

“ EMINENT SOCIAL RE FORMERS”

We come across several examples every where in history when we study , that many persons got nourishment in indigent families ; with their very hard and continuous Endeavour's have acquired eminent place in society , who with only strenuous work, honesty and selfless public services leave such deep prints which becomes to others. This example is applied to our beloved eminent social reformer sri sindri balayyaji gangaputra.

BIRTH:- He was born in a very poor family, in the community of fishing profession in the year 1908. His respectable fathers name was also sindri balayyaji gangaputra . in his entire life , he worked neither as a govt. employee nor as a private servant , but he was much accustomed to own hard work, as fishing and farming . in Toto seven sons were born to his father . The eldest of them was sindri balayyaji . besides his second mother gave birth to five sons.

CIRCUMSTANCES OF CHILDHOOD;- From his very childhood , he got affection, favor and compassion from his parents , due to which father of the man'. It means the childhood sufficiently indicate the good future of the child. This example is applicable to him.

From his childhood, sindri balayyaji was extraordinary intelligent, industrious, faithful and gregarious, and therefore, his parents 'sympathies and blessing were always with him. Which made his reverent father passed away in 1930? But he did not lose courage. Whatever good qualities -fidelity and diligence he had acquired by inheritance from his father, he began to implement it.

EDUCATION;-Due to these ups and downs in life, he could not get education either in govt. or private school. Without any guidance of a teacher, with great interest, avidity and personal assiduous study. He learnt Urdu which was then a government language. He is well acquainted with parleys and negotiations. This is the demonstration of his god-gifted abilities.

HARD WORK;- It will be astonishing to know that he would never shrink back from doing arduous task. To brighten his future, he started extreme efforts every day , working at bellows on daily wages of Rs 2/-. By mean of his loyalty and hard work ,he won the heart of the owner of the factory who too was excessively influenced by his god-gifted faculties. Afterwards, he worked in the telephone exchange office as an employee for Rs.15/- monthly, and soon he created his importance in the eyes of the higher authorities.

PHYSICAL CONDITION;- With the change of fortune , besides earning his livelihood day and night and continuous hard work , he had great interest from childhood towards his physical health and exercise. you will become wonder-struck to know that he is now 54 1/2years old. Not a single hair has turned white, nor appeared in him any physical weakness till now. He is physically sound and healthy even today. He become independent and progressed,

MARRIAGE;- Not with standing his personal expenses, bonus was saved. Without banking on others, he married shouldering the expenditure of money from his own salary, and proved how a person can help himself..

PHYSICAL DEMONSTRATIONS;- Thirty years back, Egypt's famous athlete "yafandi" left such strong impression of his physical demonstrations on him, that he was filled with strong desire to build his body to strengthen physically. As he became adept in Urdu language with the help of his god-gifted faculties without guidance from his teacher: similarly, without becoming a disciple of any master, he himself began to demonstrate physical exercises. A few years back, in imli bun near {rude moosa}, He demonstrated his maiden physical exercises. He put a bullock cart's thick iron rod on his hand and put on his neck and twisted around making into many rings. Moreover, He put upon his chest a big stone of 160 pounds and smilingly asked to break it which was broken all the spectators were put to amazement. He is expert in military tactics too.

WONDERFUL RECORD IN SWIMMING;- He has made a grand record in continuous swimming for six hours without taking any rest. Once when the people were taking bath in the sea on the occasion of lunar-eclipse, fortuitously he was in madras. He at once jumped amidst the anger waves of the sea, and within a twinkling of an eye, he outstripped the swimming for four hours, and received the great appreciation of the sea after four hours. The people advanced and received him with great enthusiasm...

DEMONSTRATION IN AFZAL GUNJ;-After his physical demonstration in imli bun {rude moosa}, on people's much insistence, he again demonstrated his physical exercise in afzal gunj also and put the people to immense surprise. Over and above he has already demonstrated his cycling for twelve hours without any break.

SOCIAL SERVICE;-He has dedicated his life for the reformation of the backward classes. He was restless with anxiety day and night for their progress and prosperity. He entered upon such task of Endeavour's also may obtain their proper place in the society. So that they too may become able to lead a respectable life. Therefore, thirty years back, for the education of the students of padadi community, he laid the foundation of the school near naya pull, so that the students of the backward communities may get their education to illuminate their future. The total outlay of the school he himself bore.

AN OPENING OF A SCHOOL IN OTAPALLI;- He introduced a school in otapalli also, and for the propagation and progress of the education, he made drastic attempts, and provided sufficient amenities for the students.

ESTABLISHMENT OF A SCHOOL IN MYCAL BUNDH;- He established a school in mycal bundh lal darwaza and he himself shouldered its total expenditure which is an example of own in the dissemination and progress of education.

MORAL AND SPIRITUAL EDUCATION;-For the reformation of the moral, personal character of the padadies, he managed for the spiritual education. For bhajanas and

kirtans , cymbals were given to them. To spread education widely .and for the moral and spiritual reformation, he was always prepaid to do all means. The old cosmos and conservation traditions were being observed formally for years together. He abolished this system, and inclined them towards sri satyanarayan katha , to tell the truth and to live a principled life. The padadies were so persuaded by his social Endeavour's and selfless social services that they began to make an end of all the conservative traditions gradually, and they started to observe the vrita of sri satyanarayan katha.

PUBLIC SHOWS;- For thirty five years and up to the present, in bazaar akbar jah, in the temple of jagannathi, on the delightful occasion of janmaashtmi, he started the system of public shows which is still in succession under his supervision. His attractive personality in the form of various public shows would become alluring for the people, on different occasion, at different places he arranged scenes of play in public and won the public appreciation. Without taking any fees, with his own personal labors and expenditure, uplifting the aspiration of the people he used to arrange public shows, therefore, in the assemble of sanatana dharama ,he produced excellent public show 'sri Krishna leela', 'sri shiva leela', sri rama leela', reminding them of old history, in order that, persons should learn lesson from their esteem teaching, and used to inspire them to make their life also ideal. In these public show, he often played the role of lord Krishna, lord Vishnu, god sri rama, and in female part, he played the role of shakuntala in such an impressive way that the audience were filled with amazement. On too much insistence of the people, on the occasion of 'sri ganesh utsav' in hari bhavan {gulzar house}, he used to render his services continuously for one week as a director of many dram, and the people would extol it which is gained with much difficulty by one. Not only on the occasions of festivals, but also on the occasion of marriages, he is particularly requested to produce public shows to add splendors to the wedding procession. On occasions of innumerable marriages\, he is specifically entreated. Therefore. On 30th. January 1953. on the occasion of marriage of sir badhu ram guptaji's daughter, and at the marriages of the son of sri Chandra bhanji, his public shows height impressed the people. Moreover at the time of 'ganesh utsav' in onar Kaman hanuman vyayam shala, he produced public shows twice and ones in a house in charckaman and received wonderful honor from all the artists. His popularity made the village too eager to have such demonstration of public shows in their villagers also, so, at the request of the villagers, he visited bhongir and narayanpur and exhibited his art, and was extolled to the skies. Nobody could receive such apperception at those place till today. He displayed public shows in various villages and took his art to the zenith of perfection. In fall khan, at the marriage of samdola chandrayyas son and at the marriage of b. Vishnu nadham's daughter, under is direction public shows were produced In fail khana mahaveer mandir, he exhibited public shows at night continjuously for one week from 8.00 pm. To 11.00pm,and received the clappings of commendation from thousands of people. At the marriage of the marwadi presa.owner=s son, he carried ten public shows from afjalgunj to shamaheer gunj.in jam bag krushna fruit co., on the occasion of Deepavali, at the time of lakshmi pooja, public shows are represented under his supervision. This is going on continuously for 18 years. This continuity is still in action till today. On the occasion of ananth chaturthi, the procession on elephant starata fron bazaar akabar jah, begum bazaar, fail kana mozzam-jahai-market goligoda, ramamndir (near ruda moosa, passing in front of hanuman ghat and state

library, along with 20 to 22 public shows under his president ship reaches an end at jagdish mandir.

Till today this system of public display continues. He looks after the complete management of jagdish mandir. He did not take any kind of remuneration from any body towards representing all these public shows up till now. Only from his earnings he appends money fro producing public shows with his continuous attempts and hard labour. His companion sri narayan swamyji director of makeup, and his real brother sri china balayya ji have always been his assistants, in Hyderabad path the procession of anesha which is based on historicial traditions and facts at his juncture and at theses places also he exhibited public shows several times and received excellent excellent justice from sri bhimsen sachchar the ex-governor of Andhra pradesh and from other ministers of the state, andbeing highly impressed, they applauded his exceedingly.

INCLINATION TOWARDS REFORMATION OF OWN COMMUNITY:- for business purpose when he visited raj mandir kakainada and other places he was highly impressed to find his community depressisng economically, socially and morally. ;now this caused him great ancient day and night, to reform his community any how. After continuous struggle and endeavourshe congregated all the fisherman whose ancestral calling is fishing, in the holy name of “gangaputra sangam’ after mature thought to dignify their future and to cause to give them proper place in the society. To change them with he change of time, he started his struggle with out any selfish motive. Owing to his go-gifted proficiency and and selfless social service, the people selected him their sarpanch, while he was only 18 years old because he always settled the disputed judiciously which was acceptable to bothe parties, he stopped the system of ‘ghut’ which was in practice on the occasion of pleasure or gfried. He sent for all the fisher men front bazaar akbar jah and afzalgunj. After sufficient conversation and deliberate consideration, the founded ‘gangaputra sangam’ so that they may get their just place, after the managements, in sewa; jham sangh, m,ahasabaha was arranged. Many people from the city and also lmembers from different distrcts participated in it. After careful consideration, he was seldfted president unitrdly and afterwards the work was carried on systematically. At differnetocassions he conveyed the the direction and principles of the management to the people lby means of hand-bills and pamphlets which were printed in thou lands and through message they were informed, that, in unity and education, and in social and moral welfare, the secret of ourp progress is hidden, which is generally remembered imparked gotra marriage patrika’.

AMENDMENTS:- particularly to stop the annual expenditure of rs.164000/-(one lakh sixty four thousand.) at 1200 (twelve hindered) marriages and towards neeha bandi, lhe appealed the people. Due to his selfless service and scarifying nature and his continuous struggle, the people of his community accepted him their beloved leader. The reason is he never took alcoholic drinks, or did he use pan, lbeedi, cigarette or tea till now. He made his life principled. He did not taken even dubn from other. He hekped the poor and neddy without any motive. Due to these good qualities only, he became popular and got superior place in society.

In alia bad in the house of ganti ramayyaji, an office of working commkittee was organized where where he was appointed chairman untidily. Sri ganti ramayyaji was appointed ss Deputy chairman, K.babayyaji as secretary and sri G. babayyji khazan was appointed as Joint secretary. Mudnala nangum was appointed as attainer. Its head office was in bazaar akbar jah. Previously, whenever a complainant had to complain, he had to go to lthe influential persons of his community. And it was compulsory for him to carry 3-4 pitchers of juice of the wild date tree and moreover he had to pay rs25/- and guilty was to be ousted form his cast. So ,he constituted a working committee of able, influential and seber-minded persons in every lane, and setup branches every where, in order that a complainant may reach easily, he declared that the persons who come to pachayat in drunken-state they will have to to pay rs/- 25 as penalty. He strictly prohibited alcoholic drinks in times of pleasure of grief. Beside, as the time of auction of each tank, in the light of the past tradition, he upheld that opportunities should be given to out community to get more tanks. He put before the government that in spits of giving tanks to other people, the tanks should be given to the here dirty fishermen. Any contractor should no take tanks, on his representation, the tanks only high bids cancelled the contractors who were getting tanks on high bids and and used to give to others. This system came tolanen.

He addressed the multitude of Gangaputras from different villages in brahama mandir at hanuman tekdi, and threw light on their problems. He appealed all the members ardently to put forth their difficulties they have been experiencing, without any start and recoil. Police patel and patwari engaged them for their personal work without paying any remuneration. They worked for grining chilli, for fetching water and for cooking good and supplying fish free of cost. He vehemently protested against this system and warned them not to-do such work where there is inferiority complex, and violently opposed and system of work without remuneration called 'yetti'

OLD CUSTOMS AND TRADITIONS OF MARRASIGE:-formerly in this community, the rich persons If had decided that at the time of marriage, the parents of the girls had to give 8-10 tolas of gold, one bike, on watch ,and rs.300(rupees three hundred) in cash for clothes. This was the settled mode and the people had to do accordingly. The poor people were unable to give. There fore, the marriage of the girls was not only difficult, but was impossible too. The majority was of the poor and industrious people. But they were not bold enough to with stand those rich people . The persons who uttered against when were ejected from caste , and thousands of mobile girls would remain unmarried at home, due to which the parents could neighte sleep at night, nor could have peace in day time. After applying the mind to these conditions, he began struggle to finish this system, in lbeginning, the influential rich persons of the community created hinderances on his way busy he did not lose courage, he continued hi enterprise without any break. After consideration, he decided to give 2 tolas o gold land rs.51 (rupees fifty one only) for clothes. H advised them to pay rs.101.(rupees one hundred and one only)for utensils instead of 1-4 maunds of utensils which were essential. He stood against the community and made them admit his superior power many of the declared on oath before him that they will follow his principles onwards, and abnandones the old customs.

VISITS TO STREETS AND LANES:- For the propagation of the new principles of marriage, he went on tours to bazaar akbar jah, changer ghat, madanna peth, yaqoothpura, meet jumla talab, golipur, kandakal(gandhipur). Aliabad, lsbzimandi, tolichjowki(seetanagar),bhoi godha (orakashnagar) khairatabad,bolakpur,kumar guda, sikanorabad,nalkiunts, bolaram and musheerabad, to minimise the expenditure of marriage, and to remove the unnecessary customs which were forced in their community by the wealthy person, he proclaimed mutiny against them. For the marriage of the daughters of the poor persons,he expunged the old traditions from the community, and appealed the people to follow the simple system of marriage, the prestigious persons of the aforesaid areas aware that they will relinquish all the old systems and will marry according to simple methods, due to such good qualities, he settled in the hearts of all the people of his community.

REVOLUTIONARY TOURS:- To establish branches at different places, he started revolutionary tours taking no rest day and night, in order to create oneness among the people of our community as far as possible, and to seek solution to the problems after his management. Therefore, he went to yel ghandls and kareemnagar. The villagers welcomed him on grand scale, he was welcomed by the people in procession everywhere with great enthusiasm, here he opened a branch and delivered an emphatic and powerful speech.

KAREEMNAGAR:-The people of karimnagar especially invited him insisting on his visit to their village. So, from yel ghandls he went to kareem nagar which is six miles away, here the gangaputras wanted to take him in procession with band and musical instruments, but he did not allow them. He threw light on the problems and opened here a co-operative society, and donated its benefit for the books for the intelligent students. Moreover, he personally helped them.

GIREPALLI:-At the invitation of the people he went to girepalli here he personally assisted the students providing books for them and appealed them to be organized and to struggle addressing a special gathering of ladies, he appealed them vigorously to do away with prodigality needless rites and rituals and conservative mindness, and eternally prohibited intoxication.

NAANA KANDUR:-There was always a contemplation in his mind; 'how I should do good to my community' he was absorbed in it day and night. He kept up his programme paying no attention to day and night, he set out at 9.00 pm for maana kandur. The jungle was fear full. Due to bears and ferocious beasts, the oceans of the bullock cart were being started. But he did not quail. He quickly struck a match and got down the bullock cart and continued his journey on foot. After the prolonged journey all the night he reached manar kandur early in the morning., he introduced a branch here also. He addressed the separate gatherings of the ladies and the gents. He requested them to put away the feeling of inferiority complex, to lead their life with toil and fidelity and to make their future splendid.

PUBLIC PERSISTENCE:-in maanakandur, the gangaputras of kareem nagar requested him to address the special gathering of ladies in kareemnagar also, as he has addressed the particular multitudes of ladies in girepalli and maana kandur, therefore, he visited kareem nagar again and addressed the assembled ladies, and requested them to quit the

old customs and to modify themselves with the change of circumstances, and invited them to struggle to make their future bright.

EXEMPLARY MARRIAGES:-on the very day at night in kareemnagar, a marriage was going to take place. He was requested to perform this marriage in a new mode. On this occasion he delivered such a convincing speech that the marriage was accomplished on simple methods, breaking away from the customs of antiquity. Where a ban was also strictly put on the use of intoxication.

HELASAGARAM:-at the invitation of the people of Helasagaram went and inaugurated a branch there, and appealed them in his speech to maintain unity, because the unity is the only way for our progress.

YEMAL WADA:-at the solicitation of the people of Yemalwada, he visited there, and addressing a gathering of the ladies, he energetically appealed them to forsake the outdated customs and to go with the speed of the time.

SIRSILA:- IN THE NAME OF THE PEOPLE OF SIRSILA, HE INSTITUTED A BRANCH OF TALUKA gangaputra sangam, here he addressed the two big gatherings, our indestructible unity only is the destiny of our progress, he declared.

TANDORE:- at the desire of the people he went and opened a branch there, here he addressed a great multitude. At this place, a picturesque sight of his popularity came to be seen. People from different villages, talukas and many helmets were insisting on his tour to all their place. But according to his programme, he set out for Kamareddy. While proceeding, he appointed here a paid servant for the reformation of the village, so that he may inform from time to time about the present condition.

KAMA REDDY:-he opened a branch here and established a co-operative society. Addressing the two big meetings, he explained the importance of the unity. And appealed to them spiritedly to remove the inferiority complex. afterwards, he went to the central head office, Hyderabad.

WARANGAL:-he had not taken rest after the return from the revolutionary tour of kareemnagar, that, from Warangal Sri Gopikanakayyaji came to the city and requested him for tour to Warangal. He went there and in Garmaji Petha grand meeting was held. The people from all the villages, from far and wide participated in this meeting. This was also a historical meeting, because such a gathering was never seen before. Here he stirred the people excessively with his excited speech, and opened a branch in Hamakunda. He advised them to go on tour to all the villages and towns to open branches to put the organization into working order.

CHALPUR:- On the request of Sri Ongal Kanakayyaji, he went to Chalpur. He established a branch there. And addressing a gathering he manifested the importance of the organization.

PERKAL:- he went to Perkal on the request of the people and opened there a branch and addressed the meeting. He counseled the officers of the taluka Perkal branch to go on tour to the villages to organize the management.

VANPERTHI:-on the people's persistence, he went and opened a branch there where Patel Patwaris were tyrannizing over the gangaputras. He protested against this tyranny he addressed the meeting and then went to Hyderabad.

KHAMMAM:-on the request of the people, he went to Khammam. He opened district branch there. He gave emphasis on the strength of the organization and unity. His superb

processing was carried with band and musical instruments he was welcomed at every place. here the office of the district mhasabaha was held.

DORNAKAL:-he went to dornakal and set up a branch. Here his grand procession was carried. An office was held in gangaputra lane. A great number of people from districts, talukas and villages participated in it. His speech encouraged the people, and they began to organize their unity.

KOTTAGUEDEM:- here he established a branch and addressed a big office. He appealed that the secret of our progress is hidden in the organization of the managing body.

KESAMUDRAM:-here he opened a branch and addressed a big gathering.

TALUKA MAHABOOBABAD:- here he opened a branch and addressed a big multitude.

NALGUNDA:-he went to narayanpur in nalgonda district and set up a branch. Then he returned to Hyderabad.

TIMMALAGODA: in timmalagoda there was an old and complicated dispute regarding a tank. The people of about 25-30 villages participated in this meeting; he established a branch here and put forth such a solution of the old dispute, that it became acceptable for both the parties.

BHONGIR:-he went to bhongir where a convention of backward classes was going on. He was especially invited. With the joining purpose he came and participated in the conference. He threw light on the problems and introduced a branch here.

BOMBAY:-not only with the limits of the telangana districts of the Andhra but also outside the state he visited the famous historical places of India. so, in the name of mtipura gangaputra sangam of 1950, he established a branch, here in his speech, he strongly appealed to organize their managing body.

PAREL:-In parel the number of gangaputras is nearly ten thousand he opened a branch here, and gave an emphasis at the need of unity from here he proceeded to Hyderabad.

AURANGABAD:-he established a branch here. Addressing a great number of people, he put stress on the need of "indestructible unity". The deputy chief sri p.nagayyaji and the joint secretary sri mallehamji were with him.

JALNA:-he went to jalna and opened a branch here. He began to organize the managing bond by his invigorating speeches.

PERBHANI:-he went to perbahani and set up a branch there. he addressed the two separate enormous gatherings of ladies. He appealed the ladies to learn any domestic industry so that the unemployment may be removed. He distributed prizes to the students.

NANDED:-in nanded he introduced a district branch and gave an advice to open branches around. He addressed a meeting. ;now from there he went to Hyderabad

SHAKARAMPETH:-people from nearly 20 villages came to shankarpeth. ;he opened an office there. He set up a local branch here and elections were held.

MEDAK:-during the tour of the district medak, he introduced a district branch here and he set up a taluka branch for the surrounding places. From there he came to Hyderabad.

MADRAS:-from Hyderabad he set out for madras. The population of gangaputras who are settled there had organized a managing body termed as "besta gangaputra sangam".

He talked with the local leaders and appealed enthusiastically to remove the word "besta" and to be connected with the central organization from madras he came to Hyderabad. While departing, the representatives of madras persisted with him that the

influential officers of the body were not present. After their return an invitation will be given to him,

SECOND VISIT TO MADRAS:-on the special invitation of the topmost leaders, he had go on tour to madras again, sri laxmanageerji (the president of pan association) was with him, there he addressed a very big gathering sri laxmayyageerji also gave a speech on social problems.

TOUR TO TIRUPATI:-He went to tirupati and worshipped in the well known holy temple. He opened a branch here and addressed the people at the function the he returned to balda.

CHITTOOR:-on the invitation of the gangaputras of chittoor district, he went and organized a branch there. In this speech, he threw light upon the importance the unity and harmony, for the settlement of the problems he emphasised on the firmness of the organization.

NOMINAL TOUR IN KAKINADA DISTRICT:- inkakainada district, he went on revolutionary tours tokotipalli, ramkachanderpuram, wadi seta nagaram, devaraqpalli, samrlkot,samapada puram kotha pet neural, vellur noan, ramundri and dolepallam he set up branches of the organization by means of the his speeches, and he provoked to form co-operative society.

KADEKAL:- here he set up a co-operative society at innumerable times he has produced public shows here. He drew their attention towards the settlement of problems.

BIBIPETH:- on the persistence and demands of the people, he went to bibipet taluka kamareddy. Here he opened a branch and addressed the meetings.

JANGAMPALLI: he went to jangampalli and opened a branch there he exchanged views with the local members.

RAJAMPETH:-he visited rajampeth and set up a branch here, he addressed the meeting.

YELLA REDDY:-he established branch here. he addressed the meeting and advised the local officers of the committtee. He went to godum, Mustafa Abad and siddipeth, and opened branches there.

REVOLUTIONARY TOUR OF ANDHRA:-he went on revolutionary tour to cadapa district, ananth rajam peth , reddy palli, nursing puram, lchander nagari, and introduced branches there. Laddresssinga number of meetings he manifested the importance of the managing body and appealed them to exhibit their unity by means of organization.

PRESIDENT SHIP OF THE CONFERENCE:- in the year 1957 at tulja nhai gangaputra sanagam conference was held under his president ship for continuous three days where sri channa reddy (who was minister at that time also) sri vasudev naik, dr. sri maikkote and director of fisheries sri ranga reddy were also present in the conference.

MAHASABAHA IN KAREEMNAGAR:-about seven years back in the year 1956 mahasaba of gangaputra sangam took place there he went there for tour. Occasionally in the river maneer tempesthas come, the violent wave's dishartedned the people nobody could pluck up courage to put his life in risk to cross the river. There were twenty persons with him. He asked them to catch him tightly one by one. Playing

With angry waves he advanced, and took his caravan safely across the river, this daring step created profound confidence sindri mallesham p.nagayya and nursing rao were also with him.

ANNUAL CONFERENCE:-The annual conference of gangaputra sangam 58-59 was held at tilak hall under his president ship, in this conference he announced his

retirement from the president ship he told that any organization can not be a monopoly of any person he said, this important declaration to keep the democratic system alive caused a verve of pleasure run in all the member., therefore, in the year 1959 sindri laxmayyaji as president, sri ghansi ramji as vice president, and sri. Dev raj as secretary were selected.

GANGAPUTRA ACCORDING TO POPULATION:-the population of gangaputras to the extent of telangana districts is about ten lakhs, in Andhra is about fifteen lakhs, and in the magnificent city hyderbad is nearly twelve lakhs, and in the number of gangaputras is more than ten thousands.

DONATION OR GIFT:-often he would himself shoulder the burden of total expenditure of the office of the gangaputra sangam and other necessary expenditures. at the time of backward class conference he personally contributed rs.100/- and in talk memorial hall, at the time of mudiraj mahasabha meeting, he subscribed liberally rs.300/- besides at innumerable times, he used give secret donations and would not disclose it.

CENTRAL OFFICE:-for many years the central office of gangaputra sangam was in bazaar akabar jah, as soon as he declared his resignation from presidentship, the central office was shifted to bholukpur..

CITY BRANCH:-the city branch is a usual till today in jambag fruit merchant Krishna co,

SELECTED TWICE AS PRESIDENT:-OF THE ANNUAL CONFERENCE:-the annual conference which was held twice in Hyderabad city, he carried out the duties of a president second time also, in the year 1959 the conference which was held in golipura (gandhipura) sri vasudev naik and sri d sanjeevayya ex-chief minister of andhra Pradesh and present president of all India, Indian national congress participated in it, and addressing the people he convinced that he will settle the problems

ARRIVAL OF THE SPECIAL CENTRAL REPRESENTATIVE OF THE BACKWARD CLASS:-When a special representative of the backward class came from delhi to Hyderabad, he met him and producing memorandum in detail demanded that the government may soon settle the problems.

MEETING WITH MEHDI NAWAZ JUNG:-he met sri mehdi nawaz jung the present governor of gujath, the ex-minister, and made his representation.

MEETING WITH THE DIRECTOR OF FISHERIES:-he met the director of fisheries drawing his attention towards the settlement of the old problems and required for the immediate sanction of the demands.

DEMANDS:-the demands which he had put before the government are as under:-

1. The land around the tank which comes under the survey-tank, and which is being taken on agreement for years together after the decrease of the tank-water that land should be given to only gangaputra for agriculture.
2. The tank should be given to only local fisherman(who are ancestral)whose forefather's profession is only fishing this tank should be given to them for 5 years on agreement without auction. the tank should never be given to others who make a higher bid, so that the local fishermen may not be deprived of.
3. Full educational facilities and concessions should be given our students. they should be encouraged by giving scholarships so that they may not be left behind any body in achieving higher education.

4. Many fishermen who live in cottages in great number, inexpensive houses should be available for them.
5. There is no representative in this community. The government should give opportunities to the community of gangaputras for the upper house, as chances have been done continuously to this community. There is an important time that the government should soon nominate one noted person from gangapudra community for the upper house.
6. The government have not yet given any financial aid to the fishing community for weaving nets and for fishing-tackle, due to which they have not subjected over economic difficulties till now. Financial assistance may immediately be released.
7. For every family at least 5 acres of land for agriculture should also be given
8. To overcome the prevailing illiteracy, conservative minded ness and unemployment among woman, special help should be given.

He represented these demands before the government and demanded for the settlement as soon as possible.

THE MONTHLY NEWS PAPER:-GANGAPUTRA:- he published monthly news paper 'ganagaputra' in telugu language which for complete two years in circulating but it was closed as he did not get leisure.

GANGA JYOTHI:- on behalf of gngaputra sangam, 'ganga jyothi' monthly news paper was published. but the government did not give any help, due to which it did not continue for many days.

OTHER SERVICES:-he founded a fruit retail merchant in jam bag after police action in the year 1948 the shops of retail fruit merchants were in mozzam kjahi market. When they could not put up with financial burden, he came and sat on jam bag road. he organized their union and gave them a suggestion for the solution of their problems. On his representation, sri phoolchand Gandhi the previous minister of municipal affairs and the former musicals commissioner, after the inquiry, made room for the merchants and gave 3.3 feet of space to each of them those who opposed were penalized, and simultaneously, hindrances were being caused in transport. Afterwards, they were provided with place in mozzamjahi market. ; he suggested them to make every effort after organizing working body.

SRI KRISHNA FRUIT MERCHANT:-he constituted sri krishna fruit co., in jam bag(near mozzam jahi market) in the year 1945. He is managing it successfully till today.

SAHAKAR SANGH:- he is the president of panchayat committee in bazaar akbar jah. He is the founder of the co-operative society sahakar sangh.

SETTLEMENT OF DISPUTES:- In khammum dorunkal and yeksamudram the panchayet particularly send for him even today. He settles the cases in such a way that the decisions become acceptable for both the parties. in narayan pur city sangh, he settled the disputed of more than hundred panchayats. he himself decide the famous police case of prakash nagar (bhoi gadah) in seta nagar disputes of several panchayats were easily settled by him only, here he appointed the teaching staff for the education of the students. He organized sahakar sangh and granted rs.25/- as donation at each place, in akbar jah abazar, prakash nagar, seetanagar, chander ghata , Imaadan peth, muslheerabad, bole ram and in gandhipura.

SOCIAL SERVICE:- At goulipur (gandhipura) in jagannath mandir, where the ganaputra students had suffered severe difficulties in achieving education, he arrange for light, and donated rs.151/- and rs.100/- also.

DHARAN LAGNA: FROM LTHIS OWN PERSONAL Expenses he married 4-5 poor persons who were utterly destitute of help, and he provided jobs for hem for livelihood.

YAGNAY IN PRAKASH NAGAR:-last year in 1962 when the astha grah yoga started with great enthusiasm throughout India, he also arranged to perform yagnya in prkash nagar. ;he bare the preliminary expenditure himself. At the end of yagnya he offered hearty thanks to all the persons who has assisted in the yagna by all means.

PUBLIC SHOWS IN PRAKASH NAGAR:- on the occasion of ananth chaturthi, last year in 1962 under his observation, public shows were organized which were examples of own.

INTEREST IN AGRICULTURE:-besides business, he has much interest in agriculature too. therefore, to increase the production of bananas,he planted trees in the chandulal summer-house here the water of cisten was used for irrigation,l but the supply of water being closed the crop was spoiled he requested the irrigation department for protection, but inspite of the government announcement than the government will encourage to increase in the production and will provide all facilities, he did not get any thing till today.

DECLARATION:-he was associatously engaged day land night in solving the social, lmoral land educational problems, as well as he witnessed his political acumen in the meeting of Andhra convention which was held in vivek vardhani college before the re organization of Hyderabad. By declaring that the merging of telenagana in Andhra is essential, and gave this information to the central also.

PROFOUND LOVE WITH CONGRESS:-from the very beginning, his deep love is with the principles of congress. He has been also affording assistance every time by all means and he has been strenuously appealing to his community people since pre-police action till today, to be related with congress the only strong party of India. Consequently thousands of gangaputras became members of congress. Pooja mahatma Gandhi and pandit Jawaharlal Nehru left their deep prints of their life upon his head and heart, due to which he became an admirer of congress.

SPECIAL INVITATION:-in the prevailing situation to ameliorate the condition of the backward classes, on 28-02-1963 dr m.n. laxmin narasayya the minister of industries invited the influential persons of all the backward communities of Andhra Pradesh at his residence, so that by mutual consultation the future work may be done systematically. L;the minister had particularly invited him. he participated in this special meeting and acknowledged his fruitful suggestions to the members.

CONDOLENCE MEETING:-as soon as he received the mournful news of the sad demise of the previous president sri rajndraPrasad, heclosed his business and called for an emergency meeting which was held at jam bag in the city office ganga pputra sangam under his presidentship, and all the gangaputra members gathered in the form of a circle and observed silence for two minutes and he passed a memorandum expressing deep sorrow on behalf of the fishing community on the sudden death of the first president of democratic India rajan babu prahying to god to fill the vacuity at the present critical situation, and to bless the soul of rajan babu with peace.

EFFECTIVE REPRESENTATION: taking into account the previous circumstances, in the present critical and economically depressed period, to draw the special attention towards the economic depression of gangaputras, a memorandum of 15 points was prepared and represented before the chief minister, minister of industries, minister of agriculture, land minister of fisheries, so that the government may come to a decision to take steps for the settlement of the old demands to improve the condition of the gangaputras as soon as possible.

MEMORANDUM OR MEMORIAL:-after the achievement of freedom, there has been the inclination of the government to do for the welfare of the overthrown castes, and it has been continuously making efforts, but the gangaputra community is the most backward community for which special interest is very essential. The government has not taken any effective step for its welfare till today, due to which great anxiety is being caused in this community. Therefore, attention of the government was drawn but it is not known due to what circumstances the government could not come in action till today. It is out of apprehension that it is important for the government to practically take steps for the reformation of this community, so that the problems may be solved. This community like other communities in India may get its place in society, and for the welfare of the country they will practically take part like others. We are fully confident of the government that they will take special interest in its first convenient time and will make endeavours for the improvement of this community.

OUR REASONABLE DEMANDS ARE GIVEN BELOW:-

1. monetary help should be sanctioned immediately to the co-operative societies of fisheries.
2. help should be given to the unemployed fishing community, for weaving thread, for making nets and for boats, to remove their unemployment.
3. special cisterns should be constructed in every district, taluka and village, so that proper arrangement can be made for preserving the fish.
4. fish-markets should be set up in district, taluka and village, so that its trade may get progress.
5. wherever the tanks may be, the tanks should be given on agreement for 5 years the persons belonging to only ancestral fishing community should get it.
6. within the boundaries of the tank and on the land under government survey number, permission and facility should be given for cultivating small rabi crops.
7. if any sufficient arrangement can not be made for the fish trade in villages and talukas, adequate transportation amenities should be provided up to the big markets of the districts or city.
8. in the vicinity of the tank a special room for the safety and supervision of the fish, should be constructed.
9. the gangaputras who do not have their own house, the government should arrange for inexpensive houses for them.
10. the gangaputra students should be provided with all those educational facilities which are essential. For higher education they should be encouraged by granting special scholarships, in order that they may go (out side Bharat) to foreign countries to be benefited with the education.

11. as the government have distributed land Tocharian's for agriculture, in the same way, at least 5 acres of land for agriculture should be given to each family of gangaputras also, so that they may do farming.

12. rivers and streams also should be given on agreement to gangaputras, land in its survey land number for cultivation rabi crops, permission and facility should be given.

13. such persons who are aged or handicapped, after verification special pensions should be sanctioned to them by the local officers on behalf of the government.

14. to eradicate the unemployment of the ladies, domestic industry should be provided for them, and they should be given the training of weaving charkha.

15. when special facilities are being given to other communities the gangaputras also should be provided with the same.

In the month of March in 1963, he produced the afore said 15 reasonable demands to the government and demanded that the government in its first convenient time should give attention towards it to solve the problems to give the rightful place to the community which has been trampled down for years, to increase in the dignity of the democracy he submitted this memorandum to the chief minister, to the minister of industries, to the minister of agriculture and to the minister of fisheries, and requested for the immediate sanction of the demands.

BOUNDARIES FIRM-BELIEF:- owing to his selfless and social services not only gangaputra community honors him with extreme belief, but also every person who met him once, becomes desirous to meet him again. Such a social temperament has naturally taken place in him as he easily finds out solution of the most intricate and entangled problems. In his community, not only he has the status of founder of gangaputra sangam but he is also regarded as a venerable person of the family, to act upon his advice is not only deemed essential, but we include it in our moral duties. In view of his extraordinary faculties, he easily creates place in every one's heart. Due to all these good qualities, people hold him in great esteem, and accept him as their guide and real leader, which is the sign of a true leader. He has an excellent ability to warm up the hearts, to instigate and to create excitement. And to conciliate. Generally people accept him as their guru and leader with reverence, love and affection.

Generally people accept him as their guru and leader with reverence, love and affection a poet has truly said, that this example is well applied to him.

His extreme love interest and honesty constrained all the human beings, friends and individuals to love him, boundlessly,