[Edl. / 6.]

800–15-7-01.

Educational (1903) Department.

ORDINARY MS.

G.O., No 53

DATED 4 2 03

INDEXED.

(26)

[Despatch Abstract.]

Petition

rming Annaji Rao & others, goldsmiths
the Northern Circars that the Govt are not prepa
rant their prayer that the school-going students
f their Community may be allowed to pay half f.
in all the recognized schools & colleges..

BACK PAPERS.

	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

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1,000—23-12-01.

Educational (190) Department

CURRENT No. 1986 d

From

[*Name*] Annaji Rao & others (Gold Smith class).

[*Designation*]

[*Station*] Berhampore.

No.

Dated 16 12. 1902

Enclosures

Received 22. 12. 1902

Registered 22. 12. 1902

SUBJECT.

Praying that the School-going Students of their Community may be allowed to pay half-fees in all the recognized Schools & Colleges in the Northern Circars.

BACK PAPERS.

Gn. 165	RO for GO. 387 Edl 18.5. pn

FURTHER PAPERS

3

Educational

for Edward o. Amd 20/12

CURRENT No. 1986

3

To

HIS EXCELLENCY
THE RIGHT HONOURABLE,
ARTHUR OLIVER VILLIERS,
BARON AMPTHILL, G. C. I. E.
GOVERNOR OF MADRAS.

CHIEF SECRETARY
20 DEC. 1902
GOVERNMENT OF MADRAS

MAY IT PLEASE YOUR EXCELLENCY,

We the undersigned members of the Viswabrahmin Community, (Commonly known as goldsmiths in the Northern Circars—Ganjam, Vizagapatam, Godavery and Krishna Districts—) beg leave on behalf of ourselves and our community at large, to approach Your Excellency on the most momentous event of the Coronation Celebration of His Royal Majesty the King Emperor Edward VII and pray Your Excellency's Government will be most graciously pleased to confer on the school-going students of petitioner's community equal privileges with the Mahomedans and Oriya students in allowing them to pay the school fees at half the rate in all the recognized schools and colleges in the Northern Circars. Petitioners beg to pray that the concession desired may be included in the many Royal favours that may be conferred on His Majesty's subjects on that auspicious occasion.

That Gaingas (oil-pressers) and members of the petitioner's community of South Canara District, presented a joint address to your Excellency in September 1901, praying for a similar concession. The point was referred to the Director, who recommended the former, on the ground that they are unable to carry out their profession, during the monsoon season for 4 months and that machine mills have been working against their profession. The Director opined that no concession need be extended to the latter, as they are carpenters and goldsmiths and as such they can earn their wages by following their respective callings. The Government was thereupon pleased to admit the former class only into "backward classes." Some members of the petitioners' community of Vizagapatam and Ganjam Districts sent in a memorial, copy herein enclosed, in general terms to the Director. The Director was not pleased to comply with the request, perhaps under the impression that they are following a paying profession, as the memorial itself was silent on the various points now dealt with to prove the contrary in his order Dis: No. 4707 dated 19-9-1901. That the petitioners have now proved below, as conclusively as possible, that the five professions which they ~~are~~ were exclusively following have completely fallen off under the altered condition of India of today, the people of other castes having taken them up indiscriminately and that in consequence they are grinding the sorrowful mill of poverty from time immemorial and that these facts are so evident that they require no further proof and that petitioners' community deserve more encouragement and help from the government than the said Gaingas, to whom the concession was extended simply on the ground that they cannot carry out their profession for 4 months only during the monsoon season.

Petitioners beg to submit the following grounds in support of their humble prayer.

1. That their community has been labouring under many social disadvantages owing to the internecine hatreds and jealousies existing between different castes.

2. That petitioners have, from time immemorial, been performing, as their birth right, the five professions of goldsmith, carpenter, blacksmith, brasss-smith and sculptore.

3. That on account of the jealousy of caste against caste and the special hatred and dislike of some castes against petitioners' community, the pages of their history are replete with tales of severe persecutions, inhuman slaughters, banishments and proscriptions of a type unknown to the human beings in the land in general; that the petitioners' community are freed most miraculously from the said evils and iniquities under indigenous rulers; and yet from a material point of view, the status of the petitioners' community was better off under indegenous rulers than under the British rule, the reasons being briefly as follow:--

(*a*) Under the British rule, the Hindu ideals of life and conduct have been completely changed under the new conditions that have come to prevail in the land, no doubt, education having been brought within the reach of all. Freedom of speech and action are made the free gifts of India. The land itself is purged from the most galling prejudices and cankering customs. The result is, the old order has totally changed giving place to the new. Hindus who were before guided scrupulously by the hard and fast rules of caste and professions, have now so far advanced that the people of different castes are indiscriminately following the professions they like most, whether they are, or are not ordained by sastras and customs. Hence is it observable that people of other castes have largely become carpenters, ironsmiths, brass-smiths, goldsmiths, and sculptors. Thus the old fabric of India in society is now quite altered.

(*b*) Petitioners's community being artisans and being less advanced, not having come under the influence of English education, have failed to betake themselves to professions not their own, nor have they yet opened their eyes to the sweeping changes that are coming over the land. They are unfortunately the last people to appreciate and follow the golden principle of adapting themselves to the times and the new conditions that have come to prevail with the advent of the British rule. Hence they remain now what they were before.

(*c*) That the petitioners' community have for reasons stated above, a keen struggle for existence, the number of workmen having largely increased while the wages and the demand for labour have considerably fallen. Native arts and native industries have suffered greatly.

(*d*) Another most important factor which contributed to the deplorable condition of the petitioners' community is this:-The all-enlightened British have brought with them into the land, their advanced sciences and arts and in short everything that is the glory and the greatness of Great Britain. Hence is it that the whole of India is dotted over with workshops and manufactories. The more enterprising of the Indian people also-the petitioners' community are by no means enterprising-have imitated the rulers in opening firms and fatories. All sorts of machine-made articles both imported and indegenous, are offered for sale in the open market in every town and village at very cheap rates, the consequence is, the demand for machine labour has increased in the land, while that for manual labour has considerably fallen. Thus the fate of the petitioners' community who live entirely by manual labour is miserably sealed and famine is an every day visitant of every artisan family.

(*e*) That the petitioners' community had the sole monopoly of preparing and supplying the rulers of the land with all the implements of war, and they had to construct forts, temples, palaces and every furniture that was necessary for decorating the Court and the palace. They had to prepare the throne and the crown and all the Royal Insignia besides diamond, gold and silver jewellery, worn both by the Kings and Queens. They had to prepare the agricultural implements and weapons of offence and defence and all mechanical appliances. That this monopoly of the above five professions and all mechanical arts was peculiarly petitioners' own, the people of other castes not being allowed by sastras, custom, and the rigour of social rules, to encroach upon the professions of petitioners' community on pain of excommunication and social odium. Hence they had enough of work with the result that they had enough of bread.

(*f*) That the British on political grounds have by provisions of Indian Arms Act and explosives Act, prohibited the manufacture and sale of all arms etc. in the land. Thus a considerable portion of the occupation of the petitioners, which they were following and earning their bread from, has been curtailed.

(*g*) That petitioners' Community were second to none in architecture, sculpture, painting, prospective and model drawing and ornamenting. The Hindu temples that stand untouched by the destructive hand of time, testify to the matchless glory and complicated design of architecture and sculpture and they conclusively prove that petitioners community are naturally moulded for the branch of study and would turn better Engineers than men of other castes, now produced by the Engineering Colleges, as those born with the pencil in the hand will handle it better. That India was subject to the iron sway of Mussalmans, who to spread far and wide their religion mercilessly destroyed and mutilated the temples and works on Indian Architecure and amidst the cold blood that was shed in the hard contested battles, all the valuable books on fine arts were lost. From Maya's Sabha where lakes looked exactly like the dry floor and the dry floor like lakes, and from what is said of the Royal Artist who painted from the poor data of her palm and a hair from her beautiful tresses a portrait of King Bhoja's wife, and lastly from the fact that the princes in ancient India for Swayamvaram (free marriage) invited applications from all marriageable princes and that those applications were no other than the portraits of the applicants, it can be clearly seen that the ancestors of the petitioner's community were the master minds in all the fine arts. That the petitioners, with these facts before them, submit that they are incapable of studying the books on industrial Arts, mechanics and architecture, as they are mostly written in English and thus they are faring very badly off even in the branch which they may suppose a legitimate one for them.

4 That petitioners' community have not, in the earlier days of British rule, been able to appreciate the benefits of English education and as such, failed to take to English education. That to become good handicraftsmen of the present day —to become which is the be-all and end-all of the petitioner's community and which they fervently believe will better them in that they can adapt themselves to English methods of manufacturing and selling things, English education has become a necessity, as all the sciences and arts are to be found in that language only.

5 That in these days when education has become very costly and the material condition of the petitioners' community is daily drifting from bad to worse, it has become quite impossible for them to learn English without the sympathetic help of the Government, whose sacred and solemn duty is to better the fallen people. That when the petitioners' community are just begining to feel the tangible current of English education which once passed by them unnoticed, and when the few rich among them are sending their boys to schools, the rueful effects of poverty and the scale of higher fees are keenly felt and are working pari-pasu with the jealousy and hatred of the privileged classes, to impede the slight march of education in their community.

6 That people of other castes, having got the upper hand in the official circle, are not inclined generally, owing to caste jealousy, to give the least encouragement to petitioners' community. That they being in the majority of cases the heads of educational departments, no encouragement is held out to the student population, owing to the same caste jealousy which unfortunately, in spite of liberal education and culture, gets the better of duty. Consequently the Government orders to encourage artisans and thus increase their number in schools by aiding them with freescholarships &c. are merely a dead letter. Thus the backward condition of the petitioners' community is due more to the apathy of other classes in Hindu society rather than to the failure on their part to rightly calculate the benefits of English education. The petitioner's community are not less backward than the Mahomedans and the Oriyas. They deserve more encouragement and help in that they are passing through a crisis in the history of their community.

7. That in all their community in Northern Circars there cannot be more than 60 students, not to speak of the fact that there are about 4 graduates, 2 undergraduates, about 10 Matriculates and almost none holding any public position fetching more than Rs. 80 excepting one in the Godavery District. That in the interests of both the ruled and the rulers, some of the petitioners' community should hold positions in public service, even on the principle of representation of different castes in the governing functions.

8. That, though Government has lent equal privileges and placed on equal footing all the peoples in India, yet the Government will be pleased to take into consideration the previous condition, the inherited scruples, the long torpor, educational inactivity based upon the rigour of sastras and inexorable customs, in lending their kind help to other backward communities.

9. That petitioners' community have still the most galling prejudices. They are the last people who resorted to famine relief opened by Government in all the famines that raged of late. They do not take even water from any caste. Even for the rooting out of such prejudices, of which they are tied hand and foot, English education is a sheer necessity. That it is also necessary that they should learn English Language in as much as they are not conversant with the right methods of ventilating their grievances in a fitting way to the Government and therefore justice is generally withheld from them, when so much of caste-spirit is rampant now.

10. That petitioners beg to submit that the Government has been pleased to exempt many individuals from passing the requisite examinations and has conferred upon them highest appointments above their educational qualifications, more especially in cases where they belong to backward classes and also in some particular cases of special sort on public and political grounds.

11. That petitioners, as stated in the opening paragraph, which sets forth their humble prayer, beg to take this golden opportunity of the Coronation Celebration for memoralising your Excellency's most benign Government to grant the school going students—now a microscopic minority, which your Excellency may quite see to it from the school statistics— the most coveted privilege of allowing them to pay half fees in all recognized schools and Colleges in the Northern Circars—a backward part in the Madras Presidency.

For which act of kindness petitioners shall, as in duty, bound, ever pray.

N.B.– Any correspondence may be kindly addressed to T. Annaji Rau, Berhampore, Gm.

16th December 1902.

Memorialists beg to subscribe,
Your Excellency's most obedient and loyal servants,

T. Annaji Rau.
Berhampore,
Ganjam District.

To
Hon'ble G. H. Stuart Esq. M. A.
~~David Duncan, Esquire, M. A. D. S. C.,~~
Bar-at-Law
The Director of Public Instruction,
MADRAS.

MAY IT PLEASE YOUR HONOR,

We, the Viswabrahmin Community (popularly known as Goldsmiths) of the Ganjam and Vizagapatam Districts beg leave on behalf of ourselves and our Community at large to approach your honor with this humble appeal.

1. While we constitute a large portion of this District, *Education* that fairy prince who with his magic touch has awakened the slumbering liberty of India is beyond our grasp for reasons dilated below:—

2. With the most grateful heart we admit that much has been done by the benign Government to elevate our social status and to uplift us in the scale of civilization, but you are well aware of the fact that there still remains *very much* to be done in that direction, and we trust and hope that Government will be pleased to concede to all reasonable requests to promote our well-being.

3. First above all, the main grievance calling, we venture to think, for immediate redress, is that the recent educational rules regarding school-fees have become an obstacle in the way of the hither-to *slight* progress of education in our Community.

4. We are glad to state that the Government were pleased to pass a G. O., to the effect that school-fees to those sects who avail themselves only to a small extent of the facilities for education should be reduced by half. But we regret to state that Mohamadans and Oryas who occupy a higher level than we do, have been benefited by this G. O., and whereas, we, who deserve the privilege *much better*, are unfortunately left to groan under this desideratum. To use an impressive term, we are estopped, so to speak, to avail ourselves of the delicious fruits offered by this G. O., which has become more or less a dead letter to us.

5. Thus we being left far behind in the race of learning and prevented by diverse causes from fully availing ourselves of the manifold blessings which the British Government has so kindly conceded to India, are now occupying the most deplorable position in the scale of Indian Communities.

6. The present state of backwardness would not have been our lot, had we opened our eyes to see what new course the times had taken, what changes had been occuring around us, and had we waked up a little earlier to the benefits of English Education and cast ourselves in the mould of western civilization along with other sects of Hindoos.

7. Ignorant of the history of other nations, of the cause of their rise and fall, incapable of understanding our present position and influenced by the deep-rooted ignorance, we at first looked upon English Education as quite useless.

8. This unenviable ignorance long held possession of our minds, and we, in consequence lagged behind in the race of learning, while our far-seeing brother Communities understanding that the only way to eminence lay in learning the language of the rulers, began to freely educate their children as soon as the first opportunity offered itself.

9. We unfortunately did not timely understand that we too should change with the change of times, that we could not possibly place ourselves on a par with other communities if we could not come in contact with our rulers, and that we could not come in direct contact with our rulers unless we possessed a direct knowledge of the language of the former.

10. As years rolled on, we gradually opened our eyes and began to feel but very recently the importance of English Education and send our children to schools, which our kind-hearted Government and Zemindars have established for the benefit of the public.

11. When we are just beginning to feel the tangible current of English Education which once passed by us unobserved, when the few rich among us are just availing themselves of the facilities afforded by the sympathetic Government with a view to raise the intellectual tone of many a fallen community, and when we are just raising our heads a little above the depths, of stolid ignorance, the rueful effects of poverty and the scale of higher fees are very keenly felt and are working *pari-pasu* to detriment the slight march of education in our community. This new system puts our boys to serious inconveniences which reduce instead of increasing the number of the school-going population to a microscopic minority.

12. Notwithstanding the priceless boon of higher education, the invaluable mine of free press, the spread of Railways, Steamers, &c., the status-quo of our people is turning from bad to worse day by day. *Full demand* of school-fees in common with our well-to-do brothern is the prima-facie reply—not other causes are not at work, but that is the main underlying cause, out of which all other causes, either spring or draw their importance. It is not out of place for us to submit that we are living in such stirring and trying times, that we are so miserable and famine striken, that in our homes, will neither be heard the hum of the grinding mill nor the glimmer of the lamp be seen.

If education is a pass-port to the various services of the country, we desire that these pass-ports should not be *hampered* by conditions which may render them simply *inaccessible* to certain persons, who cannot fulfil those conditions.

13. By want of education we are exposed, much against our will to serious other inconveniences in the official circle which are as follow:—

(*a*). We are in-capacitated from communicating in our free tongue with the ruling officers of the Government.

(*b*). We are quite in the dark as to most of the Acts, Regulations and Rulings which are from time to time framed and have a tendency to be modified by the Government the next-day.

(*c*). We are compelled to entrust our official business in Courts to our educated brothern and to incur expenses which would be altogether avoided were our own people educated, and to expose ourselves to any risk which our so-called trustees may desire to put us into.

(*d*). We are obliged to look to these educated brothern, like the drum-driven cattle respecting the laws of the realm for our protection and guidance.

(*e*). On receipt of some paper, notice, or summons from any public quarter, we, with a trembling heart, search for some one to read it for us, and we either pay for this or acknowledge the kindness of the reader with treble gratitude.

(*f*). If we want to present any paper in courts, we are obliged to get it written *bona-fide* by these educated men, which often greatly differs from what we wish to represent, and thus our grievances are represented to the authorities sometimes through a false medium, and justice is withheld from us.

14. Be these as they may, we are quite incapable of studying the books on Industrial arts as they are mostly written in English. Thus we are faring badly off even in the branch which we may suppose a legitimate one for us.

With these facts before us we appeal to you, at this distance of time, having a heart beating in sympathetic response to our miseries, as readily as a harp exponds to the touch of the harper.

That the school-fees, to our school-going population—now a microscopic minority—which your honor may quite see to it from the school statistics—should be reduced by half, in common with Mohamadans and Oryas, is the *end-all and be-all* of our prayerful request. May it find an early response in your kind heart. May it please God, to grant us this palladium of your just equity and with it a permanent amelioration of our condition, and thus lay the foundation stone of our long looked-for material prosperity of our community.

Trusting that these facts may commend themselves to your honor's kind consideration and secure your honor's kind approval,

15. 7. 1900.

We beg to subscrible,
Honored Sir,
Your most obedient and humble Memorialists,

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72 దేవగుప్త [illegible] స్వామి గారలు

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73 తెనాలి [illegible] గారలు

74 అంగలకుదురు లక్ష్మీ [illegible] గారలు

75 [illegible] గారలు

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79 మా॥ [illegible] స్వామి గారలు

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73 కొం॥ గం॥ [illegible] విశ్వనాధం గారలు

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256 [illegible] వ్రాలు
256 [illegible] కోదండ[illegible] వ్రాలు
267 [illegible] నిశాని
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296	నక్కా సాంబమూర్తిగారు
297	పొడుగు చిన్నయ్య[illegible]గారు
298	కొప్పోజు రామస్వామిగారు
299	[illegible]
300	కొండ రామమూర్తిగారు
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307	[illegible]
308	వాడపల్లి మాణిక్యాంబగారు
309	[illegible]
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311	[illegible]
312	[illegible]
313	[illegible]
314	Tripurari Veeriah Rajahmun
315	[illegible]
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317	[illegible]
318	[illegible]
319	Talabattula Ramalingam
320	[illegible]
321	[illegible]

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515 [illegible]
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517 [illegible] ముద్రాలు
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543 [illegible]
544 [illegible]

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610 [illegible] నారాయణ [illegible]
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[illegible]	7	1	1	[illegible]
[illegible]	7	1	2	[illegible]
[illegible]	7	1	3	[illegible]
[illegible]	7	1	4	[illegible]
[illegible]	7	1	5	[illegible]
[illegible]	7	1	6	[illegible]
[illegible]	7	1	7	[illegible]
[illegible]	7	1	8	[illegible]
[illegible]	7	1	9	[illegible]
[illegible]	7	2	0	[illegible]
[illegible]	7	2	1	[illegible]

[illegible]

...ంగటూరు	7	7	5	[illegible]
...విశ్వేశ్వరం	7	7	6	[illegible]
[illegible]	7	7	7	Kalah
...లూబానబిల్లి	7	7	8	[illegible]
[illegible]	7	7	9	వరదా
[illegible]	7	8	0	[illegible]

[illegible]

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	30
[illegible]	31
[illegible]	32
[illegible]	33
[illegible]	34
[illegible]	35
[illegible]	36
	37
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[illegible]	39
	40
[illegible]	41
[illegible]	42
[illegible]	43
[illegible]	44
[illegible]	45
	46
[illegible]	47
[illegible]	48
[illegible]	49
[illegible]	50
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[illegible]	52
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[illegible]	54
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[illegible]	
[illegible]	56
[illegible]	57
[illegible]	58
[illegible]	59
[illegible]	60
[illegible]	61
[illegible]	62
[illegible]	63
[illegible]	64
[illegible]	65
[illegible]	66
[illegible]	67
[illegible]	68
[illegible]	69
[illegible]	70
[illegible]	71
[illegible]	72
[illegible]	73
[illegible]	74
[illegible]	75
[illegible]	76
[illegible]	77
[illegible]	78
[illegible]	79
[illegible]	80
[illegible]	81
[illegible]	82
నంబూరి వీరభద్ర [illegible]	83
[illegible]	84
[illegible]	85
[illegible]	86
[illegible]	87
కొమ్మరాజు వీరభద్రుడు [illegible]	88
[illegible] నారాయణమూర్తి [illegible]	89
[illegible]	90
Vonnadal Chinnayya	91

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Puriati Kunty Jagannadhachar్లు

[illegible]

[illegible]

Br. dada Sooryaprakasalow

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] let [illegible] -X

బండారు విశ్వనాథం పంతులు

[illegible] X

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Narayana Rao.

[illegible]

[illegible]

1 [illegible] రామచంద్ర [illegible]
2 [illegible]
3 [illegible] వారలు [illegible]
4 [illegible]
5 [illegible] నరసింహాచార్యులువారలు
6 [illegible] చార్యులువారలు
7 కొక్కినాడ వీరయ్యవారలు
8 కొక్కినాడ గంగయ్యవారలు
9 [illegible]
10 [illegible] వారలు
11 [illegible] సుబ్బారాయుడు వారలు
12 [illegible]
13 [illegible] వారలు
14 [illegible]
15 [illegible]
16 [illegible] ఆచార్యులువారలు
17 [illegible] నరసింహ [illegible] వారలు
18 కొక్కినాడ వెంకటరత్నము వారలు
19 కొక్కినాడ [illegible] వారలు
20 [illegible]
21 [illegible] వారలు
22 [illegible] వారలు
23 [illegible] ఆచార్యులు వారలు |||| [illegible]
24 [illegible] ఆచార్యుల వారలు
25 Veki AppalRayachary
26 [illegible] ఆచార్యులువారలు
27 [illegible] ఆచార్యులువారలు
28 [illegible] వేమయ్య వారలు

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
దాకోజు భద్రయ్యవారలు
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

93 [illegible]
94 [illegible]
95 [illegible]
96 [illegible]
97 [illegible]
98 [illegible]
99 [illegible]
100 [illegible]
101 [illegible]
102 [illegible]
103 [illegible]
104 [illegible]
105 [illegible]
106 [illegible]
107 [illegible]
108 [illegible]
109 [illegible]
110 [illegible]
111 [illegible]
112 [illegible] వారలు
113 [illegible]
114 [illegible]
115 [illegible] అప్పలస్వామి నిశాని
116 గరుగు అప్పలస్వామి నిశాని
117 సింహాద్రి బుచ్చియ్యవారలు
118 [illegible] లింగము నిశాని
119 వింజరపు పురుషోత్తము వారలు
120 వాడపల్లి గురులింగము వారలు
121 [illegible] సూర్యనారాయణ వారలు
122 [illegible] సన్యాసి నిశాని
123 [illegible] వారలు
124 [illegible] అప్పరావు నిశాని
125 [illegible] సూర్యనారాయణ వారలు
126 [illegible] నారాయణ వారలు
127 [illegible] నారాయణ వారలు
128 [illegible] లింగము వారలు
129 [illegible]
130 [illegible]
131 [illegible] రామమూర్తి వారలు
132 [illegible] శాస్త్రి వారలు

133 [illegible]
134 [illegible]
135 [illegible]
136 [illegible] వారలు
137 [illegible] నిశాని
138 [illegible] వారలు
139 [illegible]
140 [illegible]
141 [illegible]
142 [illegible]
143 [illegible] వారలు
144 [illegible] వారలు
145 [illegible]
146 [illegible] లింగము [illegible]
147 [illegible]
148 [illegible]
149 [illegible] సుబ్బారాయుడు
150 [illegible]
151 [illegible] వారలు
152 [illegible] సుబ్బయ్య
153 వాడపల్లి [illegible]
154 [illegible]
155 [illegible]
156 [illegible]
157 [illegible]
158 [illegible]
159 [illegible]
160 [illegible]
161 [illegible]
162 [illegible]
163 [illegible]
164 [illegible]
165 [illegible]
166 [illegible]
167 [illegible]
168 [illegible]
169 [illegible]
170 [illegible]
171 [illegible]
172

[illegible]

[illegible]

1 [illegible]
2 పొత్తకమూరి వెంకయ్య.
3 పూండ్ల పల్లయ్యగారలు
4 [illegible]
5 [illegible]
6 [illegible]
7 [illegible]
8 [illegible]
9 [illegible]
10 [illegible]
11 [illegible]
12 [illegible]
13 [illegible]
14 [illegible]
15 [illegible]
16 [illegible]
17 Velagalety Bonnayya
18 [illegible]
19 [illegible]
20 [illegible]
21 Kallury Venkay Ramayh
22 [illegible]
23 [illegible]
24 [illegible]
25 [illegible]
26 [illegible]
27 [illegible]
28 [illegible]
29 [illegible]
30 [illegible]
31 కొరుకొండ రామమూర్తి గారలు।
32 [illegible]
33 [illegible]
34 [illegible]
35 Chendaluri Basava
36 [illegible]
37 [illegible]
38 జామి సన్యాసి లింగం
39 [illegible]
40 బూరా ఆదినారాయణ
41 బలగ కృష్ణమూర్తిగారలు
42 [illegible]
43 [illegible]
44 [illegible]
45 [illegible]
46 వేలుప్పరి అప్పన్న
47 [illegible]
48 [illegible]
49 [illegible]
50 [illegible]
51 [illegible]
52 [illegible]
53 [illegible]
54 [illegible]
55 [illegible]
56 [illegible]
57 [illegible]
58 [illegible]
59 [illegible]
60 కొండూరు రామమూ
62 [illegible]
63 [illegible]
64 [illegible]
65 [illegible]
66 Boummady. Sree
67 [illegible]
68 [illegible]
92 [illegible]
93 [illegible]
94 [illegible]
95 [illegible]
96 [illegible]
97 [illegible]
98 [illegible]
99 Devu. Soorinarayanum
100 [illegible]
101 [illegible]
102 [illegible]
103 [illegible]
104 [illegible]
105 [illegible]
106 [illegible]
107 [illegible]
108 [illegible]
109 [illegible]
110 [illegible]
111 [illegible]
112 [illegible]
113 [illegible]
114 Vadapalli Gunniaiahacharlu
115 [illegible]
116 [illegible]
117 [illegible]
118 [illegible]
119 [illegible]
120 [illegible]
121 [illegible]
122 [illegible]
123 [illegible]
124 [illegible]
125 [illegible]
126 [illegible]
127 [illegible]
128 [illegible]
కోపినకుర్తి అప్పల
129 [illegible]
130 [illegible]
131 [illegible]
132 [illegible]
133 [illegible]
134 [illegible]
135 [illegible]
136 [illegible]
137 [illegible]
138 [illegible]
139 [illegible]
140 [illegible]
141 [illegible]
142 [illegible]
143 [illegible]

170 D.V. Suryanarayanajee
171 V. Seetaramayya
172 D.H.Kandacharyulu Teacher C.M.H.S.
173 సి. [illegible]
174 Simhadry = Satyanandam
175 సిం. [illegible] అప్పయ్యగారు
176 [illegible]
177 పెనుమెత్స [illegible] గారలు
178 [illegible] గారలు
179 పెనుమెత్స [illegible] గారలు
180 కొండూరు [illegible] గారలు
181 పెట్ల సూర్యనారాయణ వారలు
182 [illegible]
183 [illegible] గారలు
184 [illegible] గారలు
185 [illegible] గారలు
186 కోసూరు [illegible] వారలు
187 తోట [illegible] వీరభద్రుడు గారలు
188 [illegible] గారలు
189 [illegible] గారలు
190 ముగడ [illegible] గారలు
191 [illegible]
192 [illegible] గారలు
193 కట్లోజు వెంకట్రాజు గారలు
194 [illegible] గారలు
195 [illegible]
196 [illegible]
197 [illegible] అన్నయ్య గారలు
198 [illegible] గారలు
199 నిశాని - [illegible] సీతారామస్వామి -
200 ముళ్లపూడి [illegible] నాగయ్య గారలు
201 [illegible] నిశాని -

202 [illegible]
203 [illegible] నిశాని —
204 [illegible]
205 [illegible]
206 [illegible]
207 శివకోటి వీరభద్రుడు
208 వేలగలేటి సాంబయ్య
209 [illegible]
210 [illegible]
211 [illegible]
212 [illegible]
213 [illegible] గారలు
214 [illegible]
215 యెల్ల గంగన్నగారలు
216 [illegible] నిశాని
217 [illegible] —
218 [illegible]
219 గెరిజల వీరయ్య
220 [illegible]
221 [illegible]
222 కేశవ [illegible]
223 [illegible]
224 [illegible]
225 [illegible]
226 [illegible] నిశాని
227 [illegible]
228 మండలపు [illegible]
229 వీరవల్లి మల్లయ్య
230 [illegible]
231 [illegible]
232 [illegible]

13

322 [illegible] గారలు
323 [illegible] గారలు
324 త్రిపురారి [illegible] గారలు
325 [illegible] గారలు —
327 [illegible] —
328 [illegible]
329 [illegible] గారలు
330 [illegible] గారలు
331 [illegible] గారలు
332 [illegible] గారలు
333 [illegible] గారలు
334 [illegible] గారలు
335 [illegible]
336 త్రిపురారి శంకరం గారలు
337 [illegible] నిశాని
338 త్రిపురారి [illegible] గారలు
339 [illegible]
340 [illegible] బసవయ్య గారలు
341 [illegible] గారలు
342 [illegible] గారలు
343 [illegible] గారలు
344 పోలవరపు పర్వతాలు గారలు
345 త్రిపురారి [illegible] గారలు
346 [illegible] సుందరరావు గారలు
347 త్రిపురారి భ్రమరయ్య గారలు
348 త్రిపురారి సుబ్బయ్య గారలు
349 త్రిపురారి [illegible] గారలు
350 [illegible] గారలు
351 త్రిపురారి బుల్లి వీరభద్రుడు గారలు
352 [illegible] గారలు —

262 [illegible]
263 [illegible]
264 [illegible]
265 [illegible]
266 [illegible]
267 [illegible]
268 [illegible]
269 [illegible]
270 [illegible]
271 [illegible]
272 [illegible]
273 [illegible]
274 [illegible]
275 [illegible]
276 [illegible]
277 [illegible]
278 [illegible]
279 [illegible]
280 [illegible]
281 [illegible]
282 [illegible]
283 [illegible]
284 [illegible]
285 [illegible]
286 [illegible]
287 [illegible]
288 [illegible]
289 [illegible]
290 [illegible]
291 [illegible]

353 కేశవ వరదాచార్యులు
354 పాలకొల్ల అప్పనాయుడు
355 ముంతా నారయ్యగారు
356 పింజరపల్లి కృష్ణారాయణరావు
357 పుల్లాడ వీరభద్రలింగ[illegible]
358 కొవ్వూర్ల వీరేశలింగ[illegible]
359 కష్టాలజు అప్పన్న[illegible]
360 [illegible] తమ్మయ్యగారు
361 మహారాజా సర్వేశ్వరస్వామి మిత్రులు
362 [illegible] వెంకయ్యగారు
363 [illegible] సత్యనారాయణ
364 పాటోజు రామమూర్తిగారు
365 [illegible]
366 [illegible]
367 [illegible] వెంకట[illegible]
368 [illegible]
369 పుల్లారి వీరయ్యగారు
370 [illegible] వీరయ్యగారు
371 బొడినాడ రామలింగముగారు
372 మండా మల్లయ్యగారు
373 పుల్లారి నరసయ్యగారు
374 [illegible]
375 [illegible] లక్ష్మయ్యగారు
376 [illegible]
377 [illegible] రత్నంగారు
378 [illegible]
379 పుల్లారి [illegible]గారు
380
381 [illegible] వెంకటేశ్వర్లు [illegible]
382 ముత్తోజు సుబ్రహ్మణ్యం[illegible]గారు
383 [illegible]
384 పుల్లారి పురుషోత్త[illegible]
385 దేవాదుల స[illegible]
386
కొండపల్లి [illegible]
387 [illegible]
388 [illegible] మల్లయ్య
389 [illegible]
390 [illegible]
391 కసింకోట వెంకటరత్న[illegible]
392 [illegible]
393 [illegible]
394 [illegible]
395 [illegible]
396 [illegible]
397 [illegible]
398 [illegible] వెంక[illegible]
399 [illegible] లక్ష్మీనారాయణ[illegible]
400 [illegible]
401 [illegible]
402 [illegible]
403 [illegible]
404 [illegible]
405 [illegible]
406 [illegible]
407 [illegible]
408 [illegible]
409 [illegible]
410 [illegible]
411 మనేపల్లి రామ[illegible]
412 [illegible]
413 [illegible]
414 శ్రీనివాస [illegible]
415 [illegible]
416 యేకె అప్ప[illegible]
417 [illegible]

[illegible]

451 అరసవిల్లి సూర్యనారాయణ[illegible]లు
452 ఆదిమూర్తి గుళ్లింగాచార్యులు వారు
453 [illegible]
454 కొరరపల్లి శరభయ్యవారలు
455 ఆదిమూర్తి [illegible]చార్యులు
456 [illegible] పల్లి [illegible] వారలు
457 [illegible]
458 ముదపాక [illegible] వారలు
459 ~~[illegible]~~
460 గోపాలపురపు బసవలింగం వారలు
461 బొండాడ శేషయ్య వారలు
462 [illegible] అప్పయ్య వారలు
463 [illegible]
464 [illegible] వీర[illegible] వారలు
465 [illegible]
466 [illegible]
ముప్పవరపు [illegible] వారలు
467 [illegible]
468
469 [illegible]
470 [illegible] బాల[illegible] వారలు
471 [illegible]
472 [illegible]
473 [illegible] వారలు
474 [illegible] శేషయ్య వారలు
475 [illegible]
476 గుత్తికొండ శేషాచార్యులు వారలు
477 [illegible] వారలు
478 గుత్తికొండ విశ్వనాథాచార్యులు వారలు
479 [illegible]
480 [illegible]
481 [illegible] వారలు
482 బొల్లిన [illegible] లింగం వారలు
483 బొల్లాజు [illegible] వారలు
484 బొల్లాజు నాగలింగము
485 [illegible] వెంకయ్య [illegible]
[illegible] ముత్రల
486 [illegible]
487
488 [illegible]
489 [illegible]
490 [illegible] లింగాచార్యు[illegible]
491 తామరపల్లి [illegible] వారలు
492 [illegible]
493 [illegible]
494 ముక్కెల రజలింగం[illegible]
495 [illegible] ముత్రాలు
496 [illegible]
497 [illegible]
498 [illegible] వారలు
499 [illegible]
500 [illegible]
501 [illegible]
502 మహారాజు [illegible] వారలు
502 [illegible]
503 [illegible]
504 [illegible]
506 [illegible]
507 [illegible]
508 [illegible] అబ్బాయి వారలు
509 [illegible] వారలు
510 [illegible]
511 [illegible]
512 [illegible]
513 [illegible]
514 [illegible]

545	ఉయ్యవెల్లి సూర్యనారాయణరావు	575	చేమలకొండ [illegible]
546	ఒగ్గల రామమూర్తిరావు [illegible]	576	[illegible]
547	[illegible]	577	
548	[illegible]	578	సాం॥ వెం॥ చంద్ర
549	[illegible]	579	[illegible]
550	[illegible]	580	వస్తవం భీమలింగం
551	నాగుమల్లి [illegible] మూర్తిరావు	581	[illegible]
552	వెం॥ కృష్ణనారాయణస్వామి [illegible]	582	[illegible]
553	కం॥ దా॥ భద్రేశ్వర లింగమయ్య [illegible]	583	[illegible]
554	బండారు [illegible]	584	[illegible]
555	శివబ్రహ్మశాస్త్రులు	585	[illegible]
556	[illegible]	586	[illegible]
557	[illegible]	587	[illegible]
558	[illegible]	588	Maharaju Sattira
559	సుబ్బారామ [illegible]	589	[illegible]
560	సు [illegible]	590	[illegible]
561	[illegible]	591	[illegible]
562	[illegible]	592	[illegible]
563	కోసూరి అమ్మన్నశాస్త్రులు	593	చిప్పాడ అప్పలస్వా
564	[illegible]	594	చిప్పాడ అబ్బ
565	[illegible]	595	[illegible]
566	[illegible]	596	[illegible]
567	[illegible] శంకరయ్యగారలు	597	[illegible]
568	[illegible]	598	[illegible]
569	[illegible]	599	[illegible]
570	[illegible]	600	[illegible]
571	[illegible]	601	[illegible]
572	[illegible]	602	[illegible]
573	[illegible]	603	[illegible]
574	పూండి వెంకట [illegible]	604	[illegible]

634 పెదపాటి సన్నశి లింగం వ్రాలు
635 గోరస సుబ్బారాయుడు వ్రాలు
636 [illegible] వ్రాలు
637 వల్లభపల్లి వీరభద్రుడు నిశాని
638 [illegible] నిశాని
639 [illegible] నిశాని
640 [illegible] వ్రాలు
641 [illegible] వ్రాలు
642 త్రిపురారి [illegible] వ్రాలు
643 [illegible] వ్రాలు
644 [illegible] వ్రాలు
645 [illegible] వ్రాలు
646 Tripurari Athutaramiah
647 [illegible] వ్రాలు
648 [illegible] వీరభద్రుడు వ్రాలు
649 [illegible] వ్రాలు
650 [illegible] వ్రాలు
651 [illegible] నిశాని
652 [illegible] వ్రాలు
653 [illegible] వ్రాలు
654 [illegible] వ్రాలు
655 [illegible]
656 [illegible] నిశాని
657 పెదపాటి వీరలింగం వ్రాలు
658 [illegible] వ్రాలు
659 [illegible] వ్రాలు
660
661 [illegible] వ్రాలు
662 [illegible] వ్రాలు
663 [illegible]
664 [illegible]
665 [illegible] వీరభద్రు
666 [illegible]
667 [illegible] వ్రాలు
668 [illegible]
669 [illegible]
670 [illegible]
671 [illegible]
672 [illegible]
673 [illegible]
674 [illegible]
675 [illegible]
676 [illegible]
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684 [illegible]
685 [illegible]
686 [illegible]
687 [illegible]
688 [illegible]
689 [illegible]
690 [illegible]
691 [illegible]

122 [illegible] గారు
123 [illegible] గారు
124 [illegible] గారు
125 [illegible] గారు
126 [illegible] గారు
127 రావి వీరమ్మ గారు
128 [illegible] గారు
129 [illegible] సన్యాసి లింగం గారు
130 [illegible] గారు
131 [illegible] లింగం గారు
132 [illegible] గారు
133 [illegible] గారు
134 [illegible] గారు
135 మూనేపల్లి పరదేశి [illegible]
136 మూనేపల్లి అచ్చుతరామయ్య
137 మండా [illegible] నిశాని
138 శివకోటి రామమూర్తి నిశాని
139 నర్రా సూర్యనారాయణ గారు
140 [illegible] సత్యలింగం గారు
141 Varada Samurthaiah
142 [illegible] గారు
143 గంగుల [illegible] మూర్తి నిశాని
144 [illegible] అప్పలస్వామి నిశాని.
145 [illegible] గారు
146 [illegible]
147 [illegible] గారు
148 [illegible]
149

150 [illegible]
151 [illegible]
152 [illegible]
153 [illegible]
154 [illegible]
155 [illegible]
156 [illegible]
157 [illegible]
158 [illegible]
159 కోటపల్లి వెంకటరత్నం
160 [illegible]
161 కోడ [illegible]
162 [illegible]
163 [illegible]
164 [illegible]
165 [illegible]
166 మానేపల్లి [illegible]
167 [illegible]
168 [illegible]
169 [illegible]
170 [illegible]
171 [illegible]
172 [illegible]
173 [illegible]
174 [illegible]

19

[E. & L. / 6]
500—31-10-02.

N/

24

Educational DEPARTMENT.

C. No. 1986, From ~~the~~ Annaje Rao & others, No. ______, Dated 16—12—1902.

Endorsement No 5 dy 13-1-3-
Despd

Referred to the D.P.I for remarks. 13/1

Desp
12/1/3

P.J.
7/1/13

A.G.P

12.1.3

Stock Form No. 127
2,000—1-5-02.

Educational (1903) Department.

CURRENT No. 145

From

[*Name*] The Hon'ble Mr. G.H. Stuart, M.A.,

[*Designation*] Director of Public Instruction,

[*Station*] MADRAS.

DESPATCHED
2 JAN. 1903

LOCAL & MUNICIPAL SECRETARIAT, 28 JAN 1903

Ref. on C No. 192 of 03,

Dated 27th January 1903.

Enclosures one file of papers in original

Received 190 .

Registered 28. 1. 1903

SUBJECT.

Submitting, with reference to endorsement No. 5, Educational dated 13th January 1903, remarks on a memorial from the Goldsmith class praying that the school-going students of their community may be allowed to pay half fees in all the recognised schools and colleges in the Northern Circars.

BACK PAPERS.

En. 5 of 13-1-3 G.O. 573 of 19-9-02	G.O. 165 of 22-3-'02 " 387 of 18-5-92

FURTHER PAPERS.

27

To

The Secretary to Government,
Educational Department.

Sir,

In returning the papers received with endorsement No. 5, Educational, dated 13th January 1903 referring to me for remarks memorial from Annaji Rau and others praying that the school going population of the Viswabrahmin community may be allowed to pay half fees in all recognised schools and colleges in the Northern Circars, I have the honour to state that I see no reason for granting the petitioners' request, as artisans as a class are neither poor nor backward in point of education.

p 24 g cull

2. I beg further to invite the attention of Government to paragraph 4 of G.O. No. 387 Educational, dated 18th May 1892, in which Government declined to extend the concession granted to Muhammadans and Uriyas to all artisans and labouring classes.

Z

I have the honour to be,
Sir,
Your most obedient servant,

T R Scw

~~For~~ Director of Public Instruction.

End

[E. / 4]
1,000—25-10-01.

EDUCATIONAL DEPARTMENT.

21

READ AGAIN G.O., No. ...., dated .... 190 .
" " " " ...., " .... 190 .

READ ALSO:—

C. No. 1986, From the Annaji Rao & others, No. ...., dated 16th Dec 1902
" " 145, " " D.P.I., " 192, " 27th January 1903
" " ...., " " ...., " ...., " .... 190 .

ORDER No 53, dated 4 . 2 . 1903.

mis

Desp
3/2/3

The petitioners will be informed that the Govt are not prepared to grant their request.

A.E.P.
30.1.3

A
3 2 03

29/1/3

A.M

T.R
29-1-3

To
The D.P.I. } Desp 7/2/3
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ed } 190 .
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G.O , No. , DATED

OF GOVERNMENT .. .. .. A A A A A A A

OF GOVERNMENT.

ERY WITH DITTO.

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