeat

²² Venkateswara Rao, T. (1981). "*Munagala Paragana Praja Udyama Charitra*", Kakatiya Publishers, Kodad, p. 38.

²³ Donappa, Thumaty. (1969). "*Andhra Samsthanamula Sahitya Poshanamu*", Andhra Viswakala Parishat, Visakhapatnam, p. 346.

²⁴ Venkateswara Rao, Thattavarthy (1981). "*Munagala Paragana Praja Udyama Charitra*", Kakatiya Publishers, Kodad, p. 4.

the French. The British were gratified and in 1802 as a mark of gratitude they gave zamindary status to the rulers of this estate. In the same year, as per the terms of permanent settlement system of the East India Company.²⁵

Kesara Narasimha Rao accepted the “Sannade Milkiyat Ustimirar” and his son Kodanda Ramayya became the ruler of the estate and ruled it till he died a premature death in 1814. Since his son Venkata Narasimha Rao was a minor, the estate administration during 1814-1818 was under the control of court of wards, when came of his age he took over the reigns of administration in 1818 and ruled the estate for 18 years and died in 1836. Since he had no issue he had adopted a son, Kodanda Ramaiah who was a minor at that time. Hence, the Estate again came under the court of wards for 14 years. Finally, Kodanda Ramaiah came to power in 1850 and died in 1854 leaving his wife Rukkamma to rule. She held the zamindary administration for 14 years and died in 1868.²⁶ Till then Siripuram was the head quarters of the Munagala Estate.²⁷

Rukkamma’s daughter Latchamma Rao become the zamindar in 1873. She married Nayani Venkata Ramaiah a prominent person in the Nizam Estate. Kommaraju Venkatappaiah was Latchamma’s Estate manager, her husband Venkata Ramaiah because of his physical disability died in young age of 24 years. Latchamma looked after the zamindary administration and died in 1892.²⁸ As husband died and she had no issue, she had adopted in the year 1888 a boy named Ranga Reddy who was the third son of

²⁵ Seshagiri Rao, Bhadriraju (1990). “*Andhra Pradeshlo Rytu Udyamalu*”, Telugu Academy Press, Hyderabad, p. 24.

²⁶ Donappa, Tumaty (1969). “*Andhra Samsthanamula Sahitya Poshanam*”, Andhra Viswakala Parishat, Visakhapatnam, p. 346, 347.

²⁷ Venkateswara Rao, Thattavarthy. (1981). “*Munagala Paragana Praja Udyama Charitra*”, Kakatiya Publishers, Kodad, p. 9.

²⁸ Donappa, Thumaty (1969). *Op. cit.*, p. 347.

Nayani Raghava Reddy of Nellakunduru village, Manukota taluk of Warangal district. The boy was renamed Venkata Ranga Rao, his age at that time was only 13 years and hence, the Munagala Estate again went under the control of court of wards. Under the supervision of the then Collector of Krishna district, Venkata Ranga Rao completed his Education. He studied upto Intermediate and obtained good command over English, Sanskrit, Telugu and Urdu languages. When he became major Venkata Ranga Rao took hold of the zamindari administration in 1900 A.D. He appointed a famous linguist Komarraju Venkata Laxman Rao as Devan of the Estate. Nadigudem was the head quarters of the Munagala Estate since 1869. This is the brief history of the Munagala Estate.²⁹

Challapalli Estate

Challapalli was an Estate in the then Divi taluk of Krishna district. It is situated on the way leading to Vijayawada from Machilipatnam. The Estate is situated 17 miles from Machilipatnam 40 miles to Vijayawada. The district takes its name from the river Krishna, its headquarters being Machilipatnam. The district lies between 15°.43' and 17.10' of northern latitudes and 80° and 81°.33' of eastern longitudes. It has no regular shape and extends roughly from the north-west to the south-east. It is bounded on the north by Khammam district, on the east by the Bay of Bengal and West Godavari district, on the south by the Bay of Bengal and West by Guntur and Nalgonda districts. Krishna district can be divided into two natural regions namely the delta comprising the taluks of Bandar, Divi, Gudivada, Kaikalur and portions of Vijayawada and Gannavaram taluks

²⁹ Seshagiri Rao, Badriraju (1990). "*Andhra Pradeshlo Rytu Udyamalu*", Telugu Academy Press, Hyderabad, p. 24.

and the uplands comprising the remaining taluks of Nuzvid, Nandigama, Jaggayyapet, Tiruvur and the northern portions of Vijayawada and Gannavaram.³⁰

The Challapalli Estate located in Bandar, Divi taluks. The district was administrative unit in the past as its component parts were under the sway of different dynasties at different periods of time, right from the days of the Mauryas to the British and was one of the oldest British Administered areas. Krishna district established in 1859 A.D.³¹

The Zamindar of Challapalli Estate consisting of 80 villages is divided into four mandals viz., Challapalli Ghantasala, Moova and Mopidevi mandals. These mandals consists of **19 villages in Challapalli:** 1.Nadakuduru, 2.Challapalli, 3.Velivolu, 4.Puritigadda, 5.Ramudupalem, 6.Amudala lanka, 7.Yarlagada, 8.Pagolu, 9.Nimmagada, 10.Lakshmipuram, 11.Rama Nagaram, 12.Puchagadda, 13.Kothamageru, 14.Mangalapuram, 15.Vakkalagadda, 16.Chittururp, 17.Nagellavaripalem, 18.Mekavaripalem, 19.Nukala varipalem., **20.Villages in Ghantasala Mandal:** 1.Achampalem, 2.Srikakulam, 3.Papavinasanam, 4.Goginenipalem, 5.Teluguraopalem, 6.Kodali, 7.Tadepalli, 8.Kothapalli, 9.Chinakallepalli, 10.Gantasalapalem, 11.Gantasala, 12.Chilakalapudi, 13.V.Rudravaram, 14.Mallampalli, 15.Vemulapalli, 16.Devarakotta, 17.Dalipurru, 18.Thushadam, 19.Venda kudhuru, 20.Lankapalli., **21 villages in Movva Mandal:** 1.Nidamuru, 2.Mantripalem, 3.Aurupudi, 4.Karakampadu, 5.Polankipadu, 6.Krosuru, 7.Kaza, 8.Maggipatla, 9.Yaddanapudi, 10.Pedamuthevi, 11. China Muthevi, 12.Vemulavada, 13.Movva, 14.Kuchipudi, 15.Pedapudi, 16.Pedasanagullu, 17.Bhatla

³⁰ Rajagopal, M.V. *I.A.S.*, Government of Andhra Pradesh, Gazetteer of India, Krishna District, 1977, The Government Publication Bureau, Hyderabad, pp.1, 2.

³¹ *Ibid.*, p.2.

Penumarru, 18.Inaki, 19.Kondavaram, 20.Gudapadu, 21.Barlapudi. **20 villages in Mopidevi Mandal:** 1.Mopidevi, 2.Pedaprolu, 3.Kathanupalem, 4.Chekothapalem, 5.Kokiligadda, 6.Bobbarlanka, 7.Ravivaripalem, 8.Annavaram, 9.Venkatapuram, 10.Merakanapalli, 11.Tiruvolu, 12.Tekupalli, 13.Krosurivaripalem, 14.Mellamarthilanka, 15.Pedakallepalli, 16.Menthidibba, 17.Nellamarru, 18.Adapavaripalem, 19.Ayodhya, 20.Arthavaripalem.³²

Villages in Challapalli Estate

| S.No. | Name of the Village |
|-------|---------------------|
| 1 | Challapalli |
| 2 | Nadakuduru |
| 3 | Velovolu |
| 4 | Puritigadda |
| 5 | Ramudupalem |
| 6 | Amudallanka |
| 7 | Yarlagadda |
| 8 | Pagolu |
| 9 | Nimmagadda |
| 10 | Lakshmipuram |
| 11 | Ramanagaram |
| 12 | Putchagadda |
| 13 | Krotha Majeru |
| 14 | Mangalapuram |
| 15 | Vakkalagadda |
| 16 | Chitturpu |
| 17 | Nagellavaripalem |
| 18 | Mekavaripalem |
| 19 | Nukalavaripalem |
| 20 | Atchampalem |
| 21 | Srikakulam |
| 22 | Papavinasanam |
| 23 | Goginenipalem |
| 24 | Teluguraopalem |
| 25 | Kodali |
| 26 | Tadepalli |
| 27 | Kothapalli |
| 28 | Chekallepalli |

³² Interview with Kantamaneni Atchuta Ramaiah, dt.5-3-2011 unpublished Records of Challapalli Estate.

| S.No. | Name of the Village |
|--------------|----------------------------|
| 29 | Gantasalapalem |
| 30 | Gantasala |
| 31 | Chilakalapudi |
| 32 | V.Rudravaram |
| 33 | Malampalli |
| 34 | Vemulapalli |
| 35 | Devarakota |
| 36 | Daliparru |
| 37 | Tooshadam |
| 38 | Vendakuduru |
| 39 | Lankapalli |
| 40 | Nidumuru |
| 41 | Mantripalem |
| 42 | Avurupudi |
| 43 | Karakampadu |
| 44 | Palankipadu |
| 45 | Krosuru |
| 46 | Kaza |
| 47 | Maggipatla |
| 48 | Yaddanapudi |
| 49 | Pedamuthevi |
| 50 | Chinamuthevi |
| 51 | Vemulavada |
| 52 | Movva |
| 53 | Kuchipudi |
| 54 | Pedapudi |
| 55 | Pedasanagallu |
| 56 | Bhatlapenumarru |
| 57 | Iyyanki |
| 58 | Kondavaram |
| 59 | Gudapadu |
| 60 | Barlapudi |
| 61 | Mopidevi |
| 62 | Pedaprolu |
| 63 | Kathanupalem |
| 64 | Chekothapalem |
| 65 | Kokkiligadda |
| 66 | Bobbarlanka |
| 67 | Ravivaripalem |
| 68 | Annavaram |
| 69 | Venkatapuram |
| 70 | Merakanapalli |
| 71 | Tiruvolu |
| 72 | Tekupalli |

| S.No. | Name of the Village |
|-------|------------------------------|
| 73 | Krosurivaripalem |
| 74 | Mellamarthi lanka |
| 75 | Pedakallepalli |
| 76 | Menthi dibba |
| 77 | Nellamaru |
| 78 | Adapavaripalem |
| 79 | Ayodhya |
| 80 | Ardhavaripalem ³³ |

History of the Estate - Devarakota or Challapalli Zamindar

The ancestors of the Yarlagadda family were from Chowdary (Kamma) background who settled in this District three centuries ago. It is said that Yarlagadda Guruva Naidu procured the Zamindary of Devarakota in A.D. 1576 and held it for 31 years to A.D. 1607. His eldest son Tirumal Naidu held the Zamindary for 57 years until A.D. 1665 and is said to have obtained a sanad dated A.D. 1640 from Abdul Qutb Shah of Golconda. The second son Ganginaidu was Zmindar from 1666 to 1682 and the third son Kanchi Naidu from 1682 to 1695. The Kanchi Naidu left four sons, of whom the eldest three were Zamindars successively for a few months each in A.D. 1696, 1697, 1698, and his fourth son Ganginaidu became Zamindar in 1699, obtaining a sanad from the Emperor Aurangazib, Ganginaidu died in 1708 leaving two sons. The eldest, Naganna, was deposed in 1710 because of insanity and the second son, Ankanna, was Zamindar from 1711 to 1723. Ankanna left four sons. The eldest Venkataramana was Zamindar from 1723 to 1734 and obtained a sanad dated 1726 from the Nizam. The second son was never Zamindar. The third son, Naganna was Zamindar from 1735 to 1745 and the fourth son Kodandaram from 1746 to 1791.³⁴

³³ Interview with Kantamaneni Atchuta Ramaiah dt.5-3-2011 and unpublished records of Challapalli Estate.

³⁴ Gardon Mackenzie (1883). "A Manual of the Krishna District in the Presidency of Madras", Printed at the Lawrence Asylum Press, Madras, pp.378, 379.

In 1732 during the incursions of Asof Jah and his lieutenant Rustam Ali Khan the estate was taken under the Fouzdar's management for a time. After the French had established themselves at Masulipatam in 1751 they obtained from Salabat Jang a grant of the Gudur and Akulamannad paraganas as a Jagir and allowed Yarlagadda Kodanda Ram a pension for maintainance. When the English in 1759 expelled the French from Masulipatam Kodanda Ram again assumed the title of Zamindar, but he was not on good terms with the influential Fouzdar, Hasan Ali Khan, and so was forced to fly for refuge to Kondavidu. His name appears in the list of Zamindars who met General Caillaud in 1765 at Ellore, and although he was not then formally recognised as Zamindar the land property made over to him a Renter. In later years, he was very highly spoken of by the English officials, earning for himself a reputation as a good landlord. He died in 1791 leaving four sons, two of whom disputed about the property, but before the dispute was settled one of the disputants died and Government recognised as Zamindar the eldest son Venkataramana *alias* Nagesvara Naidu.³⁵

In 1798, he was deposed and his adopted son Ankividu or Ankanna (the son of his younger brother) was proclaimed Zamindar. Ankanna removed his residence from Naidupet to Tsallapalle and spent large sums on a pilgrimage to Benaras and on a visit to Poona to obtain from the Peshwah the empty title of Srimantu. He built the temple of Sivaganga close to Masulipatam at an enormous cost and erected a house in the Tsallapalle fort for Rs.1,32,000 on the model of one he had seen at Benaras. All this involved him in debt and his peshcus fell into arrears. He put pressure upon his ryots and they deserted the villages. Thereupon the Collector arrested him and took the estate

³⁵ *Ibid.*, p. 379.

under management, suggesting to Government that the Zamindary be made over to Ankanna's uncle. Venkatadri Naidu, the youngest son of Kodanda Ram. This suggestion was not approved, and in 1800 A.D. Ankanna was restored to his position. He still gave trouble and quarrelled with all his relations. His own brother and adoptive cousin, Gangadhara Naidu, grandson of Kodanda Ram, by threatening to create disturbances obtained for himself a pension of 50 pagodas per settlement.³⁶

In 1802, the permanent settlement was made with Ankanna for the Devara Kota estate and the rental was fixed at Rs.1,02,690 which has since been reduced to Rs.85,500 on account of the Zamindar being prohibited from levying certain fees. In 1805, his father purchased the Pedana estate, but that was divided between his widows and was finally bought by Government in 1837, so forms no part of the Devara Kota Zamindary.³⁷

Zamindar Ankanna continued to mismanage the estate and at length his creditors had the higher hand that in 1816 he requested the Collector to assume the management. He died in 1819 leaving an adopted son Durga Prasad, aged eight years, when the Zamindary was taken under the Court of Wards. In 1833 the estate, still burdened with debts, was handed over to the young Zamindar, but was attached for arrears. In 1835, Raja Durga Prasad died leaving a widow, Durga Bhavamma to whom he had given authority to adopt a son. She accordingly adopted one Ankanna, aged 6 years and 5 months, son of a ryot named Yarlagaadda Venkataratnam, residing at Merukanapallelanka in Divi. The Court of Wards again took charge of the estate and gave it over to the young Raja in 1851. He was much under the influence of his mother, Durga Bhavamma and

³⁶ *Ibid.*, pp. 379, 380.

³⁷ *Ibid.*, p. 380.

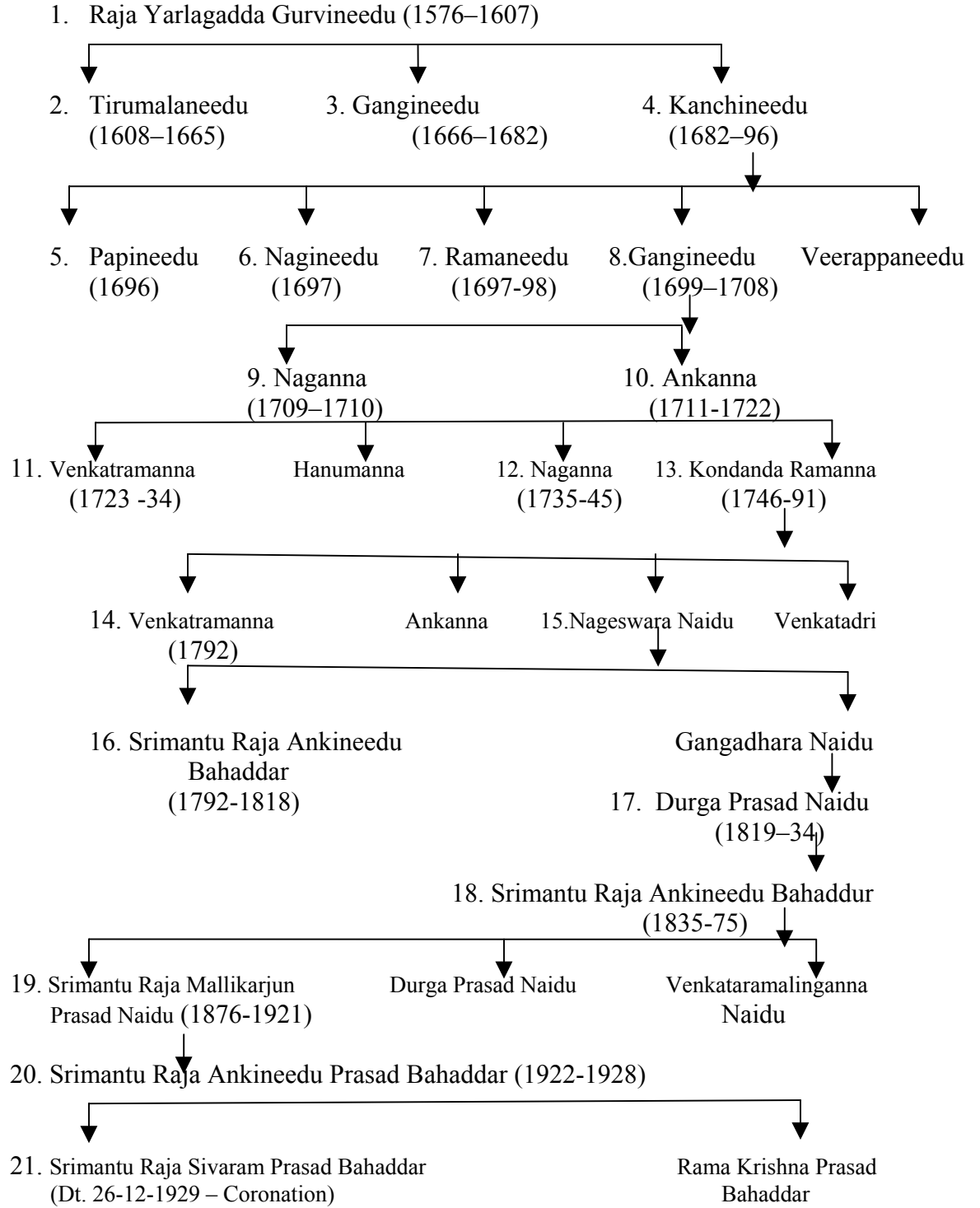
quarrelled with his wife and sons. His expenditure was reckless. He pulled down the temple that his grandfather had built at Sivaganga and began to reconstruct it of with Kondapalle granite. He thoroughly repaired the fort and house at Tsallapalle. For these and other expenses he borrowed at usurious rates so that when he died in 1875 the estate was burdened with debts amounting to Rs.2,00,000. He had three sons, and in 1876 the Zamindary was registered in the name of the eldest son Raja Yarlagadda Mallikharjuna Prasad Naidu (1876-1921), who married a daughter of the Zamindar of Chintalapati Vantu, by whom he was blessed with one daughter. His grandmother is still alive and lives at Machilipatnam and his mother at Srikakulam. The Zamindar is not on amicable terms with his relations. He brought an accusation of theft against his two younger brothers and they were acquitted by the Session Court. They filed a suit against him for the partition of the Zamindary and although the District Judge has decided that the estate is impartible an appeal is of course being carried to the High Court. The second brother married his niece, his sister's daughter.³⁸

Raja Mallikarjuna Prasad Naidu had two brothers namely Durga Prasad Naidu and Venkata Ramalinganna Naidu and had one son namely Raja Ankineedu Prasad Bahdur (1921-1928). Raja Ankineedu Prasad had again two sons namely Raja Sivaram Prasad Bahadur (1929-1949) and Rama Krishna Prasad Bahadur and the Zamindar system was abrogated from 7-9-1949.³⁹

³⁸ *Ibid.*, p. 381.

³⁹ Unpublished Record of Challapalli Estate.

Devarakota Zamindars Family Succession
The Principal Male Representative of a family



Dt. 7-9-1949
 (Zamindary system abrogated)

Edited by Gorrepati Venkata Narasaiah.

OBJECTIVES

1. To review the kisan struggles in India.
2. To study and critically examine the nature of exploitation of the Rajas of Munagala and Challapalli.
3. To study the Socio-Economic, Political and cultural conditions of the people of Munagala paragana and Challapalli Estate.
4. To study the role of various political institutions, Kisan organisations, in the struggle against Rajas of Munagala and Challapalli.
5. To understand the role played by the Kisan Sabha and the Communist Party in the struggle against Rajas of Munagala and Challapalli.

NEED FOR THE STUDY

Quite a good number of works have come on the Kisan struggles of our nation. It is a known fact that the Kisan struggles of various parts of our nation is also an integral part of Indian independence movement. Various Kisan organisations and also political parties especially the undivided communist party organised and also mobilised the toiling masses of rural India to wage a struggle against the inhuman exploitation of these Rajas.

Many important factors have come to the forefront due to these struggles. Some of these important anti-feudal struggles have been left without any research. The Kisan struggles against the Rajas of Munagala Paragana and Challapalli Estate were such struggles which need the attention of researchers of history. Hence, this study is taken up to understand the tyranny the peoples of Munagala and Challapalli underwent which

enabled to think to go deep into the details of this historic anti feudal struggles and hence, this research has been undertaken.

It must be stated that this study has some limitations. The Munagala paragana and Challapalli Estate kisan struggles which took place between 1928 and 1985 were not broadly covered by the national or international print media of that time. They were covered by only a few Telugu journals and dailies such as Swathantrabharat, Navasakti, Prajasakti, Visalandhra, Kooli dandu Andhra Patrika, Zameen Rytu, Andhra Prabha and Krishna Patrika. The news and articles published about the struggles by these respective journals and dailies from 1930 to till date are the major resources for the research.

The second limitation is that most of the literature available on these topics is only in Telugu language with few exceptions. There is no alternative but to use them as secondary data, available in Telugu language. Thirdly, less attention was paid on the research of anti-feudal struggles in Andhra Pradesh. Because of this reason that main focus was given on the anti-feudal struggles of the people against the Rajas of Munagala Paragana and Challapalli Estate. The Kisan struggle, that took place against the Raja of Challapalli, was waged for long years in three phases.

METHODOLOGY

The method that is adopted in the study is historical and analytical. The data that is used in this dissertation is mostly from the published and unpublished documents and also consulted the records in the State Archieves at Hyderabad and Madras. Similarly, referred to various Telugu daily newspapers and also journals to secure the required material for the research work.

Interviews were recorded from some of the living veterans who waged a struggle against the Raja of Munagala Paragana and the Raja of Challapalli. The researcher had visited the oldest libraries in Andhra i.e., Vetapalem, Town Hall Library, Government Arts College Library, Gowthami Libraries of Rajahmundry. Sundaraiah Vignan Bhavan at Bhaglingampalli, Hyderabad, visited various libraries in Vijayawada and Visalandhra Press, Prajasakthi Press, together the information about these historic Anti-feudal struggles and also consulted various journals.

CHAPTERISATION

The thesis is presented in **eight chapters**.

The **First chapter** introduces in brief, the peasant movements in India, the role of the Indian National Congress in peasant movements, the emergence of class conscious organisations and the kisan struggles in Post-Independence era. The need for the research study along with objectives and research methodology adopted to study the objectives and the review of literature are discussed in this chapter.

The **Second Chapter** reviews the kisan struggles in India. The peasant struggles of British India i.e., Indigo Revolt, peasant revolt in Pabra, Maratha peasant uprisings, Tenant struggles, Agrarian movements in Bengal, Moppla rebellion etc., were vividly discussed. The tribal revolts and post-Independence kisan struggles were also widely discussed in this chapter.

In the **Third chapter** Socio-Economic, Political-Cultural environment under the zamindari rule in Munagala paragana was explained. The social conditions, political conditions and economic conditions that were prevailed in Munagala paragana was

discussed. The contributions of the Munagala Raja for the cultural development has been elaborated.

The **Fourth chapter** of the thesis deals with the Socio-Economic and Political Environment under the Zamindari rule in Challapalli. The various struggles like the Dhaka struggle that took place against the Raja has been discussed. The role of the Challapalli Raja in pre- and post-independent politics has been thoroughly exposed. The farmers struggles and the role of communists were explained in this chapter.

The **Fifth chapter** brings out the details of the martyrs of kisan struggles against the zamindars of Munagala and Challapalli. The sacrifices made by the martyrs are clearly brought out.

In the **Sixth Chapter**, the role played by various political parties i.e., the Indian National Congress, Justice Party and the Communists in the kisan struggles was critically examined. The approach and the perceptions of political parties towards the problems of the people of Munagala paragana is elaborated.

The **Seventh Chapter** discusses how the communists fought against the tyranny of the Raja of Challapalli. Two major aspects were discussed. One is how the Raja of Challapalli played his tricks to suppress the mass movements against him and also the litigant role played by him to safeguard his surplus lands. Secondly, the role of the communists in mobilising the toiling masses to organise the militant struggle against the Raja of Challapalli, their role in legal matters to protect the interests of the poor people and the heroic sacrifices made by them in the struggle against the Raja of Challapalli.

The **Eighth Chapter** presents a Summary and Conclusion of the thesis.

REVIEW OF LITERATURE

Studies on peasant movements in India are of recent origin. Most of the studies have been published after the mid-seventies. In the literature, a large number of studies are available on certain regions such as Bihar, Bengal, Andhra Pradesh and Malbar, certain movements such as the Indigo movement in Bengal and Bihar by (Mishra 1968, Kling 1977, Miltter S. K. 1978, Natrajan 1979) the Moplah rebellion in Malabar, Kerala (Gopalan 1921, Dale 1975, Hardgrave 1977, Chowdhary S. 1979, Hitchcock 1983). The Tebhaga movement in Bengal (Dhanagare 1976, Sarkar 1979, Custers 1987), the Telangana movement in Andhra Pradesh (Rao R. 1992, Dhanagare 1974, Elliott 1974, Pavier 1981), the Naxalite movement in West Bengal, Bihar and Andhra Pradesh (Das Gupta B. 1974, Ghosh 1974, Banerjee S. 1980, Sengupta P. 1983).

Historical analysis of peasant struggles from different perspectives are offered by Kaviraj in 1972, Sunilsen in 1972 and B.B. Chowdari in 1973 on West Bengal, Arvind Das 1983 and Henningham 1982 on Bihar; N.G. Ranga 1949 on Andhra and by Namboodripad 1943, Oommen 1985 and Kannan 1988 on Kerala. A number of detailed case studies on different peasant struggles in pre-and post-independence periods in different parts of the country are now available.

Moore's contention regarding the 'passive' and 'docile' character of Indian peasants, however has been challenged by Kathleen Gough (1974), A. R. Desai (1979), D. N. Dhanagare (1983), Ranajit Guha (1983) and others. They argue that historians have over-looked a number of peasant rebellions before and during the British rule. Kathleen Gough argues that peasant revolts have been common during the last two

centuries in every state of present day India. Gail Omvedt (1973), and Ashok Upadhyay (1979, 1980), and in Orissa by Binod Das (1985), and Sadasiba Pradhan (1986). It should however be noted that the studies on peasant struggles in the north-eastern states, such as Assam, Nagaland, Manipur, Mizoram, Tripura, and in Madhya Pradesh and Orissa, are very few and less comprehensive. These areas need special attention. On the whole, a comparative approach to regional struggles is missing, though the studies by Dhanagare (1983) and Peter Custers (1987) are a good beginning.

A.R. Desai also observes that, 'the Indian rural scene during the entire British period and thereafter has been bristling with protests, revolts and even large scale militant struggles involving hundreds of villages and lasting for years' (1979: xii). Ranajit Guha (1983) observes that agrarian disturbances of different forms and scales were endemic throughout the first three quarters of the British rule.

Available literature indicates that the peasant struggles have been widespread in both the post and pre-Independence periods. The intensity and nature of the struggles vary, and certain areas appear to have a strong tradition of peasant movements. Kathleen Gough observes.

According to Andre Beteille (1974), the areas with a larger number of agrarian revolts are predominantly rice-producing regions. These regions not only have a large proportion of agricultural labourers but land is also unequally divided among those who cultivate, either as tenants or owners. These hypotheses need to be explored.

As far as Andhra Pradesh is concerned several Kisan movements have taken place in different parts of Andhra. Several published and unpublished works are

available in this area. Some works have been published in Telugu language on various Kisan struggles that have taken place in Andhra area.

In 1976, Kalapala Surya Prakasa Rao of Machilipatnam has written a book on History of freedom struggle in Krishna district. Martyrs of Munagala Paragana, a book written by Tatavarti Venkateswara Rao was also published in 1981 and also he has written in 1981 another book on “History of the People’s Struggle in Munagala Paragana”. Another important contribution made by Y.V. Krishna Rao in the year 1981 was the Kisan struggles in Andhra Pradesh before independence. Famous communist leaders like P. Sundaraiah, C. Rajeswara Rao, Raavi Narayana Reddy, D. Venkateswara Rao and others have written and published books on heroic Telangana armed struggle.

In 1993, Ellis Frank of U.S.A. had written a book on peasant economies: Farm households and Agrarian development published at Cambridge University. Development and social stratification, the structure of inequality in Indian peasant communities was written by Gartrell, John, W. It was published in 1973. Another important contribution made by Ghosh, A.N. in the year 1990 was Agrarian structure and peasant movement in colonial and post-independence India. Gurusamy, S. of Delhi written a book on peasant politics in South India: Socio-Political analysis of pressure group published in 1993. Sahajanand on Agricultural Labour and the Rural poor, a book was written by Houser, Walter in 1994. Another important book “Peasant and Peasant Projects in India” written by Karna, M.N. in the year 1981. The peasant and India’s freedom movement by V.V. Giri, National Labour Institute, New Delhi, a book was written by Lahiri, Abani. In

1994, Pathak, Akhileshwar of New Delhi has written a book on contested domains: The State Peasant and Forests in Contemporary India.

Economic and social effects of Jagirdari abolition and land reform in Hyderabad '1973, A.M. Khuro'. Tragedy of Hyderabad "Laik Ali, 1962'. Communism in India, New Delhi 'Mohan Ram' Nalgonda and Devarapalli talukas 'Settlement reports 1901' storm over Hyderabad. Bomtrey 'Thaper Ramesh 1948' memories of Hyderabad Freedom struggle, Popular Prakashan written Tirtha Swamy Ramananda.

Madras State Enquiry Report, A.P. State Archives, Tarnaka, Hyderabad, Fight for Freedom, 1968, N.G. Ranga, New Delhi. Kisan Speaks 1937 N.G Ranga, Madras. The Modern Indian Peasant, Madras, 1936. History of Kisan Movements, 1938, N.G. Ranga, Swamy Sahajanand Saraswathi. Economic and Social Effects of Jagirdari Abolition and land reforms in Hyderabad, 1958. A Manual of Krishna district in the Presidency of Madras, 1883, Mackenzie Gordon. Peasant Struggles in India, Edited by A.R. Desai, Oxford University press, 1979, Y.M.C.A. Library Building Jani Singh Road, New Delhi.

Veera Telangana Viplava Poratam, Chandra Pulla Reddy. Telangana Sayudha Poratam-Vastavalu, Makineni Basava Punnaiah, Prajasakthi Publications. Telangana Sayudha Porata Charitra, Vishalandhra Publishing House. Devulapalli Venkateswara Rao, Sunil Sen, Peasant Movements in India (mid 19th century to mid 20th century), Calcutta, 1982. Krishna Rao, Y.V. Andhra Pradeshlo Swathamtraniki Mundu Rytu Poratalu – Rytu Sanghalu, Visalandhra Publishing House, Vijayawada, 1981. Andhra Pradeshlo Rytu Udyamam by Kondavetti Chinnaiah Suri, Vijayawada, 1986. Challapalli

Estate Rythanga Poratam, Kavya Publications, Hyderabad, 2005 by Kavuri Kutumba Rao. Andhra Pradeshlo Rytu Udyamalu Poratalu by Y.V. Krishna Rao, Visalandhra Publishing House, Hyderabad, 1986. Peasant Movements in India, by D.N. Dhanagare 1920-50, New Delhi, 1983. Peasant Struggles in India by A.R. Desai, Bombay, 1979. Peasant and Farmers Organisations: An Overview by Y.V. Krishna Rao, Hyderabad, 1990. Outlines of National Revolutionary path by N.G. Ranga, Bombay, 1945. Ravi Narayana Reddy on Heroic Telangana, New Delhi, 1973. Who is Who in Freedom Struggle in Andhra Pradesh, by Sarojini Regani, Vol. I, 1978, Vol. II, 1980 & Vol. III, 1992, Hyderabad. Andhralo Rytu Udyamalu, Telugu Academy, Hyderabad, 1990 by B. Seshagiri Rao. Prakasam Billu Rytanga Dushtiti Tolugutanda by Nanduri Prasada Rao, Vijayawada, 1946. Andhralo Rytanga Udyama Purogamanam by Nanduri Prasada Rao, Hyderabad, 1961. Andhra Pradesh lo Communist Party by Moturi Hanumantha Rao, Vijayawada, 1953.

Telangana Movement Barry Pavier 1944-1951, New Delhi, 1981. Krishna Gilla Swathantra Udyamam, Madala Veerabhadra Rao, Sweya Charitra: Ayyadevara Kaleswara Rao, Nalgonda Zilla Sarvaswam, B.N. Sastri (Chikkadapalle), Andhra Samseanam Sahitya Poshanam, Toomati Donappa, 346 to 351, Naa Geevitham-Navyaandhram, Ayyadevara Kaleswara Rao, Vijayawada, 1959, Komarraju Laxman Rao, and Akkiraju Ramapathi Rao, Andhra Pradesh Lo Communist Udyamalu, 2nd Volume, Kambhampati Satyanarayana, Naa Geevana Nauka, Gottipati Brammaiah, Machilipatnam, 1976. Telangana Peoples Struggle and Its Lessons, P. Sundharaiah, Calcutta, 1972. Fight for Freedom, 1980, N.G. Ranga, New Delhi.

N.G. Ranga in his book 'Outlines the National Revolutionary Path' (1945) criticised the Marx and Lenin and stated that in India and Latin America, the Communist Party has not succeeded in incurring over the peasant because its ideology is based on mischievous Marxist doctrine. N.G. Ranga felt that the peasants are capable of playing as effective a role in the revolutionary struggle as the proletariat. A.R. Desai (1986) 'Agrarian Struggles in India after Independence' felt that there is no systematic all India survey of the struggles in the rural areas, in response to the measures adopted but the rulers all over the country nor has been there any attempt at making such material available to the people.

K.C. Alexander, in his book (1981), 'Peasant Organisations in South India, describes the origin, organisation and other characteristics of peasant organisations in these two south Indian states and attempts to understand the ecological and social structural characteristics that have influenced, either positively or negatively, their emergence and course. The study also investigates the impact of the activities of these organisations have had on certain aspects of agrarian social structure. N.G. Ranga and Swamy Sahajananda Saraswaty in their book (History of Kisan Movement, 1938) agrarian revolts have discussed the various peasant struggles i.e., Bengal Tenants outburst, protection of Punjab peasants, Champaran struggle, Kaira Satyagraha, Non-cooperation movement, Mopalla Rebellion and the fight against the British Raj of Alluri Sita Rama Raju. The constitution of the All India Kisan Sabha was amended and adopted in April 1945 at the ninth Annual Conference held at Netrakona. In this constitution, it was included the plan of action, the structure and other important items. M.V. Raj Gopal, State Editor, District Gazeteers A.P. Hyderabad had presented the History of the district

from the Mauryas, Satavahanas, The Ikshvakus, to Nawabs of Machilipatnam. He also discussed about the Zameendars. He discussed about the freedom struggle in Krishna district

Indian Peasants' Struggles and achievements an article written by N.G. Ranga which was published in 'Peasant Struggles in India' edited by A.K. Desai discussed about Maharatta Peasant Awakening, Bombay Peasants Revolts in 1871-75, Punjab discontent and about ferment in South India. He further discussed about Gandhiji and Satyagraha, Bardoli Satyagraha and Satyagraha struggle between 1921-30, N. Dhanagara discussed land control and social structure in Telangana under the Nizams and explained political development in Hyderabad and mobilisation of the peasantry in Telangana from 1936 to 1946. He also narrated the beginning and growth of the Telangana Insurrection.

P. Sundarayya in his article, The Communist Movement in Andhra: Terror Regime 1948-51 discussed the origin of Communist Party in Andhra and how CPI fought in elections in extraordinary conditions. He said that party stood against all injustices, in equality and suppression of fundamental rights. Ashrin Mukhopadhyaya in his article on peasants of the paraganas he explained that like other parts of undivided Bengal this region also saw, from time to time, severe conflicts between the peasantry on the one side and the zamindars, Mahajans (money lenders) and their paid agents on the other. Puchalapalli Sundarayya in his article on formation of CPI in Andhra elaborately described all his memories in the formation of CPI in Andhra and also recollected all those struggles by Communists in the early years. Kavuri Kutumba Rao in his booklet on 'Heroic Struggles of the Estate Peasantry of Challapalli described the cruel exploitation of the Challapalli zamindars and how the heroic peasants of Challapalli Estate fought

back the repression of the zamindar under the leadership of CPI. A.R. Desai (Ed.) book on Agrarian Struggles in India explain the Andhra Pradesh, Bihar, Guzarat, Kerala, Maharashtra, Nagaland, Mizoram, Punjab, Tamil Nadu, Uttar Pradesh and West Bengal. Tarunkumar Benerjee in his article on 'Ourizan Movements in Srikakulam 1967-70' discussed the socio-economic conditions of the people of Srikakulam district and the conditions that led to the tribal revolt led by CPI (ML) in this period, N.L.I. Report on Post-Independence Peasant Movements in Ryotwari Areas of Andhra Pradesh discussed the pre-Green revolution peasant movements, peasant movements against News Taxes, peasant movements in relation to land reform problems and also post-green revolution peasant movements like Agitation against additional land revenue etc. Sunil Sen in his book (1982), Peasant Movements in India, Mid-Nineteenth and Twentieth centuries explained that the peasant movements in mid-19th century were intermittent and remained continued to a few regions. What is remarkable is that these movements were becoming secular, cutting across caste and communal barriers. He discussed about tribal rebellions, Indigo revolt, peasant revolt in Pabna, Maratha peasant uprising, Punjab disturbances etc. He also wrote about Tenant struggles, Agrarian movements in Bengal, Moplan Rebellion and agrarian disturbances in Madras and Peasant struggle in Telangana.

Quite a good number of articles have been published on Kisan struggles, in various newspapers and journals like Krishna Patrika, Andhra Patrika, Bharati, Navasakti, Prajasakti, Swatantra Bharat, Visalandhra etc.

In this work, the researcher has taken up the Kisan struggles of Munagala Paragana and Zamindar of Challapalli, also part and parcel of Indian Kisan struggles in

its content and meaning. But so far few books and also few more unpublished documents are available in this area. No research work so far has been taken up by any scholar on this important kisan struggle of Munagala and Challapalli. Having read few books on this struggle, I am convinced to undertake a research on the Kisan struggle of Munagala and Challapalli people.

Several authors through their published and unpublished documents have given lot of information about kisan struggles though some studies have been published on the struggles of Munagala Paragana and Zamindar of Challapalli, a comprehensive study, is yet to be made to cover all the aspects of the struggles. My work is a continuation of that process. It is sincerely felt that few more new details are to be added to the existing literature on this struggle.
