

TELANGANA HISTORY CONGRESS

Third Annual Session Proceedings



25-26 June, 2018
Department of History
Osmania University, Hyderabad



Telangana History Congress
10-4-A/567, East Maredpally, Secunderabad 500 026.

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SECTION - 1

PRESIDENTIAL ADDRESSES

Inaugural Address

NATURE AND USE OF HISTORY

Dr. C. Rangarajan*

I am indeed very happy to be in your midst this morning. There is the added satisfaction of meeting old friends. The Telangana History Congress is meeting after a lapse of several years. This institution has an important role to play and you must make all efforts to strengthen it. Telangana is a new state but its historical traditions go far back in time. Great civilizations have flourished here and great works of art have been created. National history is really the sum of all regional histories. In order to understand the nation better, we need to understand the regions better. India is a vast country. It is truly a sub-continent. Unity in diversity is not an empty expression. We must cherish the diversity and the string that binds us together. I commend your efforts to deepen your understanding of Telangana and her rich traditions.

I am not a historian, even though history is closely related to Economics, a discipline to which I belong. Economic theory has more often used historical experience to prove or disprove propositions rather than using historical experience itself for generating theories. It has followed more the deductive rather than inductive approach. Of course, there are notable exceptions. The German Historical School very much insisted on theory being founded on experience. Marxian analysis was regarded as a materialist interpretation of history. Development economists have frequently looked at the past to trace the 'stages' of development. Marx saw the transition from feudalism to capitalism and then to socialism. Perhaps the most recent economist to talk in terms of stages of development was Rostow who felt that economies passed

* Former Chairman - Economic Advisory Council to the Prime Minister & Former Governor of Andhra Pradesh

through five stages. Such approaches are considered to be deterministic and are not favoured by many economists. However economic history has developed as a distinct branch of economics. Economic historians have been concerned with how economic events have shaped societies. In fact statistical estimation of the impact of specific economic events on the growth of national and regional economics has been a new development. This branch has been christened as 'cliometrics', clio being the Muse of History.

Historians have debated among themselves as to what constitutes History. Is it simply a collection of facts or is it something beyond? Is it true that facts speak for themselves? Historians dealing with the ancient period do have problems even on collection of facts. Facts unfold themselves as time passes by and as newer discoveries of inscriptions are made. But facts by themselves do not make history. Facts get filtered through the mind of the historian before becoming history. As someone raised the question: When do facts become facts of history? The very act of choosing what facts to be highlighted makes facts to lose their pristine character. Fact as a scholar has said is, like a sack. It would not stand up till you have put something in it. However, the concept of objectivity in history has centered around facts. As the veteran journalist C.P.Scott once remarked. 'Facts are sacred, opinion is free'. To people of this persuasion, the 'hard core of facts' in history has to be contrasted with 'the surrounding pulp of disputable interpretation'. To this the famous reply of E.H. Carr was that the pulpy part of the fruit was always more rewarding than the hard core. Interpretation is what distinguishes history from chronicle.

Thus there are two distinct schools of thought. The first emphasises "pure facts" as the basis of history. It is very often described as the doctrine of the primacy and autonomy of facts in history. However, there is the other school which debunks the idea of 'pure' facts. It is Corce who said that all history is "contemporary history" meaning that history consists essentially in seeing the past through the eyes of the present.

Edward Carr quotes: Burckhard who says “History is the record of what one age finds worthy of note in another”. The past is intelligible to us only in the light of the present. Carr thus calls history as the dialogue between the present and past. However we can not carry too far the argument that history exists only in the mind of the historian. E.H.Carr himself writes “It does not follow that, because a mountain appears to take on different shapes from different angles of vision, it has objectively either no shape at all or an infinity of shapes. It does not follow that, because interpretation plays a necessary part in establishing the facts of history, and because no existing interpretation is wholly objective, one interpretation is as good as another, and the facts of history are in principle not amenable to objective interpretation”. While the historian has the freedom to interpret facts, she should be honest to herself in not distorting the integrity of facts. To that extent, there is an obligation and there is need for objectivity.

An interesting related question “Is History a science?” It is understood that in many European languages, the word for ‘history’ brings it under the category of science. If science is defined broadly to include any “systematized body of knowledge”, then history deserves to be called a science. However, the term of science connotes something more. Scientific enquiry means the testing of hypothesis and the generation of “laws” which will hold good, if some preconditions are satisfied. Can, for example, historians be bold enough to say that under certain conditions “revolutions” will make an appearance? The critical question to ask is: Will generalizations be possible in history? There are examples of some leading historians drawing such generalizations on the growth and demise of empires and the rise and fall of civilizations. But these are limited and there is no consensus on these generalizations as well. It will be difficult to treat ‘causation’ as a primary element of history.

Another question relevant to the study of history is: How objective can history be? If, as maintained by Carr and others, history is what is reflected through the minds of

historians, then there will be as many histories as there are historians. Basically, objectivity in history refers to the method adopted in sifting the facts and coming to conclusions. Good historians do not pre-select the evidence according to their point of view. Subjectivity cannot be totally avoided in history. Interpretations will always be subjective. While facts and interpretations cannot be kept in water tight compartments, there is need to maintain the distinction between the two, if objectivity is to be achieved.

One interesting issue in history is the role of individuals. Some assign great importance to individuals in shaping the course of history and describe history itself as “biography of great men”. A study of history of various countries reveals the important role played by great individuals. But it is contended by some that the individuals themselves are the product of circumstances. According to them, in the absence of charismatic individuals, the course of events might not have changed but could at best have been delayed. Can we think of the freedom movement in our country without Mahatma Gandhi? If the Mahatma had not been there, freedom might still have come but perhaps much later and under circumstances very different. We cannot see the flow of history without the compelling role of individuals at different points in time.

Many raise the issue of usefulness of history. History, if one may put it, is the collective memory of a nation. An individual needs to know his past in order to conduct himself in the present. So is the case with respect to a nation. We need to know the past in order to understand better the present and deal with it better. Is history a good teacher? Are there lessons that history can teach? As some say ‘history is a study of ‘slips and steps’. There is the saying: ‘Those who do not know history are condemned to repeat it’. Was it not philosopher Santayana who qualified this to say “Those who know history are also condemned to repeat it”? Human situations are never similar and for that reason, there are no identical solutions. Nevertheless just as individuals profit by

experience, so do nations. For this reason, we should not become prisoners of the past. Also, there is no need to commend every thing that has happened in the past. Very often golden age is an expression of aspiration than a reality. All the same, people need to have a sense of history. With all the qualifications, history can be a good teacher. Only we must learn to draw appropriate lessons. History needs to be founded on facts, hard or soft as they may be. There should however be no deliberate attempt to distort facts to prove a theory or a stand. If a historian is true to himself, or herself then good histories can be produced. It must however be understood that the value system that we must cherish and live by in the Twenty First century must conform to contemporary needs and concepts of what is just and fair.

Good historians have been good story tellers. Many a standard work on history have been pure literature and have been a source of great pleasure. It is something of this flavour that should be communicated to students at all levels. We must change the normal attitude or perception that history is boring - a dull exercise in dates and facts.

I have great pleasure in inaugurating the Conference.

GENERAL PRESIDENT'S ADDRESS

Narendra Luther*

Dear Friends,

I feel deeply complimented by the invitation of the president (name here) and members of the Managing Committee of the First Telangana Congress to speak to you on this occasion.

Please accept my congratulations on the happy occasion. I wish you a glorious future ahead of you.

We meet in troubled times when the Third World War is going on by proxy in the Arab World. It is an exhibition of a most cynical disregard for humanity - and of history by the great powers.

Also, after seven decades of gradual and partial surrender of national sovereignty, we are witnessing a reversion to assertion of national sovereignty. Look at Brexit, Trump's 'America First', and the composition of the new Italian coalition.

The UN is paralyzed; EU is under the threat of dismemberment.

Journalists are reporting these phenomena and the trends. And, as you know, journalism is the first draft of history.

Don't say how does it matter to us?

In the deeply interconnected and interdependent world of today, anything happening any where in the world impacts us. Also, as the English poet John Donne said, 'the death of any man diminishes me'.

History is not only about our past but our present and future also. It explains what happened and why. It deals with causality of events. Nothing that has ever happened is quite without influence at this moment. Yesterday is history and today will become history tomorrow. 'A people without the

* IAS (Retd), Former Chief Secretary, A.P.

knowledge of their past history, origins and culture is like a tree without roots.' Not to know about history is, in the final analysis not to know your parents!

I'd like to share some of my experiences and lessons with you here

I am an accidental historian, not one by training or design.

My first book was on the biography of the founder of Hyderabad, Mohd Quli. It was literally foisted on me by the Publications Division of the government of India.

At that time my knowledge of the history of Hyderabad was equal to my knowledge of Einstein's theory of relativity.

My second book *Memoirs of a City* was based on the notes I had prepared for the pattern of celebration of the Fourth Centenary of Hyderabad in 1991. Somehow the celebrations did not take place. However, my notes were easily converted into a narrative and became a book and published by Orient Longmans and later by the Oxford University Press.

After two books, I felt I had become a woman. In the pleasure of a birth she forgets the pangs of delivery. She enjoys the process and the result of creation. She wants more children!

So it is with authors also.

Unity of mankind

To know about Mohd. Quli, I had to know about the Qutb Shahis; That, in turn led to Bahmanis. Then on to the Tughlaqs, to Khiljis. In terms of geography, it took me to Afghanistan, Iran Turkey, and Central Asia, and so on.

Then, to know the Nizams, I had to know the Mughals, the Carnatic wars; Dupleix, Bussy, the French, and to Clive and the English. How could I understand them without knowing about the Portuguese discovery of the sea route to India? I could not understand the conduct of French and the English in India without knowing about the history of Europe, about the treaty of Westphalia, Thirty Years' War and Seven Year War etc.

It is like throwing a pebble in a pond. The ripples formed by it expand on and on till they cover the whole pond.

Thus, history takes the whole humanity in its embrace.

Prejudice in history

History must be written without prejudice. Historians have to discard their own likes and dislikes. Their job is judicial in nature. They should take a purificatory bath before they sit down to write.

Also, one has to do a ton of research in order to produce a kilogram of history. The unutilized balance may provide a base for further research for another book and so on.

On sources

My experience showed that history does not always travel on highways. It lies scattered about in lanes and bye- lanes, in the heads of common men and women. One of the best sources of history is talking to contemporary people. That is now accepted as a legitimate source as 'oral history'. For me, luckily, there were still many people around who had taken active part in affairs under the last Nizam. Some had even been witnesses of the reign of the Sixth Nizam.

It was as if they were waiting to talk to me before they passed away.

An important source of history lies in seemingly unrelated subjects like contemporary literature, particularly poetry. The works of Vajahi, Gawwasi, Mohd. Quli and Ali Adil Shah II provides a context for contemporary history and about the prevailing secular values.

Ignorance of history

Here I would like to mention an instance of crass ignorance of history and the damage it caused.

In 1899 Rudyard Kipling wrote a poem titled 'The White Man's Burden'. In that he dubbed all peoples of colonies as 'half devil, half child'. He gave a mission to white men to 'civilize' them.

That became the manifesto of European colonialism.

That was despite the fact that more than a hundred earlier, Sir William Jones, judge of the supreme court of Bengal, had observed that Sanskrit, Greek and Latin had a common root

He founded The Asiatic Society in 1784 to do research into Indian history and culture. It did a lot to inculcate respect for India and Indians.

Sometime history waits for man and moment to meet. There was a Telangana agitation in 1969 also but then such a meeting did not take place.

I remember the date 2nd June 2014 when daily power cuts disappeared magically. It reminded me of Lenin's saying: 'There are decades when nothing happens. And there are weeks when decades happen'.

We have seen in India that smaller states perform better than large states. They are easier to manage. That makes for better all-round development.

Haryana and Himachal Pradesh which were carved out of the Punjab in 1966 are well known cases in point, Haryana which was a backward region of the Punjab, became the most progressive state in the country. It was the first state to achieve complete electrification of all its villages. It also became one of the largest producers of rice in the country.

One of the causes of the backwardness of UP is its size.

The establishment of Telangana offers both a challenge and an opportunity for unravelling the layers of history of the region and for throwing light on hitherto neglected aspects of its great heritage and culture.

I hope our historians and students of history will rise to greet the twins.

I thank you once again and wish you all the best.

About Narendra Luther

Narendra Luther was uprooted from Lahore at age 15 on the Partition of India in 1947. Starting from scratch, he secured first class first B.A (Honours) in Economics and M.A. in Political Science from the Punjab University.

He joined IAS in 1955 and held a number of important posts under the Governments of Andhra Pradesh and India. He was selected as a British Council scholar in 1964.

He retired as Chief Secretary of AP in 1991.

He has authored four books in Urdu, and fourteen books in English, and is a contributing author for five books. Some of his books have been translated into Hindi, Urdu, Telugu and Oriya. He has written about one thousand articles some of which have been published in a dozen languages of the world.

He won seven literary awards from different literary bodies of India for his books on humour.

He is an eminent authority on the history and culture of Hyderabad. His books: Mohammad Quli Qutb Shah, the Founder of Hyderabad; Hyderabad – a Biography; Raja Deen Dayal; The Nocturnal Court; Lashkar- the Story of Secunderabad; Rockscape of Andhra Pradesh; and Legendotes of Hyderabad are worth mentioning.

He has produced six documentaries on different topics. ‘Rockumentary’ won two awards at the Japan International Festival of Heritage Films in Kyoto in 1999.

He has delivered lectures at universities and other international events.

He is involved with social, charitable and heritage organizations. He is President of Society to Save Rocks.

His autobiography ‘A Bonsai Tree’ was published in September 2017.

TELANGANA HISTORY BASED ON NUMISMATIC SOURCE MATERIAL

(Ancient period from early historic era to the
end of Vishnukundi rule)

Dr. Deme Raja Reddy*

INTRODUCTION:

Though Telangana state now happens to be the youngest one in the country, it had been a distinctive entity from ancient times. There were Greek references to Asmaka janapada and Telangana by Megasthenes (McCrimdell 1877; Das Gupta 1913), Arrian (Das Gupta 1913), Pliny the elder (Murphy 1925) and Ptolemy (McCrimdell 1885). Megasthenes (350 BC-290 BC) was the Hellenistic ruler Seleucus I's ambassador to the court of Chandragupta Maurya and he lived in India and wrote Indica in four volumes but only few parts remain. His writings form the basis on which other Greek scholars wrote about India. Arrian (Flavius Arrianus- died 180 AD) wrote Indica based mostly on Megasthenes works. Pliny the Elder (23-79 AD) in the monumental works on Natural History mentions tribe Asmagi on the Godavari which is locally called Ganga or Gautami Ganga. Asmaka capital was styled as Potali, Potana, Podana or Paudanya of Jaina literature. Now this name is corrupted to Bodhan in Nizamabad district. The Asmaka janapada must have been powerful in ancient times since its capital Potana was listed along with six other ancient states with the names of their capitals such as Kasi (Varanasi), Anga (Champa), Vidheha (Mithila), Sovira (Roruka), Avanti (Mahisati) and Kalinga (Dantapura) (Nilakanta Sastri 1950). Ptolemy wrote a guide to geography known as Geographike Hyphegesis and he lived in 2nd century AD. His geography of the then known world was compiled in eight volumes and volume I was the map of the World which dealt with locating places in terms of latitude

• **Presidential Address, Ancient History Session**

* Neuro Surgeon, Former Director, NIMS & Numismatist

and longitude. Latitude was drawn by Ptolemy parallel to the equator and calibrated in degrees with 0 at equator and calibrated in degrees with 0 at equator rising to 90 degrees at North Pole. Longitude was in 180 degrees (east-west) and 0 degree was at Canary Islands. It was said that his mark of Canary Islands was only 7 degrees off the mark according to present measurements. J.W. McCrindle translated Ptolemy's geography in 1885 and opined that what Ptolemy called as Triglyphon and Trilinga corresponded to Telangana. When it comes to medieval period, Al-Biruni (973-1048 AD) was a noted Persian Scholar and Muslim historians namely Muhammad Qasim Hindhushah (1570-1620 AD) who compiled Tarikh-e-Fereshteh (Firishtah's chronicle) and Ali Bin Azizullah Tabataba who wrote Burhan-I - Maasir during 1591-1596 AD quoted Telangana extensively in their books (Ahmad 1983; Briggs 1989; King, 1899). Telinga was the name of one of the 23 provinces of Muhammad bin Tughluq (1324-1351 AD) who also issued copper and gold coins from Orugallu whose name he changed to Sultanpur (Thomas 1871). There is also description of the Tughluq seal in the name of 'Mulk-i- Tilang (Nevill 1921). Hence Telangana had been a distinctive entity from ancient times.

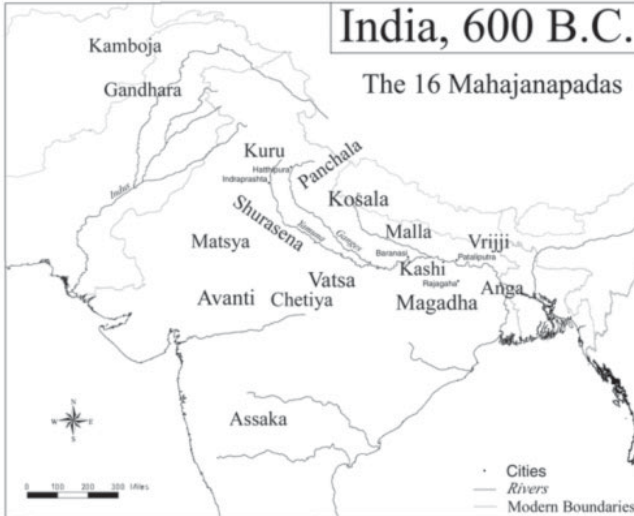
Brief outline of ancient history of Telangana from early historic era to the end of Vishnukundi period:

Telangana history starts much before the Satavahanas and in the early historic era it begins with the kings of Asmaka janapada, followed by Nandas, then Mauryas besides many local rulers who ruled from Kotalingala. Lastly the Mauryan rule was succeeded by Satavahanas in the Deccan. Prof. Sastri in 1946 lamented that "the history of Andhras before Satavahana Empire was shrouded in obscurity and so far attempts to clear the mist are not a success". Same was the opinion of eminent Telugu scholars such as Dikshitar (1933), Raghavacharyulu (1936) and Ghalam (1948) etc who wrote about the early Andhra history in the journals of Andhra Historical Research Society. But this kind of pessimism is not necessary today and find of coins in recent decades such as

the local types of punch marked coins (Gupta 1960), un-inscribed cast coins (Raja Reddy and Suryanarayana Reddy 1984) and early inscribed coins issued by the local rulers from Kotalingala (Sastry 1978; Raja Reddy and Suryanarayana Reddy 1987; Raja Reddy 2012) from Telangana cleared the mist and added enormously to the early Telangana history. Pre-Satavahana coinage from this region was the topic of my presidential address to the 31st annual conference of the Andhra Pradesh history congress at Kadapa (Raja Reddy 2007).

The history of Telangana from the time of Asmaka janapada to the Vishnukundi period can be reconstructed from literary, inscriptional and numismatic source materials available in this region. The earliest literary sources are the Puranas which were compiled during the Gupta period and some were written as late as 1000 AD and hence many inaccuracies crept into them since they were written long after the actual events had taken place. Inscriptions from this region were first studied by the Archaeological department of Hyderabad state but inscriptions from many districts of Telangana have not been studied yet and hence the information from that source remains incomplete. This communication is based on numismatic source material that was found in this region. The sources of ancient coins are the hoards and the coins found during excavations, river beds and rarely from temple collections by devotees. It may be relevant to mention that 685 hoards of coins were recorded from this region by the state museum at Hyderabad from 1930 till today. In addition thousands of ancient coins were also discovered in excavations conducted in this region at Kondapur (1940; 1948; 2009-2011), Maski (1942), Phanigiri (1942, 2010-2011; 2014-2015), Nagarjunakonda (1954-60), Peddabunkur (1970-72; 2018), Dhulikatta (1972), Kotalingala (1978-1981) etc and all such coins are preserved in the state museum at Hyderabad. In addition large numbers of stray coins were found which ultimately reach the numismatists and reported in numismatic journals from India and other parts of the world. Telangana history

commences with early historic era when this region was part of ‘Asmaka janapada’. Asmaka (Prakrit name Assaka) was one of the sixteen ‘maha janapadas’ ancient India noted in Brahmanical, Jaina and Buddhist literature and geographic location of this Janapada has been identified (Map.1). A tentative list of the dynasties that ruled Telangana can be compiled from information culled from puranas, other literary sources, supplemented by the knowledge derived from inscriptions and coins (Table.1). Numismatic evidence starts with the find of coins of Asmaka janapada and ends with the coins of the Vishnukundi dynasty. I will only touch upon important coin discoveries that have helped in reconstruction of Telangana history of this period. It may be pertinent to point out that some of the important historical information was exclusively available only from the coins and not from other two source materials.



Map.1: Ancient map of India showing the sixteen Mahajanapadas around 600 B.C. Assaka was the only Mahajanapada in India south of Vindhyas.

Table.1: List of major dynasties that ruled Telangana

Asmaka Janapada

Nanda dynasty

Maurya dynasty

Sunga and Kanva (based on puranas but disputed by report of excavations and coins)

Satavahana dynasty

Ikshvaku dynasty

Vishnukundi

1. Asmaka janapada coins of the punch marked type:

Punch marked coins are the earliest Indian coins which were first issued around 6-7th century BC. Asmaka janapada coins are described by Patil (1991) and Mangalam and Patil (1993) from Marathwada region bordering the present Telangana district of Nizamabad. These coins fulfill all the criteria of janapada coins of ancient India and the dynastic symbol of these kings was elephant. Each individual king had his own distinctive mark and it is obvious that there were many kings confirming the Matsya purana account that Asmaka was ruled by many kings who were contemporaries of Magadhan kings of Sishunaga dynasty (Rao 1950). Two coins of Asmaka janapada are presented and their reverses were blank and hence not shown (Fig.1)



Fig.1: Obverse views of two silver coins of Asmaka janapada are presented. These coins have four symbols including two of a single design. Note that sun and six armed marks are absent. These coins are typical of janapada coins in the country which had less than five symbols and they do not have sun and six armed marks which are characteristic of imperial type of coins of rulers of Magadha, Nanda and Mauryan dynasties. Elephant is the main and dynastic symbol on every coin of Asmaka janapada and so is the tree mark. Elephant is facing left and there is dot above one elephant on the right side and absent in the other and hence the coins belong to two different kings of the same dynasty.

2. Pre-Mauryan type of imperial punch marked coin of Nanda dynasty (Fig.2):



Fig.2: The silver coin has five symbols on the obverse side namely sun, six armed mark, bull facing right and two other symbols which are overlapping each other. Five symbols and presence of sun and six armed marks identifies the coin as punch marked coin of the imperial type. Absence of three arched hill mark identifies the coin as Pre-Mauryan coin (Gupta 1960). Reverse has a single mark of three arched hill with a crescent which is diagnostic of it being a Mauryan mark. It is obvious that the coin was pre-Mauryan first and it was countermarked as Mauryan later. The size and fabric of the coin excludes the coin being a Magadha issue. Majority of 420 punch marked coins found at Kotalingala during excavations were of this

type confirming the rule of Nanda dynasty in Telangana. Puranas mention that Nandas conquered many areas including Asmaka.

3. Mauryan punch marked coin of the imperial type (Fig.3):



Fig.3: Obverse view of silver punch marked coin which has five marks namely sun, six armed, three arched hill with crescent on top two other marks. This is a typical Mauryan punch marked coin (Gupta 1960). Reverse was blank. Large numbers of Mauryan silver punch marked coins and copper uninscribed coins were found in Telangana confirming Mauryan rule of this region. Mauryans did not wage a war like Kalinga but ruled this region after the Nandas.

Mauryan coins counter marked by Satavahanas (Raja Reddy 2016):

Countermarking of coins of an earlier ruler by subsequent ruler was a practice in ancient India. Best example of such a practice was the Jogalthembi hoard of over 13000 coins of Western Kshatrapa ruler Nahapana which were counter-struck by Gautamiputra Satakarni. Following are examples of imperial type of punch marked coin and a Mauryan cast copper coin by elephant mark of Chimuka Satakarni (Reddy 2016; Fig.4&5). Sarma (1992) has pointed out that in excavations Mauryan layers were followed by those of the Satavahanas. It may be noted that Sunga and Kanva coins were never found in Telangana.



Fig.4: Obverse has five symbols consisting of sun, six armed, tree, bull facing right and elephant facing right confirming that it is an imperial type of punch marked coin. The presence of two animals suggests that it is an early coin. Reverse has bold countermark of Elephant facing left of the Satavahanas proving that Satavahana rule followed that of Mauryan. The dynasty which succeeded Mauryan in the Deccan was Satavahana and all the coins of the founder of the Satavahana dynasty from Kotalingala had elephant mark. No other pre-Satavahana king from Kotalingala had elephant symbol on their coins. Counter-marking was a common practice in ancient India and it was performed by a later ruler on coins of a former ruler of different dynasty who was either defeated by him or succeeded by him. Similar punch marked Mauryan coins with countermark by elephant symbol were also found at Kotalingala.



Fig.5. Copper coin from Maski excavations. Obverse has the three arched hill with a crescent on top symbol which is considered as a

Mauryan mark and such a coin was counter marked by elephant symbol of Satavahanas. It may be relevant to point out that every one of the Satavahana coin discovered in Peddabunkur excavations numbering 3700 had the elephant facing left mark on the obverse side.

4. Gobada coin from Kotalingala (Fig.6):

The variety of coins found at Kotalingala was staggering and they included uninscribed punch marked and uninscribed cast coins and inscribed coins belonging to Pre-Satavahana and early Satavahana rulers. There were also coins of officials such as Mahatalavara, Mahasenapati and Maharati.



Fig.6: This is a copper coin from Kotalingala (Raja Reddy & Suryanarayana Reddy 1987) . Obverse has bold legend in the center : (Ra) no Gobada. Parts of arched hill, bull and other symbols are present. Reverse is blank and coins with blank reverse are considered as belonging to the earlier period. No other local Pre-Satavahana ruler from Kotalingala had a blank reverse and hence he is the first ruler from Kotalingala. In the evolution of ancient Indian coinage earliest to be issued were punch marked coins and these were succeeded by un-inscribed cast coins. Both of these series of coins which circulated in India for over 4-5 hundred years had no legend indicating neither the name of the ruler nor his dynasty. The first ruler from Kotalingala who put his name on the coin was Gobada and he was followed by Narana, Kamvayasa , Sirivayasa and Samagopa. There was no mention about these kings in any ancient

literary work. Gobada was the first king in Deccan and south India who issued coins for the first time with his name and he could be the first in country to put his name on coins. It was only the discovery of these coins proved that there were local rulers before Satavahanas in the Telangana region.

5. Samagopa coin Kotalingala (Fig.7):



Fig.7: Obverse side of Samagopa coin with legend in the center: Rano Samagopa. Arched hill with dots inside each arch, tree in railing, bow and arrow and a dot with six arms. Samagopa must have ruled for a long time and a wide area since his coins are found in large numbers and in different areas of Deccan besides Kotalingala. He was succeeded by Chimuka Satavahana as the subsequent coins prove. Satavahanas always called themselves as ‘brithyas’ or servants and the master must have been Samagopa. No ‘purana’ or any literary source ever mentioned whom Chimuka succeeded and it was only coins which provided such information.

6. Samagopa coins counter marked by Satavahanas (Fig.8,9):



Fig.8: Obverse view of Samagopa coin with legend: Rano Samagopa in the center and symbols such as tree in railing, bull facing left,

bow and arrow and a bold countermark which came to be known as Ujjain symbol. Every Satavahana coin has Ujjain symbol and exact meaning of this symbol is not known but its presence is invariably found in every Satavahana coin. Reverse has Nandipada symbol which is present on the reverse side of every Samagopa coin. No literary source including puranas never mentioned who preceded Chimuka. Puranas only talk about the last Kanva ruler Sisuraman who was defeated by Chimuka. Chimuka must have started as a king following Samagopa and then expanded and became stronger to take on the might of Kanva ruler from the north.



Fig.9: Samagopa coin counter marked by Ujjain symbol as well as legend (Ra) no Satavahana. Reverse has the typical design of Nandipada symbol which is present on every single coin of Samagopa. This coin is proof that Chimuka succeeded Samagopa.

Contribution of coins to Satavahana history:

One of the most illustrious dynasties of India, the Satavahanas ruled over the Deccan and they left behind such great works of art as the famous Sanchi and Amaravathi stupas and rock cut temples in the western India, which testified, to their contributions to art and sculpture. Their great school of

sculpture flourished for 3-4 centuries and Jaggayyapeta, Amaravati, Nagarjunakonda, Goli stupas etc are its examples. However, they have been the subjects of a lively controversy, which have not yet abated. Several questions have been raised concerning them. Firstly who were the Satavahanas? But nowhere in their coins and inscriptions were the Satavahanas called Andhras. Only five of the puranas, which list the ancient royal dynasties, they are known as Andhra's. Most of the puranas were compiled during AD 400-1000 and some even as late as 1600 AD. In fact, contemporary inscriptions like Hathigumpā referred to them as Satavahanas but not Andhras. Secondly when did their rule begin? Was it 230 BC or in the third quarter of first century BC. However there is agreement as to when their rule ended which was around 230AD. Thirdly how long their rule lasted, was it 456 to 460 years or for a much shorter period. Fourthly how many rulers were there in the list of Satavahana dynasty. Thirty rulers were listed by Matsya purana but there must be more rulers, whose coins were found in hoards such as Tarhala and their names were not listed in any of the puranas. Fifthly who was king Satavahana of the coins who is not mentioned in puranas. Was he the founder of the dynasty or is he the same as the first ruler known from coins as Chimuka Satavahana. Lastly where their rule did began? Was it coastal Andhra, Vidarbha, Western Maharashtra or in Telangana region. One more question that needs to be answered is that why rulers of Deccan did preferred lead for making coins which started with uninscribed coins and lasted for a thousand years in the Deccan. The studies of Satavahana coins especially the coins found at Kotalingala answered many of the questions raised about this royal family. The controversies about Satavahanas that were corrected by the coins are listed below (Reddy 2015).

1. Satavahanas and Andhras are one and the same:

The names and list of kings as provided in the Puranas is similar to the names of Satavahana kings found in inscriptions

and coins and hence they are considered as one and the same.

2. Correct name of the first king of Satavahana dynasty:

Chimuka was the correct name of this king who was variously called in the Puranas as Sisuka, Sindhuka, Chhismaka, Sudraka and Balihita. Naneghat inscription mentions Simuka as Rano Simuka Satavahana of Satavahana kula. This inscription was incised few decades after his rule whereas coins were issued during kings' rule and hence the Chimuka name is correct one (Fig.10). Puranas were written centuries after the events have taken place and hence many inaccuracies crept into them.



Fig.10: Two coins of Chimuka Satavahana. Legends-Left: Chimuka Sata(vaha). Right: Rano siri Chimuka Satavaha. Right sided coin disproved all the controversy with regard to the coins with the legend Satavaha about his identity. Satavaha is none other than Chimuka.

3. Who was king Satavahana of coins?

'Puranas' namely Matsya, Vayu, Visnu, Brahmanda and Bhagavata mention genealogy and chronology of the Satavahana kings. The names, number and the years of rule of kings listed in these puranas, vary. Nevertheless, all are consistent that there was no king by the name Satavahana or Sadavahana even though all the kings are said to belong to 'Satavahana 'kula'. Satavahana and Chimuka of the coins are

one and the same. There are three kinds of Chimuka coins which are found at Kotalingala. There are coins with the personal name of the king as 'Siri Chimuka'. Second type of coins names him as 'Siri Chimuka Satavahana'. Third types of coins simply call him as 'Siri Satavahana'. All of these coins are of elephant type and their reverses contain 'Ujjain' symbol. It appears that Chimuka issued coins in his personal name in the beginning of his rule and later called himself as Satavahana and surprisingly no other king of this dynasty called himself as Satavahana. Most of the coins of Chimuka found at Kotalingala are in mint condition suggesting that they were issued only for a short time. Sadavahana/ Satavahana coins were found not only at Kotalingala but also at Dhulikatta, Peddabunkur, Kondapur, Warangal and places like Aurangabad, Nevasa, Junnar and other parts of Maharashtra.

4. Kotalingala in Telangana was the homeland or beginning of the rule of Satavahanas:

Before the find of Chimuka coins alone at Kotalingala scholars had different opinions about the beginning place of the Satavahanas. This varied from Srikakulam (Smith 1902), Bellary (Sukhthankar 1918), Vidharba (Mirashi 1941), Telangana (Rama Rao 1961; Shastri 1997), coastal Andhra (Bhandarkar 1895) and parts of Maharashtra (Raychaudhuri 1953). Though Satavahana coins were found from 1830 onwards the coins of the first ruler Chimuka were only found only at Kotalingala in Telangana. It may be worth recalling that in coastal Andhra region no coins of early rulers of Satavahana dynasty were ever found (Rapson 1908). Early ruler's coins of Satavahana dynasty were found in Telangana at various Satavahana sites such as Peddabunkur, Dhulikatta and Kondapur besides Kotalingala thereby confirming that Satavahana rule began in Telangana. Rama Rao (1961) studied 38512 Satavahana coins in Hyderabad museum and 6000 such coins in Madras museum and opined that Satavahana rule commenced in Telangana. Rapson (1908) reported that the Satavahana coins found in

coastal Andhra belonged to those of later Satavahana kings beginning with Gautamiputra Satakarni. It is well known that the capital of later rulers of this dynasty was Amaravati or Dhanakataka in Andhra region.

5. Puranic list of Satavahana kings is incomplete:

Five of the puranas namely Vayu, Brahmanda, Vishnu, Bhagvata and Matsya list the names of the kings of the Satavahana dynasty and some list their years of rule. Among the Puranic list of Satavahana kings the Matsya purana tops the list with names of 29 kings with their years of rule that adds up to 448 and half years (Rao 1950). First book on Satavahana coins by Rapson describes coins Rudra Satakarni who is not listed in Puranas. The large hoard of Satavahana coins found at Tarhala in Akola district of Maharashtra had all the coins of the this family from Gautamiputra Satakarni onwards besides coins of Kumbha Satakarni, Karna Satakarni and Saka Satakarni who are not listed in puranas proving that the puranic list of this dynasty is not complete. Similarly coins of Kausikiputra Satakarni have been found who are also not listed in puranas. Rudra Satakarni's coins were reported by Elliot (1886), Thomas (1877), Rea (1894), Rapson (1908) and Rama Rao from Hyderabad museum. Similarly coins of Kausikiputra Satakarni have been reported by Mirashi (1947), Maheshwari (1979), Morwanchikar (1986), Chumble (1991), Angal (1992), Gokhale (1992) and Abels (2014). from different sources. Some argued that the kings who are not listed in puranas are subsidiary kings but their titles and provenance indicates that they are part of the main dynasty. Hence there is a need to update the puranic list of the kings of the Satavahana dynasty.

6. Satavahana family was matriarchal in character:

One interesting observation about the Satavahanas from coins is that the family was a matriarchal one since some of

these kings called themselves as Gautamiputra, Vasistiputra, Kausikiputra or Haritiputra. These are listed: Gautamiputra Satakarni, Gautamiputra Yajna Satakarni, Vasistiputra Pulumavi, Vasistiputra Satakarni, Vasistiputra Sivasri Pulumavi, Vasistiputra Vijaya Satakarni, Vasistiputra Skanda Satakarni, Kausikiputra Satakarni, Haritiputra Satakarni, Madhariputra Pulumavi.

7. Language of the Satavahana coins:

Language of Satavahana coins was Prakrit and the script was Brahmi except for the language on the reverse of silver portrait coins was Dravidian Telugu. The Prakrit words on coins are Siri, Rano, Vasithi, Putasa and their equivalent words in Sanskrit are Shri, Rajno, Vasisthi and Putrasya. There are few words on coins whose meaning is debatable such as Tiru, Arahaaku and Makanaku. It appears that Telugu and Tamil were much closer two thousand years ago and many words being similar. Surprisingly Satavahana portrait coins were never found in the Tamil country though coins of baser metals were found at Kanchipuram , Karur and other places.

8. Issue of lead coins by Deccan rulers including Satavahanas:

Lead is one of the oldest metals known to mankind but seldom has been used for coinage except by the ancient rulers from Deccan most notably Satavahanas and Ikshvakus. It started with the use of lead for making uninscribed coins and continued till the time of Vishnukundins. Majority of uninscribed coins found in Deccan were made of lead. 21529 coins out of 38512 Satavahana coins in the cabinet of state museum at Hyderabad are made of lead. Almost all of the 6000 Satavahana coins in Chennai museum are mostly made of lead or potin. Same is true of coins from other sources. All the known coins of Ikshvakus who succeeded Satavahanas were made of lead. This practice of minting coins made of lead coins lasted almost

1000 years in the Deccan and surprisingly lead was not preferred for making coins around the world except by very few rulers in ancient times. Why did Satavahana rulers prefer lead and what were the sources of lead ore? The singular properties of lead, such as low melting point of 327°C, ease of casting and fabrication, high density, acid resistance, chemical stability in air, water and earth probably made Satavahana rulers and their predecessors prefer this metal for coinage. Next question to be answered is the sources of lead ore. 'Periplus of the Erythrean Sea' was the log book of a Greek sailor who steered his vessel from Egypt to Indian Ocean stated that lead was imported from the west to India through the Muziris port on the west coast of India. Satavahanas did use indigenous lead ore from its areas such as Agnigundala, Bandlamatta and Jangamrajapalli, as well as from north India such as Zawar besides the ore from Europe. Ancient metallurgical knowledge of people from Telangana which was their birth place was good. They were making best steel by crucible method and they were good at purifying lead from ore to 99.3% that was remarkable for those times.

The controversies of Satavahana dynasty which persist:

1. Long and short chronology of Satavahana dynasty:

Historians are divided over the duration of rule of Satavahana kings, some believe in longer tenure and others in shorter duration (Shastri 1982). Puranas contain divergent traditions regarding the duration of rule of Satavahana kings which ranges from 448 ½-272 ½ years. All are agreed when the Satavahana rule ended which was in the second quarter of 3rd century AD. Those who believe in longer duration claim that the Satavahana rule commenced in the 3^{rd-2nd} century BC whereas those support the shorter chronology insist that their rule commenced in the latter part of first century BC. Stratigraphic evidence of excavations of Satavahana

archaeological sites supports the longer chronology since in many places Mauryan coins are followed by those of Satavahanas. Another problem that needs to be considered is the divergent if not bizarre explanation offered by some scholars while discussing Satavahana coins and its history. For example Sarma (1992) believed in long chronology and opined that Satavahana rule commenced in Deccan soon after the fall of Maurya dynasty.

2. The language on the Reverse side of Portrait coins of Satavahanas:

First ever portrait coin of Satavahana ruler namely that of Gautamiputra Yajna Satakarni was found at Sopara excavations in 1883. Since its discovery portrait coins of other Satavahana rulers were found: Gautamiputra Satakarni, Vasistiputra Pulumavi, Vasistiputra Satakarni, Vasistiputra Sivasri Pulumavi, Vasistiputra Skanda Satakarni, Vasistiputra Vijaya Satakarni and Madhariputra Pulumavi (Bhandare 1998). The find of these coins reveal interesting information about the language of the obverse and reverse legends. Obverse legend is in Prakrit language and reverse is Dravidian language. There is a difference of opinion whether it is Telugu or Tamil. Surprisingly these coins were never found in Tamil region though coins of basal metals were found in Tamil Nadu including in excavation such as those at Kanchipuram. Majority of portrait coins are made of silver but Adam excavations found portrait coins made of lead. It was said the portrait coins were said to be rare but they are being discovered commonly in recent years. Sarma(1992) strongly opined that the language of the reverse side of portrait coins is Telugu.

New discoveries of Chimuka Satavahana coins:

Sannati excavation said to have found a coin of Chimuka with an epithet Maharathi suggesting that he was an official before he became a king (Sarma and Rao 1993). From Nasik

came coins of Chimuka with an epithet Vasistiputra suggesting that Chimuka's mothers name was Vasisti. These coins do not have clear full legends and further studies of better coins are needed.

3. Who were these Satavahana kings who are not mentioned in Puranas Such as coin of Rudra Satakarni (Fig.11):



Fig.11: Copper coin of Rudra Satakarni with the legend: Ruda Satakani(sa). Ruda is the Prakrit word and its equivalent Sanskrit word is Rudra. Reverse had the Ujjain mark. It is interesting to know that only Satavahana ruler who called himself as Satavahana was Chimuka. Many others called themselves as Satakarni or Pulumavi. Five of the eighteen puranas namely Matsya, Visnu, vayu, Bagavatha and Brahmanda provide lists of the names of the Satavahana kings and their years of rule. There were minor differences in the lists in different puranas and Pargiter made a comprehensive list of Satavahana rulers as thirty and total years of their rule comes to 460 years. It may be noted that coins of all those listed have not been found and coins were found of the rulers who are not listed in puranas. Rudra Satakarni is not listed in puranas and his coins have been found proving that Puranic list of Satavahana kings is complete and there is a need to correct the genealogy of Satavahana kings based on coins and puranas. The other kings whose coins are found but who are not listed in puranas are: Kumbha Satakarni ,Karna Satakarni, Saka Satakarni, Kausikaputra Satakarni , Maha Satakarni and Siva Satakarni. There are also kings listed in puranas as belonging to Satavahana dynasty but their coins have not been found and they are: Mallakarni, Purnotsanga, Skandasthambi, Lambodara,

Meghasvathi, Skandasvathi, Mrgendra Svathikarna, Kuntala Svathikarna, Purindrasena and Sundara Satakarni.

Coin of Mahatalavara of Satavahana era (Fig.12):

One of the unique features of Satavahanas was that they allowed their officials with such titles as Mahatalavara, Maharathi, Mahasenapathi to issue coins (Raja Reddy Reddy and Suryanarayana Reddy 1983). These coins are without the epithet Ranno.



Fig.12: One of the unique features of Satavahana era was that the Satavahanas allowed their high officials to issue coins and officials whose coins are known are: talavara and Mahatalavara, Maharati, Mahasenapati and Sebaka. These officials do not have epithets which kings have before their names such as Ranno and Siri. The coin above has the legend 'Mahatalavarasa' only and there are other symbols but no epithets. Some of Talavaras may have their names on the coins.

Coin of Maharati of Satavahana era (Fig.13):



Fig.13: This is a coin of Maharati Samana. He was official of King Krishna, second ruler of Satavahana dynasty whose inscription is present in Nasik caves. He claims that he built the Nasik caves during Krishna's rule.

Ikshvaku coins (Fig.14, 15):

Ikshvakus were the immediate successors of Satavahanas in the Krishna valley and their history is based on 'puranas', stone and copper plate inscriptions and coins (Subrahmanyam 1962; Raja Reddy2012). Puranas mention that there were seven Ikshvaku kings who ruled for about one hundred years and these kings were different from the northern Ikshvakus belonging to 'Suryavamsa' sect. Majority of Ikshvaku inscriptions and coins were found at Nagarjunakonda or Vijayapuri which was their capital on the banks of river Krishna. Nagarjunakonda excavations found thousands of Ikshvaku coins made of lead and the initial report of this find was published in Indian archaeology reviews and the annual reports of Indian epigraphy of 1950s but a detailed report of those coins has never been documented for posterity. Ikshvaku inscriptions and coins were also found at excavations conducted at Phanigiri in Nalgonda . Veerapuram excavations also yielded Ikshvaku coins . Other places where their inscriptions were found were Uppugundur in Prakasam, Kesanapalli, Rentala, Gurajala in Guntur, Jaggayyapeta in Krishna and Ramireddipalli in West Godavari districts. Ehavula Chamtamula copper plate inscription was found at Pathagandigudem in west Godavari district. Inscriptions of four Ikshvaku kings have been found and they were Chamtamula, Virapurishadatta, Ehavula Chamtamula and Rudrapurushadatta. Some of these inscriptions contain the regnal years of rule of some of these kings. Genealogy and approximate years of rule of the four Ikshvaku kings have been estimated based on the inscriptions and the regnal years of some of these rulers. Chamtamula of the Ikshvaku dynasty succeeded the last ruler of the Satavahanas namely Pulumavi IV and Ikshvakus ruled parts of

Andhra after the eclipse of Satavahana rule. Stray coins of Ikshvaku's were found in Pamarru and Chebrolu villages and a treasure trove was found in Ongole of Prakasam districts of 277 coins which was the basis of the study of Ikshvaku coins by Subramanyam in 1962 AD . Subsequently four hoards of Ikshvaku coins were recorded at the state museum in Hyderabad. The number of coins and the years of their find are listed: 1975:8; 1980:264; 1983:852; 1996:550 but details of these coins have not been published so far. In recent years two large hoards of Ikshvaku coins numbering about 600 and 2500 flooded the coin market in Hyderabad but their exact provenance is not known except to say that they belonged to districts close to Hyderabad which was the area of rule of Ikshvakus. There was another source of Ikshvaku coins and that was Chebrolu, an ancient town in Guntur district of Andhra Pradesh. Hundreds of Ikshvaku coins have been recovered from a mound in Chebrolu which was the source of inscriptions, coins, beads, implements and terracotta figurines.



Fig.14: Hoard of Ikshvaku coins above. Virapurushadatta coin on the left and an unknown Ikshvaku coin on the right. It appears from coin hoards of Ikshvakus that there were more than four known kings of this dynasty. Future coin and inscriptions would confirm that.



Fig.15: Top left coin belongs to a Ikshvaku king whose name cannot be identified but is different from the four known so far. Above right coin has words ‘Tava” and is different from coins of Ikshvaku kings known. Lower coin is the Ikshvaku coin which was counter marked by unknown king who succeeded Ikshvakus.

Counter struck Ikshvaku coins: The find of counter struck Ikshvaku coins in hoards and in coins from excavations is interesting. It appears that Ikshvakus were succeeded by either Abhira or Pallava kings based on Inscriptions which were found at Nagarjunakonda and nearby places. The find of Ikshvaku coins is interesting and proper study of the countermark designs may establish the identity of the successors of Ikshvaku kings.

Coins of Vishnukundi rulers (Fig.16):

After the decline of Ikshvakus , Vishnukundi family emerged in Telangana which was founded by Indravarman in c.375 AD. Their power was on the ascendancy from the time of Madhavavarman II (462-502 AD) who became the most powerful sovereign in the south India. He conquered most of the territory held by Vakatakas (Rama Rao 1963; Mangalam 2009).Their coins are unique but without a legend and hence cannot be ascribed to individual kings. Lion symbol depicted on their coins is typical and similar lion fanams were discovered at Maski in Raichur district (Raja Reddy 2017).

The majority of Vishnukundin coins are without legends and ascribing them to this dynasty was a problem. Earlier the coins with lion symbol were considered as belonging to Pallavas. But the majority of scholars in recent years have veered round to the view that the coins with lion and bull symbol on the obverse and a vase or 'kalasha' with lamp posts on either side inside a rayed border belong to the Vishnukundins. Provenance of these coins seems to have been the major factor in ascribing these coins to Vishnukundin dynasty and also the fact that lion is their family crest (Fig.16).



Fig. 16: Vishnukundi dynasty ruled over Telangana between the fourth and seventh centuries AD after the downfall of the Satavahana Empire. They seem to have revived the Vedic religious practices and their copper plates and coins reveal their faith in both Vaishnava and Shaiva cults. The chronology of kings of this dynasty is based on 9 copper plates and 1 stone inscription. There are 12 kings of this dynasty who ruled between 375-624 AD. Many of the chieftains of Vidarbha and Maharashtra copied the Vishnukundi type of coins.

Vishnukundi type Fanams found in Maski excavations (Fig. 17).



Fig. 17: This is a typical fanam found in Maski excavations. It weighs 0.2 grams and its length is 0.7 cms; Fanams are typically south Indian and they were widely prevalent and circulated in Deccan and central India. It was said that they were first issued by Hoysalas but the fanams found at Maski and looking like Vishnukundi type suggests that such fanams were issued in Telangana many centuries earlier.

Summary:

Among the three source materials available for the study of our ancient Indian history namely literary works, inscriptions and coins of that period, the contribution of coins is immense. It was said that eighty percent of ancient history before 1000 AD came through the study of coins. Hence there is a need to study the ancient coins scientifically for the reconstruction of Telangana history.

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EVOLUTION OF TELANGANA FROM THE MEDIEVAL PERIOD TO THE PRESENT

Dr. M.A. Nayeem*

Nomenclature

In this paper an attempt is made to trace the territorial extend of formation and breakup of the kingdoms or states in the Deccan from Kakatiya kingdom in twelfth century to twenty-first century till the eventual formation Telangana in 2014.

After the formation of Telangana people are trying to identify the region where the Kakatiyas with Orugallu (Warangal) as capital have ruled from about 1150 AD to 1323 AD as Telugu country or Telangana.

The earliest reference to Telangana found not in Telugu, but in Gond language. The Gond script dating back to 2000 years refers to the term, 'Telangadh', which means the south.(Fig.1) The Gond language provides the earliest reference to the existence of Telangana even before the origin of the Christine era. Gonds occupied the Telangana region of Adilabad and neighbouring districts. (Akbar et.al, 2017).



Fig.-1 Gondi Coin mentions
Telangadh



Fig.-2 Tughlaq Coin mentions
Mulki-i-Tilang

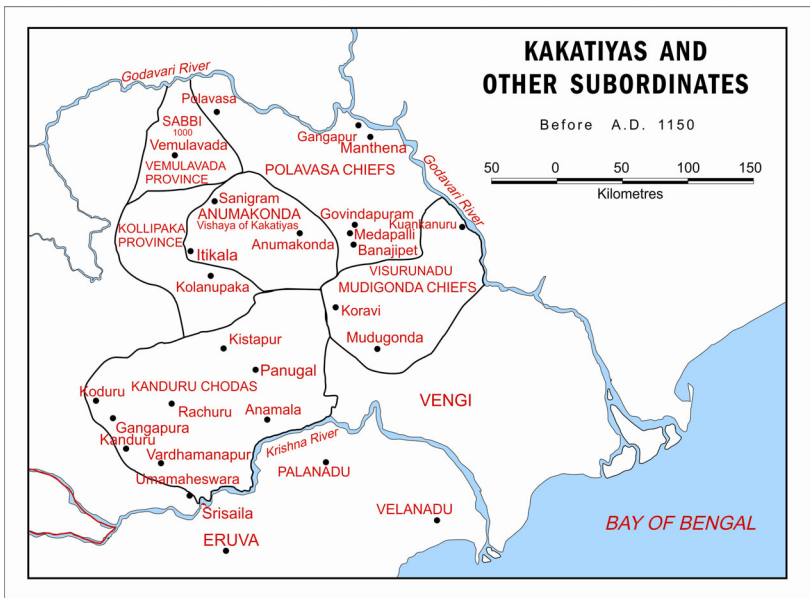
The inscription of Tellpur in Medak district makes reference to Telangana dating to 15th century A.D. (Thirumala Rao).

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However the original nomenclature of the region is probably unknown. In original Persian sources we find reference to Telangana. According to numismatic evidence, the earliest reference to Telangana dates back to 1324 A.D. when Muhammad bin Tughlaq referred to the region as ‘Mulki-Tilang’ (Fig.2).

Later on, Muhammad bin Tughlaq after conquering the Kakatiyas he set up a mint and issued coins with the inscription “Mulki-i-Tilang”. (Isami, Ferishta – Burhan).

The same term Tilang was adopted by Persian writers e.g. *Tarikh-i-Ferishta* (II,176), *Taikh-i-Muhammad Qutb Shah* (43), *Burhan-i-Ma’asir* () etc. have identified the region as “Tilang”, implying Telangana. This nomenclature was adopted by Persian writers.



(After Dr. P.V. Parabrahma Sastry 2016)

The kingdom included scores of the feudatories, and its extent in 1323 AD. is shown in MAP-2. (After Sastry,2010: 140). During the medieval period the territory of Tilangana under went several changes and was occupied and ruled by several kings.

Through-out the centuries of the medieval period history is replete with formation and breakup of the states. Earlier it was due to acquisition by conquest or surrender or exchange by one state to the other.

But during the modern times it was as result of political or administrative grounds that states were created, re-organised by merging and re-grouping the territories of the existing states for different reasons.

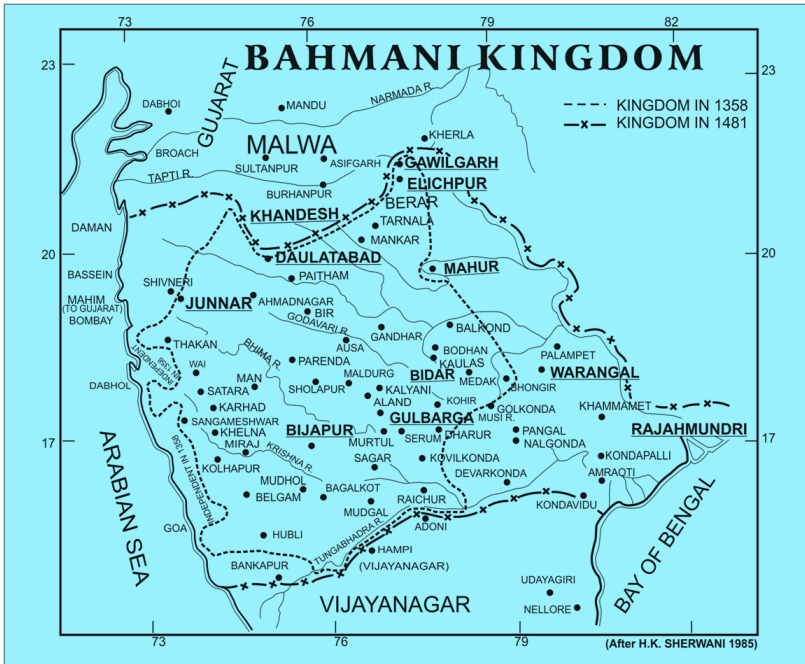
One such example of our times is the dismemberment of Nizam's Hyderabad State in 1956, may be to destroy its identity and culture , into three linguistic groups—Telugu, Marathi and Kannada, which it had comprised. Territorial adjustment was made with these separated regions and were aligned with the adjoining same linguistic region and creating a new identity of states.

The second quarter of the fourteenth century A.D. saw the unification of practically the whole of the Indian sub-continent, including Deccan, under one scepter, Muhammad bin Tughluq, Sultan of Delhi.

Breakup of Tughluq Empire in the Deccan

In 1327 Muhammad bin Tughluq made Daulatabad as the second capital of the empire. Taking advantage of the fragile political situation the Deccani Amirs selected a senior among them as leader, Abul Fath Nasiruddin Shah as their Sultan.

The latter wanted Alauddin Bahman Shah as the sultan and decided to hold the crown on his behalf. With latter as the sultan, a new dynasty called Bahmani, was founded in the Deccan, in1347. He ruled until 1358.



Map-3

While the Rayas on the banks of the Krishna as well as the Raya of Warangal paid him tribute. The territorial extent of the Bahmani kingdom in 1358 and at its zenith more than a hundred years later, in 1481, which covered Telangana region is shown in MAP-3.

Disintegration of Bahmani Kingdom

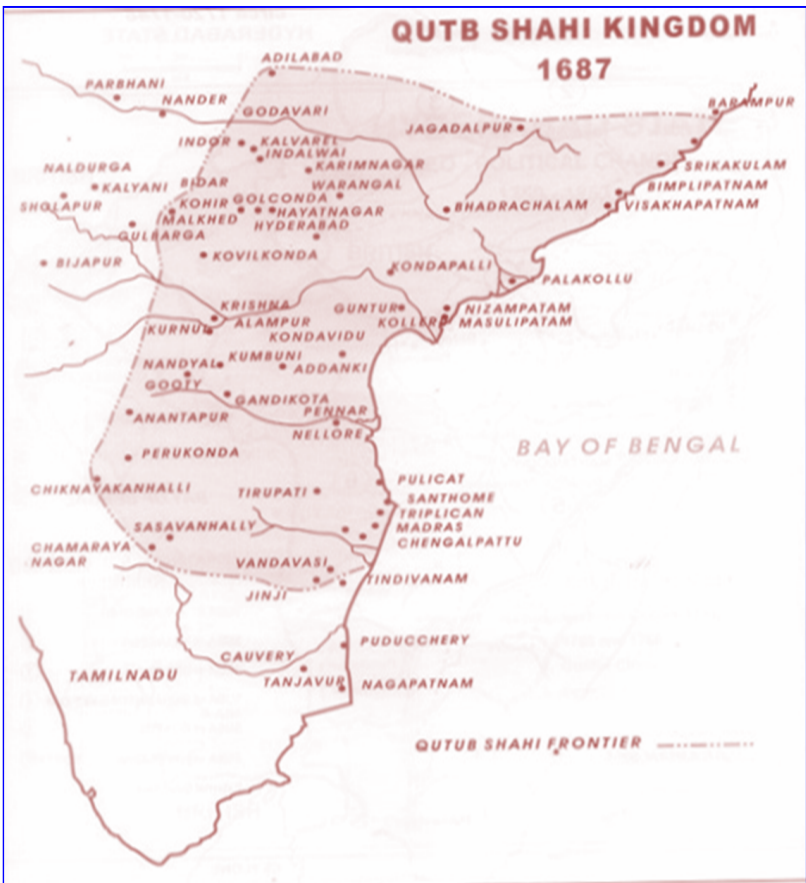
The disintegration of the vast Bahmani empire began in 1481 after the murder of the great wazir Mahmud Gawan. His death signaled the beginning of the decline and fall of the mighty empire.

By the last quarter of the 15th century, the Bahmani kingdom was divided into the following five provinces: Bijapur, Bidar, Golconda, Berar and Ahmadnagar. They were under powerful Bahmani governors and enjoyed extensive authority,

Integration of Deccan states under the Mughals

The onslaught of the Mughals from the north conquered Berar, Ahmadnagar, and Khandesh. And finally two states, Bijapur and Golconda were conquered in 1686 and 1687, respectively.

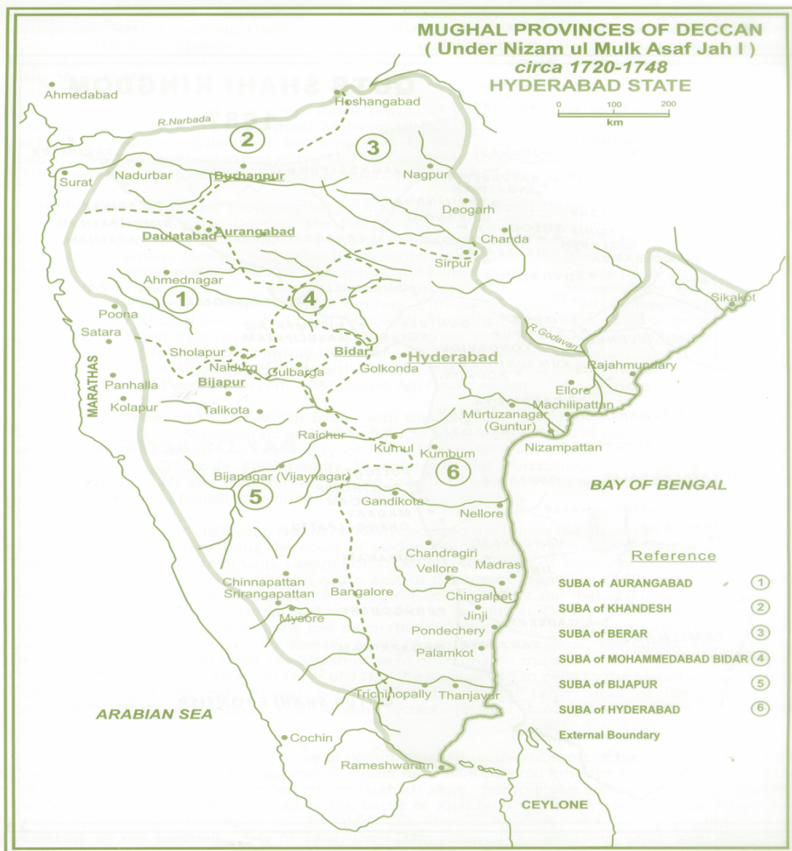
Golconda or the Qutb Shahi kingdom comprised Telangana, coastal Andhra and Rayalaseema regions at the time of Mughal conquest in 1687, is shown in MAP-4 .



Map-5

The Mughal conquest of the Deccan kingdoms integrated and unified the five kingdoms which arose at the disintegration of the Bahmani Kingdom. The extent of the Mughal Deccan in the first quarter of the eighteenth century comprised Telangana and is shown in MAP-6

The Mughal Deccan under Nizam ul Mulk comprised six provinces, as follows: Aurangabad, Khandesh, Berar, Bidar, Bijapur and Hyderabad, as in MAP-6. Hyderabad comprised Telangana.



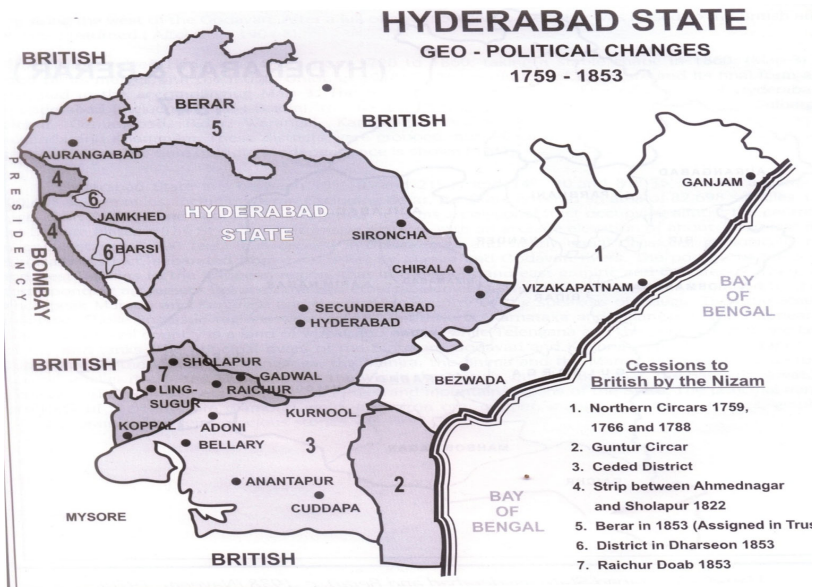
Map-6

Nizam's Cession to the British

The endless cession of land to the British lasting over a century really altered the shape of the Mughal Deccan. The first cession to the British began with the treaty of 1759 by which the Mughal governor of the Deccan granted the sea-port of Masulipatam and other districts comprising an area of about 700 square miles, in inam or free gift. By the second treaty of 1766, Nizam Ali Khan granted to the British the districts of Ellore, Chicacole, Rajahmundry,

Mustafanagar and Murtazanagar (Gunter). These cessions and those made earlier and granted in 1788 together comprised the Northern Sarkars off Bay of Bengal. MAP-7.

These Mughal provinces continued to exist from the last quarter of the eighteenth century until mid-nineteenth century. Death of Nizam ul Mulk in 1748 led to a war of succession between various claimants to governorship of Mughal Deccan.



Map-7

The French and the British who had settled in the eastern coast of India, availed themselves of this golden opportunity to support the cause of one over the other to establish their own hold in the local politics. And in doing so, the French and the British tried through favourable treaties to acquire “free gifts” of coastal districts in lieu of their military help. This resulted in the shrinkage of the Mughal provinces. Further, the Marathas tried to annex the Mughal territory on the west & north. Consequently, by 1759, within ten years of Nizam ul Mulk’s death, the Mughal Deccan was reduced to about half of territory.

In 1768, by the third treaty, Nizam Ali Khan ceded the diwani of the Carnatic above the ghats, i.e., the territory along the coast of Chinnai. By the partition treaty of 1799, the Nizam received the districts south of Adoni, Karnool and Cuddapa, etc., as his share. But all these gains of 1799 and that acquired by the treaty of Srirangapatam in 1772 by the Nizam had to be ceded to the British. In 1800 these districts were ceded to the British.

The Marathas were operating on the western and northern borders of the Mughal Deccan. By the treaty of Udgir of 1760, the Mughal had to cede to the Marathas the forts of Daulatabad, Bijapur, Asirgarh, Harsul, Satara, Ahmadnagar, etc. Later on the Nizam gained some districts in 1771. Again the Nizam lost some territory in the battle of Kharda of 1795.

This drastically altered the shape of the Nizam’s State and the resultant Hyderabad State, comprised Telangana, around mid- twentieth century. (MAP-6).

The Linguistic Re-organisation of Indian States 1953

Political movements for the creation of linguistic-based states developed around India after independence. The movement to create a Telugu - speaking state out of the

northern portion of Madras State gathered strength and in 1953, the 16 northern Telugu-speaking districts of Madras State were created as State of Andhra.

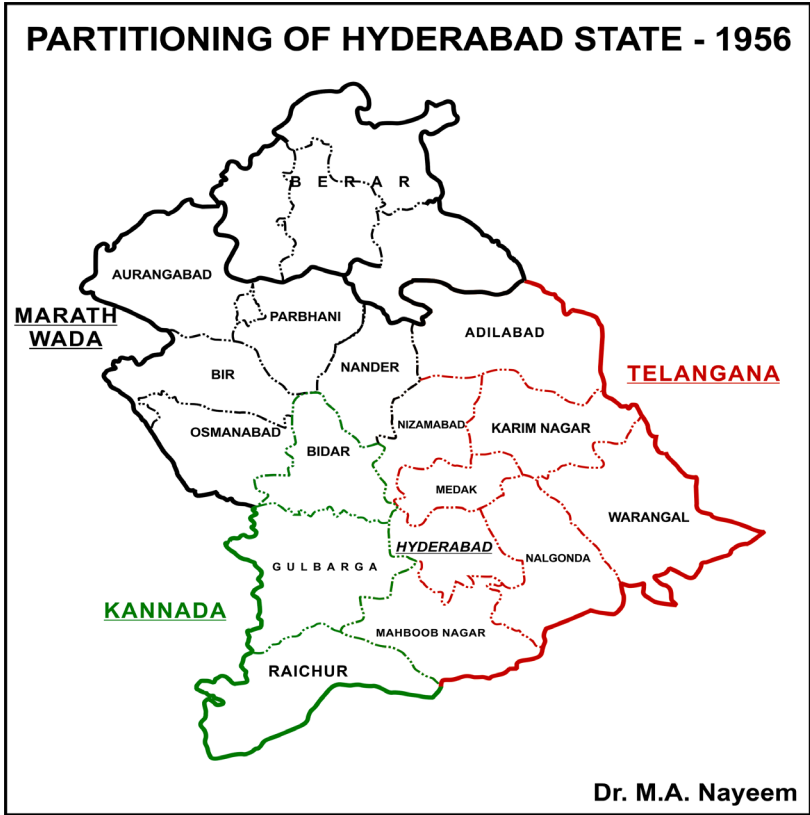
While the Marathwada region of Hyderabad were merged with Bombay State of Marathi speaking. And the Kannada region of Hyderabad was merged with Karnataka.

In December 1953, Prime Minister Pandit Jawaharlal Nehru appointed the State Reorganisation Commission to prepare for the creation of states on LINGUISTIC lines. The Commission was headed by Justice Fazal Ali.

The commission made a report in 1955 recommending the re-organisation on LINGUISTIC basis. Consequently the State Re-organisation Act was enacted on 31 August, 1956 which came into effect on first November 1956. As per the Act, the Telangana region of Hyderabad was merged with the Andhra State and named as Andhra Pradesh.

Linguistic Partitioning of Hyderabad State (MAP- 7)

The Hyderabad state comprised sixteen districts which constituted three linguistic regions-Telugu, Kannada, and Marathi. The Telugu speaking districts were Hyderabad, Medak, Mahbubnagar, Nalgonda, Warangal, Nizamabad, Karimnagar and Adilabad. The Kannada speaking districts were -Bidar, Gulbarga, and Raichur. While the Marathi speaking districts were Aurangabad, Parbhani, Nander, Bir and Osmanabad. Their cultures varied but there was unity, and cooperation and mutual understanding among the people. And there was no - in -fighting for regional separation among the people as we find among Andhras and Telanganites speaking the same language. Further, for a century , the Golconda kingdom comprised all the three regions of Andhra Pradesh—Telangana, Coastal Andhra and Rayalseema, but there was no demand or agitation for regional separation among them in 1956.



Map-8

Formation of Telangana in 2014

Andhra and Telangana regions were merged as Andhra Pradesh, on the basis of their common language Telugu. However the two groups could not merge culturally into one community in spite of six decades of common rule. The reason being that Telangananite culture is unique. Consequently, after long struggle Telangana was constituted as separate entity. Finally at last, separate Telangana was formed 2014 by parceling out eight Telangana districts of the former Nizam's State of Hyderabad and that of Andhra Pradesh. MAP-8.

Map-9

CONCLUSION

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SIR NIZAMAT JUNG : A FINE SPECIMEN OF HYDERABADI ETHOS AND CULTURE

Dr. H. Rajendra Prasad*

The exotic world of India's erstwhile Princely States - the 'Indian India', as the clever British collectively referred to them - tended habitually to produce a disconcertingly large number of extravagant and eccentric idlers and wastrels. It was a strange and illogical world where unabashed luxury and focus less ostentation of the privileged few jostled with the dire lives of the deprived and dispossessed and where compulsive extravagance of a minority of the rich existed cheek by jowl with a mass of unambitious and submissive majority struggling for bare sustenance. The nobles and aristocrats led lives of unrelieved comfort, by and large, while large segments of common citizenry eked out a living which was austere by the necessity of stark circumstances surrounding their anonymous existence. There, however, rose, not infrequently, men from those very affluent sections who exemplified the best and the highest in terms of purposiveness, grace and tolerance which mark out extraordinary men in a world teeming with purposeless luxury and sloth. There, incidentally, were the very qualities which constituted the prime elements of the much vaunted 'culture' of Hyderabad.

Sir Nizam Jung, whose lot a kindly fate had cast in the State of the Nizams, lived through vastly momentous times while the State itself accepted and painfully adjusted to an array of fluctuations in its fortunes and undreamt changes of destiny. Within less than a span of one generation, Hyderabad witnessed a near-total transformation from a rather benign

- **Presidential Address, Modern History Session**

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Former Chief Post Master General

but whimsical monarchy to a somewhat vibrant though squabbling democracy, from a largely inadequate and bare agrarian base to a promising industrial and entrepreneurial economy, from unabashed feudal dispensation to ambitious republican modes of governance. Through all this cycle of onrushing history and change, Nizam Jung - jurist, judge, civil servant, minister, translator and poet, and a man of intense religious bent and beliefs - retained a scholarly detachment towards men, matters, events and the altering *milieu*, managed to keep his dignity intact and lived by the integrity of his steadfast personal convictions. He was the finest specimen of all that was worthy and exemplary in the Hyderabad of an earlier era.

Sarojini Naidu, herself a distinguished daughter of Hyderabad, who retained a life-long friendship with Nizam Jung, could speak of the man in nothing other or less than superlatives. “Undoubtedly one of the most eminent among the elder citizens and servants of the State,” she said of him with every justification.” [A] gifted man of wide intellectual attainments and distinguished personality whom we esteem so highly for his proud integrity and independence of character, this brave and pious devotee of Islam,” she added and went on to refer to “his allegiance to the lofty spiritual ideals, which have inspired him... to choose a life of voluntary poverty, in a quiet ecstasy of renunciation, yielding up all his worldly possessions for the benefit of the needy and the destitute...” Sir Nizam evoked in Sarojini intensely “nostalgic memories of an older Hyderabad, scarcely touched by modern influences, which still retained the glamour and grace, the colour and splendour of a bygone age. Soothing memories, to quote from his own verse, which -

*... lie entombed, those bright-wing'd visions
Where sleeps the splendour of life's yesterdays*

Born into a household of trusted and tested public servants barely fourteen years after the tumultuous and blood-soaked years of the Great National Uprising of 1857, Nizamuddin Ahmed was the legatee of impeccable family tradition and credentials. His father, Rifat Yar Jung, served the State in successive capacities as Taluqdar (Divisional Commissioner) of Gulbarga and Warangal Subahs and Inam (Endowments) Commissioner. "He was one of the most respected men of his times", and was esteemed highly by Sir Salar Jung I, that outstanding Statesman of pre-Modern Hyderabad. An uncle, Imad Jung, was alternately the Chief Justice and HOCK and Finance Secretary to the Nizam's Government. One other kinsman was also a Chief Justice. There were others - cousins - who served the State conscientiously and well as Police Commissioners and Judges. An elder brother, Sa'ad Jung, was a judge too. Actually, the family traced its descent from Hazrat Abu Bakr Siddiq, Islam's first Caliph, an honour which it shared with the ruling household, Asif Jahs, the lineage of whose founder, Nizam-ul-Mulk Asif Jah I, reached back to the same roots. Nizam Jung's comment on his distinguished ancestry is typical of the man. "It is not very difficult," he said with wry modesty, "for sinners to descend from saints. Enough for me if I can feel spiritually descended from great men and learn to behave accordingly."

Nizamuddin's early progress was swift though not surprising in the light of his later variegated accomplishments. Matriculating - very like his friend Sarojini Naidu whom he, on his part, admired immensely - when barely thirteen, he graduated in Arts and Law from Trinity College, Cambridge, by the age of twenty one, and was called to the Bar from the Inner Temple before he was quite twenty-four. While still a student, young Nizamuddin met with many important men from his home, like for example, Prime Ministers Salar Jung (the

Second) and Sir Asman Jah, on their visits to England, and cultivated deep friendship with men like Prince Ranjit Sinhji, whom an admiring posterity prefers to know as the Great Ranji.

For all his stirring credentials and impressive academic attainments, the young Barrister started modestly enough on his career at a relatively low rung of the official ladder, as a Puisne Magistrate in one of the Districts and later moved to the High Court as its Registrar before he was appointed the Chief City Magistrate. In 1901 he was posted as Under-Secretary, Legislative Department, in which capacity he drew up the drafts of Criminal Procedure Code and varied other Acts, Throughout this period he acted on a number of important Commissions and impressed all those who came in contact with him by his application, impartiality and clarity of thought Barely six years on, he was appointed to a vacancy on the bench of the High Court, where he remained for the next ten years, interrupted only by a short stint as Home Secretary. Nizamuddin harboured a genuine reluctance for titles and tinsel honours but formal recognition kept chasing him at intervals. In 1907 he received the title of Khan Bahadur Nawab Nizam Jung from the Nizam. In 1915 he was an active participant in a round of high-level discussions with the neighbouring Madras provincial government which successfully culminated in an equitable and mutually beneficial agreement on sharing of Tungabhadra waters. In 1918 he was made the Secretary to Political Department: it was a sensitive appointment, as the then young ruling Nizam, having dismissed two serving Ministers in a row, was himself administering the State directly, and also because the relations between the Palace and the Residency were none too cordial at the time - a difficult prospect even for a senior and sagacious bureaucrat. The situation was saved to an extent mainly because Sir Nizam was a proper *persona grata* with the Resident and the Crown

Representative. And when the Nizam, a somewhat inveterate versifier, coming to know that his Political Secretary was also a scholar and a poet, commanded him to render into English his own love- and tear-filled Persian verses. "I did it as a pastime," Nizam Jung reminisced years later. And a neat job he made of it too which bridged the distance between him and his Sovereign. And when the Nizam, bowing to the pressures of the Government of India, gave up his direct rule at the end of the First World War, Sir Nizam was an obvious and inevitable choice as a Member on the newly-constituted Executive Council which came to be headed by the redoubtable Sir Ali Imam. He was made an officer of the Order of the British Empire (O.B.E) in 1919, was a recipient of the decoration of C.I.E in 1924 and the ultimate honour of a Knighthood in 1929 - distinctions he never coveted and, when they came, nevertheless, felt embarrassed at receiving them. Sir Nizam finally retired from active duty on attaining the superannuatory age of fifty-five. It is a measure of the man's scruples and upright principles that till the end of his official career he voluntarily continued to draw, no matter what higher posts he occupied, the salary of no more than a Judge of the High Court, and firmly declined to receive a pension in excess of one thousand rupees. Also, he did not hanker - unlike many of his peers before and after him - for prolonging the service span although such routine extensions of service were not difficult to obtain in those times, certainly not for a man of his standing

Once retired, Sir Nizam withdrew from active scene even as he continued to be in touch with important personages and events at home and abroad. However, he found increasing solace in the tranquility of quiet contemplation and pursuit of literary activity and philanthropic acts. To Sir Nizam, Islam was a matter of intense and continuing personal faith.

Denominational religion was of no significance. His trust in the man of men, the Prophet God-Ordained / Who led mankind from darkness unto light', was complete, and abiding. To a person of such sophisticated and eclectic mind, nothing would have been farther than to disdain or denounce religions other than his own. He was indeed one of those enlightened souls to whom God is not constricted by any particular form or garb. He could come in the most unexpected ways. "I feel God's breath in everything about me, and drink in peace with every breath of air. My heart is full of good-will to men and I feel an expansion of soul that carries me out of self," he wrote in the twilight of his eventful life. That sentiment surely was a mirror of a contented mind, a contentment that comes of a life spent well, purposefully and with graciousness. Sir Nizam had once written that to him 'a post of honour was a personal station', and so perhaps it was with his intensely personal religion.

A bachelor all his life, Sir Nizam chose to have a new home constructed atop a low hill in the central part of the city. He modeled it consciously on his old college - the Trinity College - in Cambridge. Once completed, the Hill fort, as the building came to be called, became a centre of intellectual and poetic activity. The Hyderabad Poetry Society, of which he was the first and long serving President, met regularly in that building. The list of celebrities who visited the Hill fort was long : Rabindranath Tagore, E.M. Forster, Somerset Maugham, The Nizam himself and of course, Sarojini Naidu besides other well-known persons. In the early fifties of the last century, Hill fort became the residence of the younger son of the Nizam and Princess Niloufar. It got converted into an upscale hotel next - and then went into a phase of a long and inexplicable neglect, closed, locked and barred, beyond the reach of common folk; totally out-of-bounds. Fortunately,

it is now being repaired and renovated, one hopes, to its former glory.

After an initial pilgrimage to Mecca, Sir Nizam, never less than modest, underwent a total personal transformation a complete detachment from each sign of pomp and every protocol of unintended ostentation. It was in this spirit of renunciation that he decided to dispose of his dear built - and - cherished Hill fort. The Nizam, coming to know of it, offered to buy it for his government. The builder of Hill fort moved into a relatively modest ancestral home in another part of the city. There, however, remained one minor detail - a small fact that apparently none knew or had possibly forgotten. It seemed a small portion of load taken by him for purchase of a motor-car remained unpaid yet. Sir Nizam remembered it, of course, and offered to forego an equal amount from the sale price of the building. A rare trait indeed!

Sir Nizam Jung wrote much during his long life - poetry, essays, views and opinions, short biographical sketches of his contemporaries and also the current affairs. He was a tireless letters writer. His poetic output was full of grave, deep, often lyrical thoughts and covered numerous facets of life. Be that as it may, his poetry was largely of Victorian vintage - as indeed was his persona; in fact it could be said with some justification that Sir Nizam Jung was perhaps the last Victorian of Hyderabad.

As far his poetic output, it was fairly large and varied. But, the kind of Tennysonian variety of poetry which figures prominently in his work, that kind of poetic outpouring was becoming outdated even during his life time. It may be said that Sir Nizam Jung's poetic exertions, classical which they undoubtedly were, apt to be anachronistic and burdensome to younger generation of readers of later times.

That, in essence, was Sir Nizam Jung, scion of old and established family of his time, lawyer, Munsiff, Judge, member of Executive Council (equivalent to a Minister), chairman of City Improvement Board, President of Hyderabad Poetry Society, a prolific poet, scholar and much else. His last years were spent in a self-imposed virtual isolation, but in much tranquility. He represented a particular kind of scholarly temperament and displayed old-world loyalties. If he was somewhat sceptical of modern notions of democracy and republicanism, it was because of the kind of tradition, birth, upbringing and exposure he was subjected to. If he was seen to be a little too appreciative, bordering on approbation, towards the British in his State, it was essentially because of his early experiences in England. May be, also because of the role that was endowed to him, that of acting as a bridge between his master, the Nizam and the Resident and British in Hyderabad.

A worthy son of Hyderabad - Telangana who is barely remembered today.

Smt J Eswari Bai Memorial Lecture

TELANGANA IN TRANSITION: A BRIEF SURVEY

(Nineteenth Century to the Present Times)

Prof. Y. Vaikuntham*

I am feeling privileged to deliver the first memorial lecture of Smt J. Eashwari Bai (1 December 1918- 24 February 1991) under the banner of Telangana History Congress. We are also happy and thankful to Dr (Smt.) J Geetha Reddy, her illustrious daughter for instituting the endowment.

Smt Eashwari Bai was an illustrious daughter of Telangana. Born in a dalit family on 1st December 1918 in Hyderabad, daughter of a Railway employee Mr Ramaswamy, rose to great heights as social worker and political leader. She was influenced by the ideology and personality of Dr Baba Saheb Ambedkar who visited Hyderabad in 1944 as a member of Viceroy's visiting team. Later on, she was also influenced by the ideology and work of Bhagya Reddi Verma and his Adi Andha Social Service League, B S Venkat Rao's Aadi Hindu Maha Sabha and the works of Ariga Ramaswamy.

Eashwari Bai married to Dr J. Lakshiminarayana, a dentist of Poona, and moved to Poona after marriage but returned to Hyderabad after the birth of her only daughter Geetha. Her return to Secunderabad was a boon to Dalits and poor in the city. She was not only hard working but also aggressive in her implementing her committed policies.

In 1951 She contested to the Secunderabad Corporation as an independent and won. Later in 1967 and 1972 she contested to the legislative Assemble from Yellareddy constituency of Nizamabad district on Republican party ticket and won both the times. She was an active legislator and discussed many issues of Dalits, poor people, panchayati Raj, RTC, Harijan hostels, Balawadis, Anganwadis, family planning

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and many more. She was the president of Republican Party of India.

She floated United Scheduled Caste Samakya in 1957 and later renamed it as Scheduled Caste Federation. She started Geetha Nursing Home and also a school with her daughter's name in Secunderabad.

She supported Telangana Praja Samithi in 1968 started by Madan Mohan and later supported Dr Chenna Reddy. When Chenna Reddy became Governor, PV Narasimha Rao became Chief Minister she Supported Satya naraya Reddy for the cause of Telangana. Her services are many folded and great service to Telangana. She was closely associated with Jalagam Vengal Rao, T. Anjaian and many other political leaders.

Let us remember her services to the society in general and Dalits and poor in particular. Fittingly, in memory of her services, her statue has been installed in Secunderabad. Let us pay our tributes to this courageous and committed social worker and the services rendered by Smt Eswari Bai.

.....

Telangana joined Indian Union as twenty ninth States. It is the long cherished desire and demand of the Telugu speaking people of the erstwhile Hyderabad state. Telangana has undergone ups and downs in the last two hundred years or more under different rulers and governance. The word Telangana originated from the time of Ghiasuddin Tughlaq when he used the term 'MulK-e-Tilangana' in the fourteenth century on his coins for this region in the Deccan. Since then, Telangana region was used in different times in different contexts.

Telangana as such is a 'land of plenty' with vast cultivable land, many rivers including Krishna, Godavary and their tributaries, large forest area, huge deposits of coal and minerals along with human and cattle wealth. It has its own distinct culture. However all these positive strengths have been exploited or plundered by the vested interested groups and feudal chiefs¹. Further, due to the indifference of the rulers in general and lax administrative structure on the other was added by the colonial intervention and establishment of their indirect rule in the state after Subsidiary Alliance of 1800 was

responsible for the backwardness and underdevelopment of the region under the Asaf Jahi:

The paper would be handled in six parts;

- a. Subsidiary Alliance to 1853,
- b. Salar Jung I's Diwanship to Mahboob Ali Pasha's period,
- c. Mir Osman Ali Khans period, 1911 to 1948,
- d. Hyderabad from 1948 to 1956,
- e. Telangana joining Andhra Pradesh to its separation in 2014, and
- f. Creation of Telangana state, Government's vision and transition.

I

Telangana region from ancient times was formed as a part of the empire/ kingdom of the famous dynasties like Sathavahanas, Kakatiyas, Qutub Shahis, Mughals and Asaf Jahis. The contribution of these dynasties to the polity, governance, society, economy, art and architecture and culture is well known. The establishment of Colonial British power in India in the eighteenth century, Subsidiary Alliance with various princely states, including Hyderabad state in 1800, and their indirect control of the Princely states in addition to their direct control of India opened the region for their exploitation. The Nizams lost Northern Circars after Vijayanagaram Treaty in 1758 and Rayalaseema after the Subsidiary Alliance in 1800.

The Nizams subsequently after Subsidiary Alliance became indifferent in their relationship with their neighbouring rulers as well as in the maintenance of law and order and economic development of the state. Consequently, the state witnessed huge corruption, callous administration, financial bankruptcy² and the increasing influence of the Paigahs, nobles, zamindars, deshpandyas, patels and patwaris in addition to money lenders, pathans and others leading to exploitation, loot and plunder of the peasants and the Telangana rural society. Third and fourth Nizams as the rulers, some Diwans specially Chandulal as Peshkar and Diwan, Palmer & Company's financial exploitation of helpless state led to chaos and lawlessness in the state³. Chandulal's period was

described as congeries of corrupt practices, vexatious spending, and misery of all the classes except feudal chiefs⁴. It was significant that even the feudal exploitation and accumulation of wealth could not form capital and they never tried to invest in trade and development thus leading to feudal, medieval backwardness and under-development.

II

Salar Jung 1's succession as Diwan in 1853 heralded new situation in Hyderabad state with reforms in almost in all fronts and saved it from bankruptcy and laid foundation for progress and modernisation of the state. Though feudalism and feudal institutions and culture could not be eradicated but by introducing survey and settlement of agricultural lands, revenue payment in cash instead of kind, salary to the staff instead of land grants, introduction of postal, railway and other communications, giving importance to industry, trade and commerce, promotion of education all laid foundation for the transformation and modernisation of the state. Western education and culture, religious tolerance, growth of Christianity to meet the requirements of the Contingent forces, invitation to the non-local English educated people from north India, primarily from the Anglo-Vernacular institutions from Aligarh. Muslims, kayasths, khattris, and many other educated people from British India joined in the Nizam's administration. These developments provoked non-mulki agitation in the state⁵.

During Salar Jung's period, negotiations went on with Deccan Mining Company to start mining in the state and initiating industrialisation to develop the state like Kimberley in South Africa. Establishment of Dar-ul-Uloom, Madarsa-e-Alia in Urdu, English educational institutions by the state like Nizam College, and establishment of many schools by the missionaries heralded the beginning of western education. Western culture including changes from Chowki dinners to table dinners, social gatherings of all religious groups specially elite women of Muslims', eminent and household Hindus, Residency and cantonment officials and missionaries, where drink and dance in those gatherings started influencing the Nizam's Dominions.

Chowki dinners and table dinners



Dinner hosted at the marriage of Khwaja Pershad, son of Maharaja Sir Kishan Pershad. Seated from left Nawab Mo'in-ud-dowla, Nawab Asman Jah of Paigahs, the groom Nawab Khwaja Pershad, Nawab Maharaja Sir Kishan Pershad & Nawab Mir Yousuf Ali Khan (Salar Jung III)



16 The State Banquet by H.E.H at Chow-Mahella Palace



26 Dinner at Bella Vista by H.H. The Prince of Berar.

A. D. C. to Sir Kishen Pershad	Entrance
Mr. Duke	Captain Ramsay
Lt.-Col. MacGregor	Colonel Howell
Colonel Norman-Walker	Mrs. Thompson
Mrs. Macartney	Mr. Crofton
Mr. Lloyd-Jones	Raja Shamraj Rajwant
Mr. Tasker	Mrs. Slaughter
Mrs. Howell	Nawab Mahdi Yar Jung
Nawab Moin-ud-Daula	Sir James Brunyate
Sir Kishen Pershad	Sahibzadi
Mrs. Mallock	H. H. The Prince of Berar
Prince Muazzam Jah	Lady Mackenzie
Mrs. Nicholson	H. E. H. The Nizam
Sahibzada Basalat Jah	The Hon'ble the Resident
Mrs. Tasker	Princess Nilofur
Nawab Salar Jung	Major General Nicholson
Nawab Akeel Jung	Sir Akbar Hydari
Mrs. Elphinston	Mrs. Lloyd-Jones
Nawab Fakhr Yar Jung	Brigadier Mallock
Major Slaughter	Nawab Mirza Yar Jung
Mrs. Ramsay	Mrs. Norman-Walker
Colonel Elphinston	Colonel Anderson
Nawab Hamid Yar Jung	Mr. Thompson
	Lt.-Col. Macartney
P. A. R.	Entrance

Art and architecture, including Greco-Roman features and palaces on the model of Palladian, Corinthian, Doric features started appearing in the palaces of the Nizams like Purana Haveli, Mahboob Mansion, Falaknuma, King Kothi and the palaces of Paighas, nobles and zamindars. Apparels and culinary delicacies, started transforming. A number of clubs like Secunderabad club, Nizam club for elites of all communities and Lady Hyderi club specially for women were started in Hyderabad and Secunderabad. The foregoing clearly indicates that the oriental culture of the Nizam's Dominions, specially Telangana was in transformation⁶.

Greco- Roman architectural features

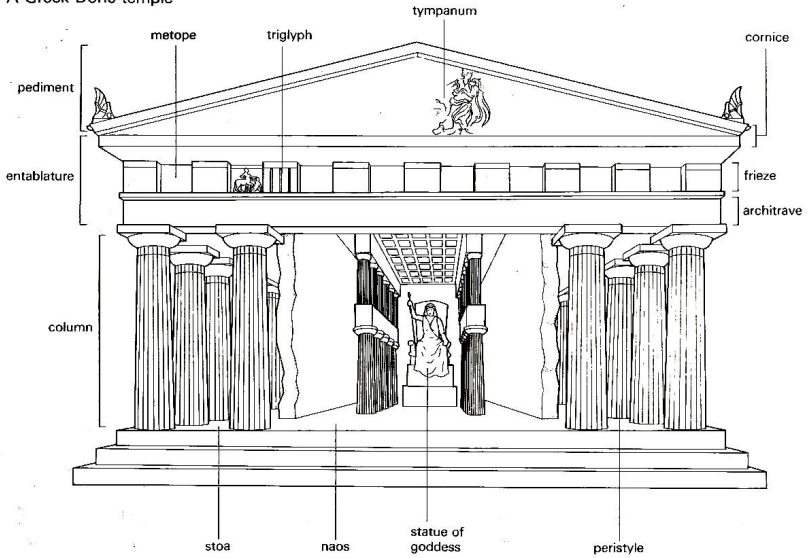


Facade of Residency

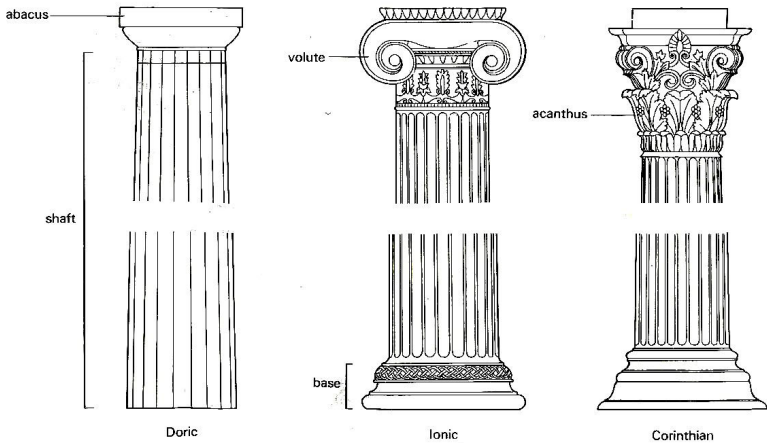
Appendix 26 **Architecture**

Classical

A Greek Doric temple



Orders of architecture: Greek origin



Churches

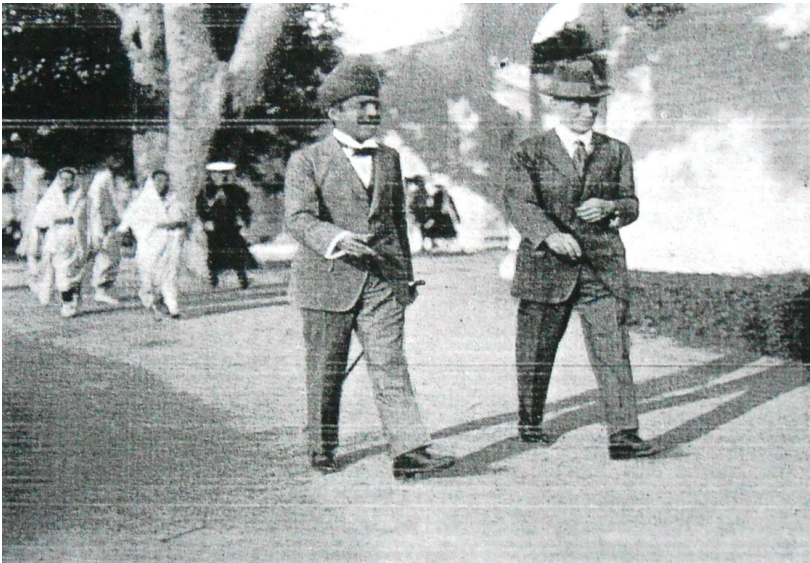


Clock Towers





Dresses



H.E.H. THE NIZAM OF HYDERABAD
Walking with the author. The Nizam's daughters are following

TELANGANA HISTORY CONGRESS



Clubs



Lady Hyderi Club



From 1901, a follow-up of the appointment of Irrigation Commission in British India, the Nizam's state also initiated irrigation policy and a number of minor, medium and major irrigation projects were started. In addition, Kakatiya and Qutub Shahi Ponds, lakes, canals and wells were given importance for the development of irrigation and bringing vast lands under cultivation helping the transformation⁷, specially of Telangana region. But, the famines of earlier period of 1866, 1876-78, 1898-99 and the famines of 1918-19 and 1943 hampered the progress and the misery of agricultural communities continued unabated. However those early initiatives launched were helpful in the long run in the development of Telangana region in particular and Hyderabad in general.

Thus, Salar Jung's period and later up to 1911 foundations were firmly laid for the transformation of Hyderabad state in education, irrigation, mining and economic progress, though the feudal institutions and exploitation of peasants in country-side continued without mitigation. It was in this period that the real foundations were laid for the modernisation as well as for the transformation of Hyderabad state in general and Telangana in particular.

III

Osman Ali Khan's period heralded major yet rapid changes without at the same time uprooting the feudal institutions. Industrialisation, educational development by establishing a number of schools, colleges furthered by the establishment of Osmania University in Urdu medium, irrigation projects including Nizam Sagar in 1932, City Improvement programmes by encouraging water supply, laying of roads and improvement of communications in consultation with Sir M. Vishewaswarayya in 1930's, Godavari Industrial and Agricultural Development Plan of EW. Slaughter of 1942-44⁸. In addition a number Agrarian Acts as steps to control money lenders, protection of tenants, Debt relief⁹, etc. were introduced in the state.

As parallel to and as a result of Freedom Movement against British colonial rule, in Hyderabad state people's movements were started for the establishment of a Responsible government. A number of associations/ organisations were started in the state. They include, Andhra Kendra Jana Sangham 1922, Andhra Mahasabha 1930, Nizam's Subjects League (Jamiyat-E-Riaya-E-Nizam) in 1933, Maharashtra and Karnataka Parishads in 1936 and 1937, Hyderabad State Congress 1938, Comrades Association 1939 (later became Communist Party of Hyderabad state) were started. Those organisations started movement for responsible government and the Communist Party for the abolition of feudal institutions. They were also responsible for the growth of Deccani nationalism. Due to the public awakening issues like civil liberties, demand for responsible government and to fight against the feudal and autocratic institutions in the state received intense focus and attention. The rise of women's organisations and depressed class movements helped in strengthening people's movements in the state. The Nizam while extending support to the British tried to suppress people's movements in the state including imposing a ban on Hyderabad State Congress in 1938. However, during this period a number of reforms were also introduced in administration, including the establishment of a Representative government by introducing Diwan Bahadur Arvamuddu Ayyangar Commission's recommendations of 1937 and 1946. He was guided by prominent Diwans like Sir Maharaja Kishan Pershad, Sir Ali Imam, Akbar Hydari and Laik Ali.

IV

Hyderabad joined Indian Union after Police Action in September 1948. The state was placed under the military control of General J N Choudhury. Later in 1949, the state was placed under Vellodi's civilian administration till the first general elections in 1952. Between 1948 and 31st October 1956 Mir Osman Ali Khan was designated as Raj Pramukh.

During this period, a number of reforms, including land reforms, abolition of feudal institutions, banning of Ittehad-

ul-Musalmeen party, who had committed inhuman atrocities in the state in the guise of Razakars under Kasim Razvi was banned¹⁰. In fact the Nizam became puppet in the hands of Razakars.

Communist Armed struggle was also suppressed/ withdrawn in two phases first after Hyderabad joined Indian union when moderate group withdrew the movement under Ravi Narayana Reddy and his followers. The second phase of armed struggle was suppressed by 1951 and later called off in 1952¹¹. In fact, the left movement contributed to the elimination of feudal institutions as well as to the rise of progressive ideas in the state on one side, and, on the other hand for the elimination of reactionary and communal forces like the Razakars.

In the general elections of 1952, the Indian National Congress won the election in face of a tough competition from the Communist Party of India, who led the Telangana Armed Struggle. Burgula Ramakrishna Rao became the first Chief Minister of Hyderabad state in Indian Union before the formation of Andhra Pradesh in 1956. As a result of Fazal Ali commission's recommendations on the formation linguistic states in India, the Telugu speaking areas of Hyderabad state and Andhra state were merged and created Andhra Pradesh in 1956.

Between 1948 and 1956 land reforms were introduced. Further, begari, bhagela, and zamindary/ jagirdari systems were abolished. Foundations were laid for the major irrigation projects like Nagarjunasagar, Thungabhadra, and Sreeramsagar in addition to many medium and minor irrigation projects. Those steps helped in transforming Hyderabad state in general and Telangana in particular in agricultural and irrigation front.

In 1956 Hyderabad state was trifurcated and Telugu speaking areas called Telangana merged with Andhra state (formed in 1953 by separating them from Madras presidency) and Andhra Pradesh came into existence on 1st November 1956, as mentioned. Neelam Sanjeeva Reddy from Rayalaseema became the first chief minister of AP. However, many from

Telangana protested against merger of the two regions, since both the regions had a different administrative and cultural legacy. Telangana, for more than two centuries was under Asaf Jah rulers and dominated by feudal institutions with limited educational, industrial and economic development, whereas Andhra was under the British colonial rule with considerable social, economic and educational development. A section of Telangana leadership and people were afraid of the domination of Andhra region as it was more advanced than Telangana with feudal background. However, Fazal Ali Commission provided scope for review of the decision, if Telangana preferred to separate from Andhra Pradesh after ten years¹².

The natural resources of Telangana, including land, water, forests, minerals, including the coal mines were a great asset. But Andhras dominated both in education, employment, and political power. Education and employment even though given some emphasis in Andhra Pradesh, but all these issues created 'mulki' and 'non-mulki' sentiments, specially after 1960's. Further, the political and administrative leadership was dominated by Andhra people which fact paved way for the agitations in Telangana, periodically from 1969. But from 2001 till the state of Andhra Pradesh was bifurcated into Telangana and Andhra Pradesh in 2014, the agitation continued in some form or the other. Eventually, Telangana joined Indian Union as a twenty ninth state.

V

Between 1956 to 2014, educated people of Telangana in general and a section of the political leaders, were disappointed at not getting proper political placements. Thus, on one side, educational and employment opportunities on the other were in particular was responsible for the Telangana agitation and ultimately for the creation of Telangana state. They took up the issue of exploitation by the Andhra leadership. Gradually educated people started resenting the exploitation and perceived domination of the Telangana region by Andhra people in spheres such as jobs, socio- cultural life, as Telangana people had inherent issues of backwardness and

underdevelopment due to feudal princely rule of the Nizams. Telangana Regional Committee, a statutory body created as a part of the creation of Andhra Pradesh failed in discharging its responsibilities and authority right from the beginning.

General expansion in the establishment of educational institutions and literacy, medical and health facilities, industrialisation, especially Information Technology- under the Telugu Desam government, the urbanisation phenomenon including the growth of Hyderabad city became significantly evident. Land rates, housing and real estate business significantly increased but it was felt that Andhra capitalists and investors dominated all these avenues of growth and exploited the businesses. Establishment of educational institutions, both technical and general education including school education by the Andhra corporate sector and subsequent settlement of more and more people in Hyderabad city and their dominance in employment, created more tensions and misapprehensions between the people of two regions, especially among the educated sections. Centralisation of political power was in the hands of Andhras, while the assurances were given to Telangana after 1969, led to what has come to be known as Andhra agitation in 1972-73. As a sequel to those agitations the central government under congress brought in a compromise between the two regions by issuing Six Point Formula as a part of Gentlemen's Agreement in 1973. However, this Agreement was consistently ignored and violated importantly in its implementation. The sharing of political power was violated. In jobs and employment, specially the disproportionate recruitment in violation of so-called the Gentlemen's Agreement, led to local and non-local divide. This was responsible for the final phase of Telangana agitation between 2001-2014 for which, the leadership was provided by Kalvakuntla Chandrasekhar Rao, a former minister in Telugu Desam Government, and an articulated leader.

There was significant apparent development in both Telangana and Andhra regions from 1956, by the use of available natural resources to the optimum, Telangana nevertheless elite

felt exploited, and congress policies and their exploitative politics ignited these feelings further. It was widely felt that the Political power sharing, educational and employment opportunism were grabbed by educationally and financially advanced Andhra people, leaders and capitalists. When the agitations was in very low key from 2001, Telangana people in general and political leadership in particular were not very seriously involved in the agitation except some pressure tactics adopted in the parliament by Telangana members. These culminated in KCR's fast and student agitations on the university campuses. Union Home minister Chidambaram's announcement of December 9th 2009 in the parliament that "creation of Telangana state has been initiated," gave a new Phillip to the Telangana agitation. This statement ignited the overt or dormant feelings of Telangana people, students and political leadership across parties, and the agitations in the state became truly volatile. Between 2009 and ultimate separation of the state in June 2014 such agitations took a serious turn, and intensified the movement till the demand of separate state was achieved.

VI

Telangana was a land of plenty in natural resources added to this, Hyderabad city was also given on a platter with all its development and investments of capitalists and as a hub of Information technology that has occupied over the last twenty years. The TRS government took advantage of the people's grievances to support the sentiment for Telangana cause, trying to transform the promises made during the agitation and in the later election manifesto.

The "Mission Kakatiya", "Mission Bhagirada", development of minor, and medium irrigation projects and also fighting for the state's due share in the waters of major rivers of Krishna, Godavary and their tributaries is a good and progressive policy. If TRS government succeeds in implementing all its promises, it will certainly transform the backward state into a strong and potential state in India but we have to

wait and see between the promises and performance.

In terms of History, four years is a short period, but the loud promises made are too many but their fulfilment was limited. Ambitions and aspirations created in the minds of the people, for example two bed-room houses, KG to PG, promises and revival of “Kula vruthulu” in the modern technological era, one needs relook. Quality education is in doldrums, industrialisation and revival of sick industries which once were nationally probably globally renowned -like IDPL, Nizam’s Sugars at Bodhan, Azam Jahi mills at Warangal, needs attention. “Bangaru Telangana” is a cherished desire but the administration should gear up to achieve the stated goal with more seriousness, determination and good governance without corruption.

However, KCR’s energy evident in persuasive skills, still keeps the hopes of the people afloat and alive. Added to that, natural resources like land, water, forests, and minerals are available in plenty. Telangana has seen many fluctuations in the last two hundred years. The background of a Princely state, with feudal dominance, suffers with traditional caste professions, still leaves wide gap between the promises and their fulfilment.

Nizam VI tried to give a human and liberal touch to his administration, whereas Nizam V11, was an able and multi-dimensional administrator, with the assistance of some able Diwans could not even transform the feudal and medieval oriented state into a very progressive state. The colonial intervention and their indirect rule were also responsible for the lack of strong enlightened policy. The last two Nizams, however, attempted some transformation for the betterment of the state’s people but failed to uproot the entrenched feudal institutions and traditions.

Looking back at its new history, there was no philosophy or aspiration for a separate statehood, but discrimination shown by the ruling party and the ministries, and failure of the Telangana leaders in projecting the regional problems kept

the issue of separate state alive. Creation of Telangana as a twenty ninth state in Indian Union in 2014 and KCR's leadership as chief Minister, created huge hope among all sections and anticipated huge transformation of Telangana with its unlimited natural resources. The present state of education and the funding may not help the growth of both quantitative but particularly the qualitative development of education. Further, the employment of youth needs immediate attention of the state. Promises are many but achievements are not in commensurate with them. The increasing gap between the aspirations and performance in the state needs a critical look. However we have to wait for its full transformation with a strong all -sided development shown of all feudal legacy and tone, without power concentration in the hands of few. Let us hope for full and meaningful transformation of agriculture, education, health, technology and inclusive development. In addition, its own distinct culture as a powerful medium in transforming the new state of Telangana as a powerful, multidimensional development- oriented state with short term and long term objectives, vision and goals in the years to come for its holistic transformation is the need of the times. One has no option or choice to just wait and see how things develop...

FOOT NOTES

- 1 About 40 per cent of the land was under the control of feudal chiefs under the Nizams. Even earlier, zamindars, Deshmukhs and sirdeshmukhas were the land holders. Cultivators by far were at the mercy of the feudal chiefs and local officials like patels, patwaris and moneylenders, AM Khusro, *The Economic and Social Effects of Jagir Abolition and Land Reforms in Hyderabad*, 1958,p.2; also see, Y. vaikuntham, *State, economy and Social Transformation: Hyderabad state,1724-1948*, Manohar, New Delhi, 2002.
- 2 The rulers during this period were Nizam Ali Khan1762-1803, Sikander Jah1803-1829, Nasir-ud Daula 1829-1857, Afzal-ud Daula 1857-1869, Mahboob Ali Pasha 1869-1911, Mir Osman Ali Khan 1911-1948.

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- 3 Chandulai's period as Peshkar and Diwan, Palmer & Company's exploitation caused financial crisis and bankruptcy ; however the British Residents tried to control the damage by advise and intervention. They were Henry Russel 1811-1820, Charles Metcalfe 1820-1825. See, Y. Vaikuntham, State, Economy and Social Transformation, op.cit, pp
- 4 Syed Abid Hussain, Whether Hyderabad, Hyderabad, 1935,pp.79-83.
- 5 Karen Leonard, British Impact on Hyderabad: Cultural Change and Bureaucratic Modernization in 19th century: Mulki and non-Mulkis and the English, in PM.Joshi (ed), HK Sherwani's Felicitation Volume, Studies in the Foreign Relations of India from Earliest Times to the Present Day, State Archives, Govt of AP, Hyderabad, 1975, pp443-454.
- 6 Y. Vaikuntham, Oriental Culture in Transition: Hyderabad State: 1853-1948, Manohar, New Delhi,2018.
- 7 Y. Vaikuntham, Water Resource Management, Riparian Conflicts and Feudal Chiefs: Hyderabad State,1901-1956, Manohar, New Delhi,2010.
- 8 Ibid.
- 9 Syed Abid Hasan, Whether Hyderabad; also see, Sarojini Ragani, High Lights of Freedom Struggle in Andhra Pradesh, Hyderabad, 1972. See also. Rajendra Prasad, The Asaf Jahas of Hyderabad: Their Rise and Fall, Vikas publishing house, New Delhi, 1984
- 10
- 11 See, P. Sundaram, Telangana People's Struggle and its Lessons, 1972; Ravi Narayan Reddy, Veera Telangana,1975;M. Narasinga Rao, Fifty Years of Hyderabad, Also see Y.Vaikuntham, Peasants in Colonial South India, in his, Studies in Socio- Economic and Political History: Hyderabad State, Hyderabad,2004,pp.77-113.
- 12 KV Narayana Rao, The Emergence of Andhra Pradesh,Popular Prakasham, Bombay,1973, pp 270-312.

SECTION - 2

RESEARCH PAPERS

JAGIRDARI SYSTEM IN NIZAM'S DOMINIONS: AN ANALYSIS

Dr. S. Abdul Thaha*

The Hyderabad state was one of the largest princely states in India before independence and here a political structure from medieval times had been preserved intact till the State was amalgamated in the Indian Union in 1948. The jagirdari system in the State is one among the institutions which were borrowed or continued from the Mughal times. The first Nizam, who was a viceroy of Mughals established the Hyderabad State in 1724 and introduced the Mughal system of making land grants to noblemen with some modifications.¹

The jagir was a tenure in which a certain tract of land was given to a State servant together with necessary and full power to collect the revenue accruing there from for his own personal use, and to govern the territory assigned to him. But the jagirdar was not the owner of the land assigned to him. If the assignment was conditional the grantee was required to render some public service such as the levy and maintenance of troops or some other specified duty. If unconditional, the land was entirely at the disposal of the grantee. It was held either for a certain period or more usually for the life-time of the jagirdar, and passed on to the State on his death. On many occasions, though the assignment was renewed for their heirs on payment of a *nazarana* and sometimes some of jagirs were specified to be a hereditary assignment, without which this

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specification, it was held to be a life-tenure. In course of time 'it was thought below the dignity of the ruler to resume' benefits once granted and so the grants became permanent and attained the status of hereditary.² The whole of Hyderabad State was divided into two distinct portions, 1) the diwani or government lands, whose revenues were devoted to the expenses of administration, constituted nearly 60% of the total land of the State, and 2) the non-diwani lands consisted of *jagirs, inams, aghraharas, etc.*, and the revenue of these lands was partially or wholly assigned for some special purpose; it consisted of around 40% of the total land of the State.³

In Hyderabad state there was no machinery to ascertain the actual number, area, income and population of all types of jagirs. Though the Revenue department maintained a register about jagirs, it was not authentic because of inaccuracy and improper management. However, the Royal Commission, which was appointed to look into the conditions of jagirs, collected some useful data. After the jagir abolition, the Jagir Administration office collected some relevant information pertaining to jagirs. Using this otherwise scattered and brief information we have tried to reconstruct the details of each class of jagir.

The jagirs including the Nizam's *Sarf-e-khas* constituted approximately 40% the total area of Hyderabad state, i.e., 32,729.9 sq.miles out of the total state area of 82,698 sq.miles. In terms of the number of villages, the jagirs accounted for about 8496 out of the state's total of 22,457 villages, i.e., 38.2%; and in terms of population they constituted about one-fourth of the total number of states' 18 million inhabitants on the eve of jagir abolition (1949).⁴ Regarding the income, *Sarf-e-khas* had the approximate income of 3 crores of rupees per year and the jagirs with Rs. 3.5 crores, of which 18 big jagirs' share was 60.18% of the total income of all jagirs.

With regard to the nature of jagirs and the types of jagirdars in general in Hyderabad State, the following features

are predominant: The nature of jagirs in Hyderabad State were of five kinds: *Al-Tumgha*, *Zat*, *Jamiat*, *Tankha-i-Mahalat* and *Sarf-e-khas* jagirs. *Al-Tumgha* jagirs were given on a permanent basis and holders of these jagirs commanded prestige and respect. *Zat* jagirs were grants for the maintenance of the grantees without any obligation of service. They were mostly personal and were originally intended for the life-time of the donee, but in course of time they became permanent grants. *Jamiat jagirs* or *Paigah* jagirs were given for the maintenance of troops. *Tankha-i-Mahalat* jagirs were given in lieu of salaries and State debts. *Sarf-e-khas* jagirs were meant to meet the personal and family income of the Nizam.

The jagirs in the State could be classified into different types according to their nature, status, income, judicial powers and even the origin.

The first type were “exempted” (*mustasna*) or “non-exempted” (*ghair-mustasna*) jagirs. Exemption signified a good deal of freedom from diwani jurisdiction so that the jagirdars could have their own arrangements for the judiciary and police. Exemption varied from one jagir to another and it was the Nizam who had the right to declare a jagir exempted or not. There were seventeen major exempted jagirs in the state: three paigahs of Asman Jah, Khurshid Jah and Vicar ul Umra; five Samasthans of Gadwal, Wanaparthi, Jatprol, Amarchinta and Palvancha and nine *Ilaqas* or estates of premier nobles, Salar Jung, Kishen Pershad, Nawab Khah Khana, Fakhr ul mulk, Mehdi Jung, Raja Dharam Karan, Sham Raj, Suraya Jung and Jagir Kalyani.⁵ The jagirs could also be conditional (*mashrooti*) or unconditional (*ghair mashrooti*) and these were the second type. The former were conditioned by some kind of a service such as maintaining of the army or religious institutions (temple or mosques), while the latter were conferred as a personal honour. The rent-free or non-rent-free jagirs were of third type. Jagirs could be either absolutely rent-free or they had to pay a specified amount as Peshkash or Nazarana or pan. The fourth and final type divides the jagir

villages according to their main administrative differences, the status of jagirdars and the powers enjoyed by them. These were of five kinds: 1) *Sarf-e-khas* 2) *Paigahs* 3) *Ilaqas* (estates) of the Premier Nobles 4) *Samasthans* and 5) Other Jagirs. The detailed information of each kind is given below.

Though it is not customary to include *Sarf-e-khas* in the category of the jagirs, yet *Sarf-e-khas* by virtue of its nature was a jagir assigned to the Nizam himself, the proceeds of which went to his privy purse, in lieu of cash payments from the public treasury.

The *Paigahs* were the assignments of groups of villages to some one of the nobility or gentry of the State in lieu of leaving a certain number of troops whose expenses were to be defrayed from the proceeds thereof. The *Paigah* nobles always had the privilege to claim a place next to the Nizam and linked their families by matrimonial alliances with the Nizam's family. The *Paigahs* were exempted from diwani jurisdiction and were absolutely rent free. They maintained their own police in their jurisdiction and with full control over revenue and judiciary, but the efficiency of these was absurdly low.⁶

The next category of jagirs was the Estates of the Premier Nobles of the State. They were in the rank of the great nobles of the realm. They were also accorded vast jagirs but their rank and income was just below that of the *Paigah* nobility. They too had the control over revenue and judicial administration and enjoyed vast authority. Their jagirs were exempted from diwani administration and were also rent-free.

The next category was *Samamsthans* which were large tracts of jagirs. Unlike other types of jagirs they were compact areas of lands forming homogenous administrative units. These were former Hindu states which lost their independence during medieval times to Muslim sovereigns. In other words, they came to function as vassal territories. The annual tribute that used to be paid earlier to the Mughal rulers and later to

the Nizam, who recognised them, by these *Samasthandars* came to be called '*Peshkash*' or '*pan*', both the terms being used synonymously. There were 14 *samasthans*, which were all not rent-free jagirs but paying the *Peshkash* to the government. They were the *Samasthans* of Gadwal, Wanaparthi, Jatprole, Amarchinta, Palvanch, Domakonds, Gopalpet, Anegundi, Rajapet, Dubbak, Narayanpur, Papannapet, Gurgunta and Sarna Palli.⁷ Among these only the first five *samasthans* were exempted from diwani administration.

The other jagirs were the last in the category and were much smaller units than those of the above discussed. They were of varying sizes and varying income and powers. Some of these had judicial and police powers, while the majority of these jagirdars were the holders of single village without any such powers of administration and hence their administration could not be possibly by anything like that of bigger jagirdars. All these jagirs were non-exempted and many of them were conditional upon some service. There were some rent-free and many others were rent-paying jagirs. Many of them paid Royalty (*Haq-e-Malekana*), *Pan* or *Peshkash*.

Some general features of the above mentioned jagirs were that the most of these jagirs were originally conferred on military chiefs who assisted the Nizam I in his campaign. They originally were a mere assignment of revenue for military service and the maintenance of order in certain districts by armed control. Gradually in later times these grants were also given to civil officials. The interest of the stipendiary did not usually extend beyond his own life-time and theoretically the jagir was even terminated at the pleasure of the Nizam or on the plea of failure of service it could be transferred another person, who undertook the obligations. But some influential families who were given some of these jagirs by the Nizam acquired hereditary powers. A significant factor which contributed for the growth of feudal system, was the growth of jagirs which were originally meant for a definite period, but with the passage of time had become permanent and

hereditary. This was either because of the feeling that it was below the dignity of the Ruler to assume, or due to the usurpation of powers by the jagirdars which was made possible by a weak central government before 1853.⁸ Further, all these kinds of jagirs except the Samasthans were scattered all over the state and were not compact in nature, which created many problems in their administration and revenue collection.

It should be clear from the account of the jagirs given in the Hyderabad state that unlike the zamindars of U.P. and the permanently settled areas of Andhra region, who were the agents of the State for revenue collection and passed on a fixed part of it to the State, but the jagirdars of Hyderabad State in the majority of cases kept the whole of the land revenue for themselves. They were, however, not completely free from government's control and many of them remitted *Peshkash* or *Haq-e-Malikana* (royalty) which ranged from 2 to 5 percent in normal cases to 25 percent in exceptional cases. While the small jagirdars having no sovereign rights, the major jagirdars possessed sovereign rights in their own jagirs and had civil and criminal powers almost independent of government. They maintained an independent system of administration with their own courts of justice and their own police. Minor jagirdars exercised judicial powers to the extent conferred on them by the government. Particularly the exempted jagirs had control over the civil and police jurisdiction in their areas.

In theory, the jagirdars of Hyderabad state had no proprietary rights and were entitled only to the revenues of the jagirs. That many of the jagirdars were not hereditary, for the grants were for the life time only. But in practice, it was not followed by the Nizam and almost all the jagirs were renewed to their heirs. This was due to the existence of some of the *samasthans* holders who were given hereditary rights; later the *Paigah* jagirs were also recognised to be hereditary jagirs. These two instances accelerated the process of converting the jagirs into hereditary ones. This can be seen as a reflection of the pressures of the military and political

forces, which helped the Nizam in establishing his authority, to acquire not just jagirs but a continued hold over them through the system of renewal of jagirs to their heirs. The establishment of Court of Wards in 1857, indirectly supported the hereditary process because it administered the jagirs of lunatics, minors, and in the case of mismanagement, etc., but it reverted the jagirs after some time to their respective holders. This means that in practice the jagirs became hereditary. Thus the age-old principles of Mughal jagirdari system were taking a new meaning as the jagirs became hereditary, with the grant of succession to the sons of the deceased.

As the jagirs were renewed to heirs and were inalienable the transfer of jagirdars from one jagir to another was uncommon. The transfer system was seen only in the beginning of the establishment of the State and later this practice was not continued, again deviating from the Mughal system, to suit its own regional context and needs.

The government had the proprietary rights over all the jagir lands and the jagirdars were entitled only to revenues upon these lands and never rents from them. The cultivators and the tenants suffered in the hands of jagirdars on account of the control over the powers in revenue collection. They came to regard themselves as the owners of the entire land under their charge and as a result, even the hereditary pattadars came to be regarded as tenants-at-will. The tenants as such, were neither allowed security of tenure nor fixity of rent. These jagirdars collected 25 to 50 percent more revenues compared to the diwani villages. Even at the time of crisis the peasants were not granted the remission and the suspension of the collection of land revenue on the scale it was sanctioned by the government to the peasants in the diwani area. In addition to the high rates of assessment, the jagir peasants had to bear the burden of feudal dues and other illegal taxes such as nazarana, patties, local taxes, etc., besides *vetti* or forced labour. Though the government knew about all these illegal activities and extortions by the jagirdars,

it did not try to control the jagirdars, and did nothing to ameliorate the condition of the jagir people, not it tried to control the jagirdars. The political necessity of the Nizam made him to accept the demand for the heredity of the jagirs, because the jagirdars were the main source of political strength to him and vice versa. Hereditary character and the leniency of the Nizam enabled the jagirdars to extract more revenues and rents from the peasants and there by perpetuating the whole exploitative and oppressive system.

Except some, most of the jagirdars did not establish the administration on modern lines and the public amenities and welfare activities were completely neglected. For instance, the educational and public health arrangements for the jagir people remained far more inadequate. The condition of tenants, agricultural labour, and even of independent pattadars was far from happy under the rule of these non-cultivating and absentee jagirdars. Eviction of tenants, rack-renting, subjection to *bhagelas* or bonded labour, unjust and forcible occupation of lands of pattadars and above all, the collection of various illegal cesses and extraction of vetti from all sections of the rural population have very much been the main characteristics of the agrarian relations under jagir tenures.

While such was the pitiable condition of jagir subjects, the jagirdars on their part were a rich class with varying incomes and status. However, some of them went beyond their capacity to show pomp and ceremony and in turn got into debts. More often the jagirdars and other nobles clustered around the court and tried to please the Nizam and other officials. The Nizam also had the temptation of accepting nazars (compulsory offerings on some occasions like the birth day or royal ceremonies) on a large scale. This practice had put pressure on the income of the jagirdars, and the result was that they had resorted to collecting the extra revenue/taxes from the jagir people.

The Hyderabad state was the only state in India which

had such big jagirdars. Concentration of landed power extending to hundreds of villages became the basic characteristic feature in all the different land tenural systems that were in vogue in the State under the Nizams. Excessive land monopolisation was contrasted with the majority of ryots' meagre holdings and landlessness, especially in jagirs throughout the State. 'True to its feudalistic outlook the jagirdars' whims and fancies, pomp and pageantry were paralleled by the misery and sufferings of the jagir subjects'.

It has been shown that mal-distribution of resources and heavy concentration of wealth in the hands of jagirdars and the ruling families were the chief maladies with which the people suffered. The jagirdars and the Nizam's government were indifferent towards the developmental activities such as communication and transport, industrialisation, education, irrigational development, and so on. However, there was some effort on the part of the State to extend the British type of revenue administration without questioning the jagir rights. For instance, The Land Alienation Act 1350 F (1941), Record of Rights Act 1346 F (1937), Money Lenders Act 1349 F (1930), etc., were all aimed at checking the evils and to improve the condition of the rural masses. These Acts were intended to protect the rights of cultivators in their lands, and to lessen of the burden of accumulated debt. But most of these measures remained only on paper due to the vacillating and unwilling nature of the government. The much needed political support from the jagirdars and nobles made the Nizam not to follow or implement the rules and regulations of these Acts.

One of the important problems of the jagirs was related their geographical spread. The jagir grants were scattered throughout the State like so many small and large patches all over the map of the Dominions. A single jagirdar would have his villages located in other districts and even in other provinces also. These grants were further separated in space by other jagirs or diwani areas and sometimes lying at a distance of hundreds of miles from the villages to their tahsil head

quarters. The scattered nature of jagir areas became another problem for introducing any good and sound uniform administration in these areas. To obtain justice in a court of law or to get their grievances redressed the jagir population had often to travel long distances. Moreover, it was not customary to effect the transfer of officials frequently, and in many cases as with small jagirs - there was no place to transfer them too! All these features adversely affected the development of jagir areas. In view of the prevalence of these extremely unsatisfactory conditions that the *Royal Commission* recommended for the takeover of the welfare and developmental activities in the jagirs, and suggested adjustments in revenue, judicial and police powers of jagirdars. But these recommendations not only came rather very late, but there were not acted upon by the Government, in view of Nizam's overwhelming preferences for the feudal nobility than the interests of the people at large.

Administrative Features in Jagir Areas

At the time of the formation of Hyderabad state the Jagirs, after their assignment were not left to the discretion and disposal of the Jagirdars. Though the jagirdars were authorised to effect the collection of the revenues for which they were entitled from the jagirs, the assessment of revenues in the jagirs was made by the government officials. The territorial jurisdiction of the government officials in charge of the taluqs (pargana) and districts (sarkars) also covered the jagirs lying within their jurisdiction.⁹ Thus both the civil and military officials of the state were also responsible for the proper assessment and administration of jagirs as in the Mughal times. But there were some jagirdars who held complete fouzdari or military rights in their jagirs. This practice was also found in Mughal times and also in the Deccani states.¹⁰

The jagirdars had vast revenues and exercised control over judiciary police and other departments and ran a few developmental services. Some of the big jagirdars even maintained the armed forces. Jagirdars claimed that they

were the representatives of the Nizam in jagirs and that by the *Sanads* conferred on them, the people in their areas were placed under their trust. Jagirdars further asserted that except in the case of the conditional grants there was no specific obligation imposed on them to render any services except loyalty to the Ruler, enforcement of the government laws and maintenance of peace in their allotted jagirs. But what was vital in the relationship between the jagirdars and the State was the flow of the jagirdars contributions to the government like *peshkash*, *haq-e-malikana*, *nazarana*, *maqta-pan*, *chowth*, *mukasa*, *kahdana*, excise administration charges, Jagirdars' College Cess, local cess, settlement charges, *khanungoi*, *dhadpatti* and so on.¹¹

Revenue Administration

The administration of revenue within their jagirs was the most important responsibility of the jagirdars. In most of the jagirs the revenue collection was completely in the hands of jagirdars, who used to appoint and maintain the staff of their own, except in the case of jagirs under the Court of Wards. It is to be noted that the powers which the jagirdars and their officers exercised in respect of land revenue collection were not based on any proper system or codified regulations. It was only the Jagirs Revenue Recovery Regulation of 1355 F (1946), though late tried to regulate the jagirdars and their revenue officers by giving them limited powers for the collection of revenues and also by subjecting them to the strict control of higher government officials.¹² But, even then, the government had the power to exclude a jagir, in which the survey and settlement was not introduced, from the operation of the Revenue Regulation if there were reasons to believe that the revenue realised was not excessive. According to this Regulation, the jagirdars were empowered to appoint their own officials of the rank of tahsildar, talukdar and subedar and also had the right of appointing, continuing and dismissing the village patels, patwaries and other village officials, who in the diwani areas were subjected to certain government regulations.¹³ In the

case of a jagir where there was no nazim the jagirdar himself was allowed to exercise the power of a diwani subedar. However, the government had retained the powers to review the order passed or decision taken by the jagir officer under the Jagir Revenue Recovery Regulation.

Theoretically the State or the Nizam was the supreme overlord of all lands in the State. The peasants, who were given 'patta' rights were called 'pattadars' or 'registered occupants'. He could stay in his land as long as he pays the land revenue to the State. If failed to do so they had forfeited their pattadari rights and in their place other peasants were given the right to cultivate those lands. Generally the pattadars were not ejected from their holdings as long as they paid the revenue in mean time. The revenue powers delegated to jagirdars had been only for the collection, and they were not accorded any pattadari rights. The peasants in jagir areas had to pay their taxes to the jagirdars instead of the state. Taking the advantage of peasants ignorance, many of the jagirdars had started claiming ownership rights and made the condition over the nature of the real ownership rights. However, the jagirdars were only the owners of their own lands called '*seri*' lands, which were cultivated directly through hired labour or leased them out for the tenants (*kowldars*).

In all the jagirs, the direct agents of jagirdars, revenue and police officials played a predominant role in the revenue administration. These officials manipulated all the revenue records and made the ownership rights of the peasants controversial. These officials were notorious for their atrocities and wickedness in the jagir areas. Many of the jagirdars, who were residing in towns, did not know what was actually happening in their jagirs. The people who considered these agents and officials as their enemies and real exploiters, sometimes revolted against them. For example, the ryots in the jagir of Nazim Yar Jung, had petitioned to the Revenue Secretary against the oppression and maladministration of Nazim and Tahsildar. They considered them as the real culprits, the cause for their hardships and prayed for the redressal of

their grievances. Some of the causes for this unsatisfactory condition of affairs were scattered nature of jagirs, lack of competent officers and staff, payment of low salaries, non-transferability of jagir officers, limited financial resources and improperly apportioned expenditure, non-completion of survey and settlement in many jagirs, the absence of any regular supervision over jagir officials and the non-residence of jagirdars in the jagir areas and their failure to keep close contact with the people by regular tours in their jagirs.¹⁴

Land Revenue System in Jagirs

Land revenue, rents and other taxes: The land revenue assessment formed the main source of income to the jagirdar. As already mentioned earlier, jagirdars were collecting land revenue through their officials and agents. It is a well known fact that in many of the jagir villages, the survey and settlement and fixing of proper assessment had not taken place, as a result the jagirdars or their agents using the ignorance of the peasants and also the past practices, resorted to charging much higher rates of land revenue. The peasants of unsurveyed jagir villages paid a land revenue of Rs.3 or 4 per acre, where as in the diwani area the rate was only Rs.1.¹⁵ This heavy rate of assessment was paid mostly in the unsurveyed villages. But even in the case of bigger jagirdars, who had their own a survey system, the rates of land revenue were high. Only when the state machinery for the survey and settlement was borrowed, more reasonable rates were expected. But this was the case in a few jagirs only

Land Holding Pattern: Broadly speaking the tenancy had increased in the jagirdari areas both on account of the increase in the value of land and also due to the lack of suitable and remunerative subsidiary occupations, other than cultivation, for their subsistence. The big landlords and jagirdars who owned thousands of acres of land found it profitable to lease out their lands to kowldars or tenants and for themselves they took up the non-cultivating occupations like government services, excise contract, money lending, etc. In fact many of the jagirdars had the excise contracts both in jagir and in the

diwani areas. Both these developments, combined with the exercise of the rights of inheritance, frequent sale and transfer of lands by the peasants to jagirdars led to the fragmentation of both occupant and cultivating holdings from year to year. In 1948-49, the position in the jagir areas was that there was 90% of patta lands and 10% *inam* lands existed in the surveyed jagir areas.¹⁶ The land of the jagirdars family and their relatives and other big landlords constituted a bulk of the total patta lands in each village. The remaining small portion of lands was occupied by the poor pattadars mostly with ownership rights. For a peasant and his family to lead a reasonable life of comfort in the Telangana area, as per the opinion of Kesava Iyengar, who conducted a detailed inquiry in 1929-30, they need at least 15 acres of dry land or 5 acres of wet land.¹⁷ But the Agrarian Reforms Committee, in 1949-50 came to the conclusion that 8 to 10 acres of wet land or 50 acres of dry land would constitute an economic holding. Viewed in the light of these recommendations, in the State as a whole, including the jagir areas, excepting some big landlords and jagirdars, the average land holdings were far below the minimum level required for the cultivators to lead a normal life. More than 75% of the total number of occupant peasants in the jagir areas was found possessing very much uneconomical land holdings.¹⁸ In fact, in the jagir areas there were majority of uneconomical holdings on the one side, and the excessive concentration of greater percentage of cultivated land in a fewer hands on the other side. Breaking up of the joint family system, irregular expansion of cultivation over waste lands, frequent purchases and sales, and the division of property amongst large number of distant relatives in case of the absence of any direct heirs, were some of the causes responsible for the fragmentation of lands into small uneconomical holdings.

Police and Judiciary

Almost all of the exempted jagirs, and also some of the big jagirs and *samasthans* had enjoyed the right to have their own police and judiciary but subject to the diwani

supervision, while many of the other jagirdars' police and judicial powers were taken over by the state in 1947 and 1948 respectively.

Police: Initially the jagirdars were not given any judicial or police powers. To start with the Nizam did not confer these powers while granting the jagirs to his nobles and officials. The officers of diwani area were also responsible for the maintenance of law and order in jagir villages lying within their jurisdiction. Without any of these police powers many jagirdars suffered from the inability to keep peace and order and enforce revenue collections. Consequently, the jagirdars started using force to help their agents in collecting the revenue and thus assumed the work of *fauzdars* also. In fact, it was argued that it was a common practice in Deccan for jagirdars who held an entire paragana to act simultaneously as *fauzdars* for their jagirs.¹⁹ In the Hyderabad state also almost all the jagirdars were gradually entrusted by the State with the task of policing their areas, which continued till 1947. The jagirdars had got the complete powers to appoint and regulate the services of the police officials in their jurisdiction. All the exempted jagirdars and some other big jagirdars already had these police powers equivalent to that of the district superintendent of police and many other small jagirdars with a taluq or sub-divisional level.²⁰

Judiciary: There were several jagirs with varying powers of judiciary; from a *Munsif* with magisterial powers to a sessions judge. The main defect of the system was that in most of the jagirs the revenue officers had exercised both the revenue and judicial powers, contrary to the procedure followed in the diwani areas, where the judiciary was separated from the executive, which was considered a matter of pride to the Hyderabad state.²¹ But the civil and criminal codes were the same both for the jagirs and the diwani areas, but even where the separate judicial cadres existed. The jagirdars with their police and judicial powers created many problems over the ownership rights in land with the help of local officials such as *pates* and *patwaries*. With the help of

these village officials and other revenue authorities, the jagirdars grabbed thousands of acres of fertile lands without the knowledge of the peasants and got them registered in their names and in the name of their family members. Most of the people came to know of it only afterwards, by then it was too late to do anything.²² The jagir officials were notorious for their aggressiveness and excessive use of coercive powers. Many of them were so oppressive that they behaved as dictators in their jurisdiction. They exacted many illegal cesses and taxes and compelled the people to provide free supplies and do forced labour or *vetti* regularly.²³

The main reason for all these atrocities and illegal activities by jagirdars and their officials was the misuse of their police and magisterial powers. This type of misuse of police and judicial powers had attracted the attention of the government from the last decades of the 19th century onwards. In view of the rapidly changing times, it was felt that the existence of so many jagirs with varied powers, with these ill paid and untrained police who were entrusted with the duty of looking after the lives and property of the people, would be a blot on the State administration.

At the time of reforming the jagirdari police system it was thought that a mere transfer of the police would only be a partial reform unless the judiciary was also transferred along with police to the diwani administration. It was felt that both the police and judiciary must remain the primary functions of the State and cannot be allowed to be administered through a delegated authority, in view of the needs of modern administration. Only such arrangement would work for the general welfare and contentment of jagir population. Ultimately with the amalgamation of police in 1947, the judiciary in all the jagirs was also taken over by the government in 1948.²⁴

This kind of medieval social and economic system, which continued over 225 years, reduced the lives of the peasantry and other lower sections in the rural areas to such

a misery and deprivation that the launching of a direct struggle for the removal of the jagirdars and the Nizam's autocratic government under the leadership of the Communist Party of India, in 1944-1948 was readily welcomed and joined by the long oppressed people.²⁵ Immediately after the 'Police Action' in 1948, the Hyderabad State government took up the question of jagirs. Consequently with the promulgation of the Hyderabad (Abolition of Jagirs) Regulation, 1358 F (1949), all types of jagirs in the State and their judicial powers were taken over by the government and converted into the diwani tenure.²⁶

Appendix - A

**Statistical Data of Jagirs (non-diwani tenures) in
Hyderabad State**

No.	Jagir/Jagirdar	Sq. Miles	Villages	Population	Income
1	Sarf-e-Khas	8109	1961
2	Paigah Asman Jah	1634	401	289920	2449351
3	Paigah Khurshid Jah	1555	396	315024	2365366
4	Paigah Vicar ul Umra	1663	397	250664	2783033
5	Estate of Salar Jung	1126	359	221382	2010814
6	Kishan Pershad	362	208	111759	994885
7	Nawab Khan Khana	197	89	63459	885480
8	Nawab Fakhru'l Mulk	234	113	94464	772333
9	Nawab Mehdi Jung	211	75	41862	554730
10	Nawab Suraya Jung	...	34	29372	360171
11	Raja Dharam Karan	162	186	82428	1351333
12	Raja Sham Raj	272	119	39372	482752
13	Jagir Kalyani	272	60	47798	243316
14	Samasthan Gadwal	817	122	129618	1704607
15	Samasthan Wanaparthy	605	150	100356	1832105
16	Jatprole	357	86	59968	1207750
17	Amarachinta	161	69	55856	614155
18	Palvancha	3090	70	66032	678382
19	Other Jagirs (Including smaller samasthans)	13402.9	3601	13936224
Total		33829.9	8496	1999289	35000000

Source: A.M.Khusro, *Economic and Social Effects of Jagirdari Abolition and Land Reforms in Hyderabad State*, Osmania University Press, Hyderabad, 1958.

Footnotes

- 1 For details about the origins of jagirdari system in Hyderabad State, see, J.D.B., Gribble, *The History of the Deccan*, Vol. II, London, 1924, p.3-5.
- 2 Nizam's Government, *Revenue Administration Report - 1324F (1914-15 A.D.)*, Government Press, Hyderabad, p.60.
- 3 Government of Hyderabad, *Jagir Administration*, Vol. I, Office of Jagir Administrator, Hyderabad, 1952, pp.1-10.
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TELANGANA SEPARATE STATEHOOD - ROLE OF K. CHANDRA SEKHAR RAO

Dr. S.Anjaiah*

Historical Background

Against the political domination and economic exploitation of outsiders are expressed by the Telangana people through the slogan of “Hyderabad for Hyderabadis” during the year 1952 even before the formation of Andhra Pradesh State. However, by giving many assurances to Telangana people under the “Gentlemen Agreement” the Andhra Pradesh state was formed on 1st November 1956. After that continuous violation of assurances in all respects, led to separate state agitation of 1969, which took violent turn and death of more than 370 people of Telangana. At this juncture central government interfered restored the earlier assurances by the eight point formula, even Telangana man P.V. Narasimha Rao was appointed as the Chief Minister of Andhra Pradesh. Against this development Andhras also started “Jai Andhra Movement” which led to nullification of earlier assurances of Telangana People. During the year 1983 under the Chief Minister ship of Sri N.T. RamaRao’s three men committee identified that 60,000 Andhra People are working in the Government against the Telangana people and assurances are given to Telangana people through G.O. No. 610. However, those assurances were not implemented and insulted the Telangana people till the

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Chandra Shekar Rao formed “Telangana Rastra Samithi” on 27th April 2001.

By 2001, Telangana people’s discontentment against the Andhra’s domination reached peak stage. All the Telangana people are gathered as a united forum for the development of Telangana under the leadership of Prof. Jayashankar. Necessary information was supplied regarding the injustice done to the people of Telangana through various ways. Under such circumstance due to persuasion of Prof. Jayashankar, K. Chandra Shekar Rao’s TRS Party took the leadership of Telangana people.

KCR Leadership - democratic and Gandhian Methods:

KCR discarded earlier methods to lead the Telangana people and adopted democratic and Gandhian Tactics to achieve separate statehood for Telangana people.

Thus, he adopted electoral democratic process to gain more seats of MIA’s and MP’s through alliances with the congress party in 2004, joined the Government at Centre and state level and even got assurances through the “Pranab Mukharji Committee” for the grievances of Telangana people. When he was an MP and Central Minister for labour popularized Telangana issue and got support of MP’s of all parties at centre. When congress party deceived him, joined with Telugu Desam and other parties in the state against congress party in 2009 elections. Thus he got the support of all the parties for separate state hood of Telangana. Thereafter, on 29th November 2009, he undertaken hunger strike (fast) for 11 days. Due to deterioration of his health condition, the then home Minister Sri P. Chidambaram announced in parliament that the center will start for the process of formation of Telangana. With this announcement KCR ended his eleven day fast stating that this was a true victory of the people of Telangana.

Protest in Andhra Region:

The leaders of all political parties who expressed their solidarity for Telangana earlier changed their minds and resigned their posts protesting against centre's decision of formation of separate state. They exerted pressure on the centre to take back its decision. Samaikya Andhra agitations were taken up at several places in Andhra. Students and employees played a crucial role in this movement. In this context, on 23rd December 2009 the Central Government again issued another note that they need more consultations regarding division of state and appointed Sri Krishna Commission for delay tactics.

Responses of Telangana people -Mas Agitations:

Then under the leadership of KCR the movement for separate state hood converted into mass movement through different organizations such as Telangana Joint Action Committee, Tribal and Caste Organizations, Non-Cooperation, Mass resignations of Telangana members of the Assembly and parliament, Sakalajunula Samme (all people strike) from 11th September 2011 to 20th October 2011 more than 40 days all the Telangana employees took part in it. Further "Million March" on 10th March, 2011 on the tank bund- all these are took up non violently democratically and got support of all the parties at centre and state by efforts of KCR. The government administration in Telangana was paralyzed. All the living activity of the people of Telangana was affected in many ways. As result, the central government realised the intensity of agitation and sentiment of the Telangana people and took the decision to conduct all party opinion of the state and centre regarding the formation of separate state of Telangana. After the acceptance of majority parties of India, the then UPA Government at the centre took the decision for the formation of separate State of Telangana. This was ultimately resulted on June 2nd 2014. Thus the cherished goal

of Telangana people is achieved after more than 60 years long drawn struggle of its people.

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TELANGANA ARMED STRUGGLE IN NIZAM STATE AND DALITS: A NOTE

Durgam Bhaskar*

Today's geographical area of Telangana was earlier a part of the Hyderabad Nizam state, which was ruled by Muslim rulers since 1790. Telangana region constituted districts such as Adilabad, Karimnagar, Nizamabad, Warangal, Nalgonda, Rangareddy, Khammam, Mahaboobnagar, Medak and Hyderabad and its population formed the majority in the Nizam's state. Salarjung's (1853-83) reforms were helped to the state to made better revenue, but could not bring about improvement in the overall economy of rural people.

Land, Human relations and the background of armed struggle

Telangana was a region of an armed peasant liberation struggle against landlordism, Nizams autocratic rule and against the 'Indian National Army' during 1946-1951. That area was experienced a bitter feudal agrarian exploitations. Before the armed struggle in Telangana the agrarian relations were formally divided into the *Jagirdari* and *Ryotwari* systems. As per official statistical reports about 60% of the total area was under the Ryotwari system and remaining 40% went under the Jagirdari system¹. Major part of the Jageers were in the nature of surf-e-khas (crown lands). The revenue which used to come from these land system was purely used for maintaining the Nizams family and the army of the state. Some other parts of Jageers were feudal tenures in nature. The Jagirdars of the

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Nizam state were expected to provide an army support in necessary for the Nizam state. Generally these Jageers were kept outside of the purview of the state civil courts procedures, due to that the Jagirdars were tried a lot exploit the masses by collecting many kinds of illegal taxes. In the Ryotwari system itself people's conditions were not much better. Where the land holders were not treated as owners of the land, but called as a Pattadaars. It means officially they were not recognized as land holders. When the pressure started on landlordism from subaltern classes, the sub leasing practice became popular in agrarian system. Where these sub-tenants (Tribal, Dalits and landless people) used to cultivate the land but actual tenants and land holders were mostly belong to dominated class. The sub-tenants had no legal rights and could be evicted at will of the actual land lords. This kind of tenurial system prominently existed during the 1940's in Telangana. Because of this majority of peasants in Telangana was felt insecure and the landlords exploited them at their whims. There was no fixity of rent and a little production or profit was used to left to the real cultivators as benefit. So, that agriculture productions were utterly came down and typical feudal cultural relations were prevailed in a large scale.

The landlords in Telangana apart the mainly Muslim Jagirs, hailed predominantly from the upper Shudra communities such as Reddy and Velma, some times there were also Brahmins, Baniyas/Komati enjoyed Jagirdari and moneylender position. Around 90% of Deshmukhs, Mukhaddams belonged to these castes. For them in the village level Jamindars, who were popularly known as Doras. There are the people who really extract and exploit the landless poor people of the villages in Telangana region². In addition to this, village officers, the patels and Patwarys also substantially used to have land ownership and they worked as henchmen to the bigger landlords. Unfortunately they also had drawn from the same dominant castes. Komaties of the Telangan Region as a trade cultural community exploited a lot the agricultural peasants as money lenders, shopkeepers and merchants.

Those on the bottom of the Indian Society ladder, both economically and socially the poor peasants, unprotected tenants, share croppers and agricultural labourers came either from the untouchable castes of the Mala, Madigas or from the Adivasi groups like Chenchus, Koyas, Gonds, Lambadas, Banjaras and Hill reddy's. The artisan and service castes in the villages after lost their occupations had taken into agriculture as cultivators, tenants and agricultural labourers³.

The occupational castes and ethnic composition of the landless agricultural laborers in Telangana were socially divorce and economically complex people. Acute seasonal unemployment forced the labourers to get very low wages for their productive labour. The worst sign of the Telangana agrarian system was no doubt, the Vetty practice under the typical feudal system in each village the service castes were supposed to granted rent free lands/*Inam* lands to work for the land lords and occasionally officers visiting the villages. Never the less, in practice the labor classes were mostly paid nothing but treated as slaves by land lords. For instants, the Madigas (leather workers), Malas, Chakalies (washer mans), Kummari (Potters), Mangali (Barbers), Vadla Kammari (Corpenter & blocksmiths) were forced to serve the Zamindari and state officials at free of cost. They were forced to work in landlord's cultivable lands and domestic work without any payment. Surprisingly this kind of inhuman practice was also extended to the merchants and priesthood Brahman families⁴. In addition to Vetty practice another form of exploitation known as Bhagela was practice in Telangana, particularly in Warangal and Nalgonda districts. There were agricultural based slaves mainly from landless Dalits and Adivasis, who were chained to the landlords through debt. They used to get very minimal remuneration for doing menial and hardest jobs to landlords. That was just enough to save their lives everyday. Since most of the Dalits and Adivasis were landless laborers for religions, socio, cultural activities such as marriage, performing the festivals they used to borrow money from landlords. The intelligent landlords for that debt, made the dalit, adivasi

laborers as Bhagelas in which generation together the families forced to work. The so-called Bhagela families work in the fields of Zamindars and Landlords. This practice of exploitation leads to the unpaid labor extraction of agricultural labourers and luxuries life of the Deshmukhs and Landlords⁵.

By 1948 Hyderabad State witnessed for 1,00,000 members of the Razakars to whom Nizam ruling class was unable to control. These Razakars had created a political instability and anarchy in the rural areas of the Nizam's state. As Venkatswamy pointed out day by day, the normal life of the state was deteriorating, the Razakers were playing havoc every where, loot, plunder, arson and maltreatment of woman was the order of the day. The tales of their ravages and cruelties were pouring into the city from hundreds of villages all over the state. People were fleeing in every direction, shelter less and helpless⁶. Finally it creates crisis in the Nizam state and gave the communists opportunity to seize power in the Telangana rural areas. There was spontaneous communist party led attack against landlordism in most parts of the Nalgonda, Warangal, Khammam districts nearly in 4,000 villages communist party led formed a parallel administration by setting up the *Grama Rajyas* (Village Soviets). This was supported by Communist party traditional Armed forces, by April-1948, the party could organize six 'area squads' of 20 fighters each and 50-60 village squads by the end of August it was claimed that about 10,000 peasants, students and party workers were actively participating in village squads and some 2,000 in mobile guerrilla units. Acquiring arms remained a major problem⁷.

In the agrarian revolution, that the thrust was directed against the biggest landlords, while the party sought also to represent the interest of the poor and landless. It seized the land nearly one million acres and distributed, which is Government forest waste land. After this surplus lands were seized in a process by putting ceiling on the lands. For instants land holding limits by landlords as 500 acres dry land and 50 acres wet land. Such relatively high land ceiling and the

continual process of compromised nature of communist party with landlords had given a space to criticism that this was representing a rich peasant interest⁸.

Some of the dilemmas inherent in rousing dalits, for land struggles in the period of the Telengana revolt are brought out by K. Srinivasulu, he examines the actual process of land control and struggle in three villages in various taluks of Nalgonda district, the strongest center of revolt, in an effort to provide documentation from below of the struggle and to analyze the interface of caste and class⁹.

Further Srinivasulu discusses several important points. While there was enthusiastic response every where to the call to occupy common lands, and waste lands, the response to the challenge of occupying surplus land of landlords was "Lackadaisical" in spite of the notoriety of these landlords¹⁰. Srinivasulu explains this by noting that because the common lands were considered to belong to all they were open to redistribution, while Dalits and other landless were fear to challenge the 'Ownership' claims of the rich upper caste. An additional factor may will have been that, as in so, many other cases of efforts to give 'land to the landless', the surplus lands of big landlords are rarely vacant but given out to tenants who in many cases are middle - caste peasants, for the Dalit landless to claim such lands would provoke a larger - scale conflict. Confronting a numerically tiny landlord minority or a distant state is a different matter from confronting a large peasant caste - community itself rooted in the land and including many poor¹¹. Dalits were understandably apprehensive about the situation. All admit that after the revolt the only distributed lands that could actually be kept were the government forest and wastelands, though in some case landlords sold much of their surplus land, mostly to non-Brahman communist sympathizers, though in a few cases to Dalits¹². This indicated that party had not provided self - respected consciousness among Dalit leaders.

Interpreting the "anti-feudal" character of the

Telangana revolt purely in terms economical revolt would be a mistake, though an important one of the exploitation of the masses. Instead Srinivasulu's analysis focuses on two other factors which he calls 'Gadi' (The political power of the landlords) and vetti (Vethbegar) describing the latter as a universal and all-pervasive mode of exploitation in the region, Srinivasulu calls it another form of the Jajmani system and notes that it symbolized feudal subordination for all groups. The opposition to it could thus unite peasant cultivators, artisans and other village servants and Dalits¹³.

Another important issue was agricultural wages. Wages increases were demanded from fairly early, but no struggles were reported on the communist dominated village committees, however, fixed higher wages, and following the Indian army repression, apparently when the landlords attempted to reimpose the older, lower wages, there was a wave of agricultural labourers, strikes in 1949, including workers in 150 villages in Warangal district in some cases women led these strikes¹⁴.

Nevertheless, the actual role of Dalits in the struggle appears to have been subordinate one claim that "Most of the recruits in the dalams came from the untouchable castes (Malas and Madigas) and from among the tribals"¹⁵. Leaders such as D.V. Rao and Sundarayya depict the participation of Dalits as much more passive, arguing mainly that the Nizam's agents and landlords failed to split the people on the caste question and win over the Harijan; in nearly all the villages the Dalits were on the side of the communists¹⁶.

In fact it seems that the communists very rarely took up the social issues of untouchability. D.V.Rao's statement, when we were working in the villages caste tensions did not arise. Caste differences were limited to the house, except for untouchables¹⁷ is typical.

Thus claims of Marxist academics that Dalits constituted the 'main force' of the dalams or of the revolt in general of that the party was being continuously driven to the left by

poor peasants and agricultural labourers, seem more examples of romanticism it may be possible that if the party had from the very beginning vigorously pushed agricultural labourer issues or taken up anti untouchability with fervor, it could have won a sustained and militant response¹⁸.

However, it is right to mention Ilaiah opinion, that the entire Telangana armed struggle could not produced a single Dalit leader or organic ideologue, the communist political platforms were only available to upper castes, mostly to Kamma, Reddy, Brahmin and Velma intellectuals¹⁹. And did not provided equal share in revolution benefits along with the upper caste participates that might the one reason, Dalits still part of ongoing armed struggle at present in India, particularly in Telangana Region. Though the Democratic ruling system has been implemented many welfare programs for them.

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THE TELANGANA CULTURE AND HARITAGE - A HISTORICAL STUDY

Ch. Chandraiah*

Telangana, as a geographical and political entity was born on June 2, 2014 as the 29th and the youngest state in Union of India. The state has an area of 1,12,077 Sq. Km. and has a population of 3,50,03,674. The Telangana region was part of the Hyderabad state from Sept 17th 1948 to Nov 1st 1956, until it was merged with Andhra state to form the Andhra Pradesh state. However, as an economic, social, cultural and historical entity it has a glorious history of at least two thousand five hundred years or more. Megalithic stone structures like cairns, cists, dolmens and menhir s found in several districts of Telangana show that there were human habitations in this part of the country thousands of years ago.

After decades of movement for a separate State, Telangana was created by passing the AP State Reorganization Bill in both houses of Parliament. Telangana is surrounded by Maharashtra and Chhattisgarh in the North, Karnataka in the West and Andhra Pradesh in the South and East directions. Major cities of the state include Hyderabad, Warangal, Nizamabad and Karimnagar. Remnants of Iron ore smelting found at many Places demonstrate the hoary roots of artianship and tool making in Tellangana for at least thousand years. The reference to Asmaka Janapadas part of present Telangana. Telangana was one of the 16 Janapadas in Anciant India proves

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that there existed an advanced stage of society. One of the first five disciples of the Buddha, Kondanna is a typical name from Telangana and though there is no exact information about his native place, the earliest known Buddhist township of Kondapur in Medak district is believed to be after him. The Buddha himself famously acknowledged that it was Kondanna who understood him properly. The Buddhist sources say that Bavari, a Brahmin from Badanakurti in Karimnagar sent his disciples to all the way to north India to learn Buddhism and spread the message in this region. Megasthenes, who visited India in the 4th century BCE, wrote that there were 30 fortified towns of Andhras and a majority of them were in Telangana. In the historical age, Telangana had given rise to mighty empires and kingdoms like the Satavahanas, Ikshvakus, Vishnukundins, Chalukyas, Kakatiyas, Qutb Shahis and Asif Jahis. The emergence and flourishing of these powerful political formations is in itself a proof of existence of a sturdy economic, social and cultural structure. Thus Telangana has been a vibrant social entity by the time of the Buddha and continued to be so for the next two and a half millennia. Endowed with such rich cultural heritage, despite the attempts by historians and scholars from Andhra region to obfuscate and erase its history, Telangana always retained and fought for its self respect and self rule. Due to the official efforts to ignore, erase, belittle and look down Telangana history and turn it into an appendage or a footnote.

The way of life of a particular people, esp. As shown in their ordinary behavior and habits. Their attitudes toward each other, and their moral beliefs. Culture refers to the patterns of thought and behaviour of people. It includes values, beliefs, rules of conduct, and patterns of social, political and economic organisation. These are passed on from one generation to the next by formal as well as informal processes. Culture consists of the ways in which we think and act as members of a society. Thus, all the achievements of group life are collectively called culture. In popular parlance, the material aspects of culture, such as scientific and technological achievements are seen as

distinct from culture which is left with the non-material, higher achievements of group life. Culture is the product of such an organization and expresses itself through language and art, philosophy and religion art, music, literature, philosophy, and science. It also expresses itself through social habits, customs, economic organisations and political institutions. Heritage and religions are part of culture. Features belonging to the culture of a particular society, such as traditions, languages, and buildings, that were created in the past and still have historical importance. Culture in Telangana is a combination of customs adopted from Persian traditions during the rule of Moghuls to Nizams and more dominantly South Indian customs. Thus, it has a very rich culture with Telugu culture amalgamated within the fabric of the society. Be it literature, cuisine, poetry, films, festivals, art, dances, Music, Religions, fairs and others.

Festivals of Telangana

Bathukamma and Bonalu are the state festivals of Telangana. Bathukamma, the floral festival, is celebrated in *Bhadrapada Amavasya* or *Mahalaya Amavasya* (September-October). The festival is celebrated for nine days during *Durga Navaratri*. Goddess Maha Gauri is worshipped in the form of Bathukamma during this festival. Bonalu is a festival in which Goddess Mahakali is worshipped. It is celebrated in the month of Ashada Masam (July/August). Yedupayala Jatara in Medak and Sammakka Saralamma in Warangal district are also famous festivals. Other festivals like Christmas, Eid, Diwali (Oct-Nov.), Dussera (Sept/Oct.), Makar sankranti (celebrated in January), Maha Shivrathri (Feb-March) etc. are also celebrated in Telangana. Ugadi which is the Telugu New Year is celebrated in March/april. Nine days after Ugadi is Ram Navami celebrated in March/April.

The Sadar festival is celebrated every year on the second day after Diwali. In the villages the festival is also known as *Dunnapothula panduga*. During this festival, innumerable buffaloes are decorated by their owners with turmeric paste, bells, *kumkum bindhi* on the forehead and

horns painted in lovely colours. Diwali is one of the major festivals of India and is celebrated with huge fervour in most of the Indian states. This festival is full of fireworks and light. There are lots of accompanying festivals that are celebrated in different areas during the season of Diwali. These festivals follow different customs and principles and each area celebrates them according to their tradition being followed over the years. These festivals are known by different names in different areas. Telangana is no exception to the rule as there are lots of festivals celebrated in the state during Diwali season. The Sadar festival is one of them. The word, Sadar means “main”. In most of the Indian states, there are specific festivals that are community centric. The Sadar festival too is one such festival, as it is celebrated by the people who belong to the Yadav community. These Yadavs belong to the OBC (Other Backward Caste) category according to the classification provided by the Indian Government. People in Telangana, who belong to the “Golla” caste, belong to the Yadav community. This is the main festival for them and hence the festival has got its name “Sadar”. Ayak or Bhimanna festival is celebrated by Kolam tribal inhabiting Laindiguda (Utmur Taluq) of Adilabad district. The festival falls in the Kolam month of satti.

Cuisine of Telangana

From Telugu cuisine to Hyderabad Cuisine (or Deccani cuisine), Telangana food is mouth watering and finger licking. Yes, spicy too. Hyderabadi cuisine is said to have developed by the Qutb Shahi dynasty and the Nizams of Hyderabad. It has added flavours of Persian, Mughlai, Marathwada, Telugu and Turkish cuisines with a fine mixture of aromatic spices and herbs. A lot of importance is given to cooking at the right temperature, selecting fresh herbs and spices, best quality rice, meat and other condiments to impart that distinct taste. Dry coconut, tamarind, peanuts, sesame seeds are also used in most of the dishes which are cooked in earthen pots or brass and copper utensils. Slow cooking (*dum pukht*) is the key to give the dishes ‘just right’ taste. Villages

of Telangana cuisine is bobbatlu, sakinaalu, appalu, sattu, and others here.

Costume Worn by People in Telangana

Male members in Telangana wear Uttareeyam or Pai Pancha (Veil, also known as Angavastram), Pancha or dhoti, Jubba or kurta and Lungi. Women wear Cheera or sari while girls wear Langa Oni and Parikini. Bhoodan Pochampally, a Mandal in Nalgonda District of Telangana, is popular for its Pochampally Ikat style of saris and material. Pochampally weave is popularly known as *ikkat* or tie and dye weave. Pochampally (in Nalgonda District) is a cluster of around 80 villages and is famous as the weaving village. Sircilla is one of the famous textile Industry in Telangana.

Art and Craft in Telangana

Experienced artisans make crafts items with utmost dexterity in Telangana. Nakashi scroll paintings is typical of the Cherial region and leather puppetry, bronze castings, metal craft or the classic stone craft are famous too.

Bidri craft is unique art of silver engraved on metal. Brought by Iran migrants to India, this craft involves casting, engraving, inlaying and oxidizing. The art form got its name from a town called Bidar (currently part of Karnataka). An alloy of Copper and Zinc called Gunmetal is used in Bidri craft. Beautiful jewellery boxes, hukka, buttons, key chains and cuff links etc. are made using this art.

Banjaras or the Gypsies tribes are involved in making handmade fabrics. Banjara needle craft comprises of making intricate designs, patterns and motifs using tiny mirrors, beads and shells.

Dhokra or Dokra is a famous craft of Telangana region. It is also known as Bell Metal craft in which craftsmen produce figurines, peacocks, elephants, horses, measuring bowl, tribal gods etc. made in brass. These pieces do not have any joints!

There are craftsmen in Adilabad district who have been engaged in this craft for generations now. Nirmal is a town in Adilabad district which is famous for Nirmal Arts - lacquered furniture, pictures, trays, toys, bowls, boxes and wall hangings. Nirmal toys look exclusive with the touch of oil colours and are in demand in the domestic as well as international market. Other famous crafts of Telangana are Bronze Castings and Lacquer Ware. Etikoppaka town in Telangana is especially famous for Lacquer ware. Lacquer is applied on wood by hand or by machine. Most famous among these are lacquer bangles which are embellished with beads, stones and mirrors.

Religions and languages Spoken in Telangana

In Telangana, major religion of the people residing here is Hinduism and Islam. Buddhism was a dominant religion here till the 6th century as is evident from monuments of Nagarjunakonda. Christianity is another religion followed by people here. Telugu is the main language spoken here which varies from region to region in expression. It is a first official language. Urdu is the second most widely spoken language in the state. It is also second official language. Here Tribal languages like Lambadi, erukala and some other languages spoken by the tribal in villages. Telangana may be a new state but has a rich and traditional culture. The people are well versed with technological developments but have not left their traditions, festivals and art behind. They are proud of their rich culture. Women make beautiful decorative designs in the front yards of their houses after sweeping the floors. Children learn traditional music and dances at an early age.

Famous Music Dances in Telangana

Tribal Dhimsa dance, Gusadi dance, Lambadi dance, Kuchipudi dance etc. are famous in Telangana. Deepavali is the biggest festival for the Raj Gonds residing in Adilabad district. As soon as harvest season is over, the Gonds dress in colorful costumes and beautiful ornaments and travel to neighboring villages in troupes singing and dancing. These

troupes are called Dandari dance. These dance troupes which comprise of 20 to 40 members. Small troupes with 2-5 members are called Gusadi which dance to the beats of gumela starting from the full moon day till fourteenth day of Deepawali. Lambadi is a semi-nomadic tribe (also known as Banjaras or Sugalis) which perform this dance in which movements are associated with harvesting, sowing and planting. Perini Thandavam is an ancient dance form performed by males. Legends say that warriors used to carry out this dance before the idol of Lord Siva before going to the battlefield during the reign of Kakatiyas. This classical dance uses 'Prerana' which means inspiration and is dedicated to Lord Shiva. The other widely famous dances in Telangana are Gusadi Dance, Kuchipudi, Tribal Dhimsa Dance, Lambadi Dance, etc. Burra Katha is a form of dance which has evolved from a dance called Tandana Katha. It is mainly performed by a group of three main artists in the centre. Bhamakalpam and Gollakalapam are famous traditional dances which emphasise on the moral values initiated by Sidhenra Yogi.

Bhakta Ramadasu or Bhadrachala Ramadasu (also known as Kancherla Gopanna) was a devotee of Lord Rama in the 17th century and is considered to be an eminent composer of Carnatic music. He was also a *vaggeyakara* (composer, lyricist and singer of his own lyrics). Other major music composers include Tyagaraja and Kshetrappa.

Diverse forms of folk music in Telangana are Oggukatha, Sarada Kala, suvvi paatalu etc. Folk songs may be sraamika or labour songs, women's songs, wedding songs, taala bhajans or chekka bhajans, ritualistic songs, moral songs and children's songs. These songs also include Haridasulu, Gangireddu laata, Pagati veshagaalu, Komma dasarulu, rokati paatalu (wooden pestle songs), suvvi paatalu (songs while making butter from curd using churning-staff) and visurrai paatalu (hand-mill songs). Suvvi paatalu is in the form of question-answer between two women e.g. mother-in-law and daughter-in-law, daughter-in-law and sister-in-law.

A variant of Yakshagana, Chindu Bhagavatham is performed widely across Telangana. It is a theater art form that combines dance, music, dialogue, costume, make-up, and stage techniques with a unique style and form. The word 'Chindu' in Telugu means 'jump'. As their presentation is interspersed with leaps and jumps, it gained the name of Chindu Bhagavatam. Most of the stories narrated are from 'Bhagavatam'. Qawali, Ghazals and Mushairas evolved under the patronage of Qutub Shahi and the Asafjahi rulers in and around the capital city of Hyderabad.

Architecture of telangana

The Thousand Pillar Temple with its ruins lies near the Hanamkonda-Warangal Highway in Telangana State, about 150 kilometres (93 mi) from the city of Hyderabad .Rudreswara Temple locally known as Veyisthambala Gudi (Thousand pillars temple) is one of the fine and earliest available examples of Kakatiya art, architecture and sculpture. It was built by Rudra Deva, and named after him as 'Sri Rudreswara swamy temple with the presiding deity as Rudreswara, in 1163 AD in the style of later Chalukyan and early Kakatiyan Architecture, star shaped and triple shrined (Triakulalaya). The temple is a fine specimen of architecture and sculpture with One thousand pillars implying that the temple has many pillars. There are richly carved pillars, perforated screens, exquisite icons; rock cut elephants and the monolithic dolerite Nandi as components of the temple. Strengthening of foundations like sand box technique, the skill of Kakatiya sculptors is manifest in adroit craftsmanship and flawless ivory carving technique in their art. The ingenuity of Kakatiya sculptors is visible in likes of lathe turned, and shiny polish in dolerite and granite stone sculpture and craft work of Nava rangamandapa. Kakatiya Kala Thoranam (also called Warangal Gate) is a historical arch in the Warangal District t, of the Indian state of Telangana. The Warangal fort has four ornamental gates which originally formed the gates to the destroyed great Shiva temple which are known as Kakatiya Kala Thoranam or Warangal Gates. The

architectural feature of these historical arches of the Warangal Fort has been adopted as the symbol of the Kakatiya Dynasty and has been officially incorporated as the Emblem of Telangana for the state of Telangana. These gates or arches in the Warangal Fort are said to have similarities with gateways of the Sanchi stupa; this fact has been endorsed.

Ramappa Temple also known as the Ramalingeswara temple, is located 77 km from Warangal, the ancient capital of the Kakatiya Dynasty, 157 km from Hyderabad. It lies in a valley at Palampet village of Venkatapur Mandal, in erstwhile Mulug Taluq of Jayashankar Bhupalpally district, a tiny village long past its days of glory in the 13th and 14th centuries. An inscription in the temple dates it to the year 1213 AD and says it was built by a General Recherla Rudra, during the period of the Kakatiya ruler Ganapati Deva. The temple is a Shivalaya, where lord Ramalingeswara is worshipped. It stands majestically on a 6 ft high star shaped platform. The hall in front of the sanctum has numerous carved pillars that have been positioned to create an effect that combines light and space wonderfully. The temple is named after the sculptor Ramappa, who built it, and is perhaps the only temple in India to be named after a craftsman who built it. History says that it took 40 years to build this temple. The main structure is in a reddish Sandstone, but the columns round the outside have large brackets of black basalt.. These are carved as mythical animals or female dancers or musicians, and are “the masterpieces of Kakatiya art, notable for their delicate carving, sensuous postures and elongated bodies and heads”.

Poets from Telangana

Telangana is vibrant with colours and talent. Literature in Telangana Poets of early era in Telangana. Well, the food from Telangana is no less than poetry, but then the denizens of this state are adept with words and literature too! Famous poets from this region are Adikavi Pampa-Kannada, Agasthya Kavi, Gona Budda Reddy, Palkuriki Somanatha, Mallinatha Suri, and Hulukki Bhaskara, Vemulavada Bheemakavi, Muhammad

Quli Qutb Shah who is supposed to be the first *Saheb-e-dewan* Urdu poet. Kancherla Gopanna. Modern poets comprise of famous names such as Kaloji Narayana Rao, Daasarathi Krishnamacharyulu, Daasharathi Rangaacharyulu, Sribhashyam Vijayasarithi, C. Narayana Reddy, Samala Sadasiva (author of Swaralayalu) and 9th Prime Minister P.V. Narasimha Rao dialectal poets like Kaluva Mallaiah, Chekuri Rama Rao (linguist), Daasaradhi Rangacharyulu, Pamulaparthi Sadasiva Rao, Suddala Hanmanthu, Suravaram Pratapareddy, Vajjala Shiva Kumar, Vattikota AlwarSwamy, Venkata Rajanna Avadhani, Suddala Ashok Teja and Dr. N Gopi. Later poets include Ampasayya Naveen, Goreti Venkanna, dialectal writer Kaluva Mallaiah, Bulemoni Venkateshwarlu and Desapati Srinivas.

Famous Personalities from Telangana

Films make for great entertainment in the region and people virtually worship their favourite stars. Male actors from Telangana include Vennela Kishore, Venu Madhav, Nithiin, Thagubothu Ramesh and Uttej. (Telugu cinema) is a film director, B Narsingarao writer, producer, director and N.Shankar from Telangana who is known for films such as Jayam Manade Raa and Jai Bolo Telangana. There are many more famous names from Hyderabad too! Mani Shanker (film maker), Rashid Ali (singer), Talat Aziz (ghazal singer), Shyam Benegal (director and screenwriter), Farah (actress), Diana Hayden (Miss World 1997), Nagesh Kukunoor (filmmaker and screenwriter), Dia Mirza (actress), Mynampati Sreerama Chandra (singer), Vithal Rao (ghazal singer), Bairu Raghuram (painter), P.T.Reddy, Shilpa Reddy (designer and model), Tabu (actress), Mohammad Ali Baig (producer-director), Sherlyn Chopra (model and actress), Gopichand Lagadapati (actor,writer and director), N.C. Karunya (singer), Vedala Hemachandra (singer), Harsha Bhogle (cricket commentator and journalist), Mohammad Azharuddin (former Captain of Indian cricket team), Pullela Gopichand (badminton), Saina Nehwal (badminton), Aditi Rao Hydari (actress) etc. Sania Mirza is the Brand Ambassador of the newly formed Telangana state.

Who doesn't know about Deccan Chargers (now called Sunrisers Hyderabad) which has played brilliant cricket in IPL! The Hyderabad Sultans is the Premier Hockey League team from Hyderabad. And there is Hyderabad Hotshots - the badminton franchise team representing Hyderabad in Indian Badminton League (IBL). There are many more well known names from the field of business and IT too such as Satya Nadella, CEO of Microsoft, Prem Watsa, CEO of Fairfax Financial Holdings and Shantanu Narayan, CEO and President of Adobe Systems.

Telangana state has long been a meeting place for diverse languages and cultures. It is known as "South of North and North of South". It is also known for its Ganga-Jamuna Tehzeeb and the capital Hyderabad is known as a Miniature India.

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THE KAKATIYA DYNASTY OF PRO-PEOPLE IRRIGATION POLICY

Muneswar Chandrakanth*

Introduction

This paper is about a legacy of Kakatiya dynasty in South India. This dynasty set an example of people-centric governance by establishing a water management system comprising of well-built reservoirs or tanks which were interconnected and used to quench the thirst of many people and were the sources of irrigation to many farms in medieval times. Water in these small tanks was completely controlled by local people. This paper also deals about, how Kakatiya rulers developed this system, how this small-scale decentralized system of irrigation was ignored by subsequent rulers, and how the big dams replaced it as we moved to modern times. As control over water was lost, the region not only remained thirsty but also was relegated to a backward area in the process of development. This paper also discusses how people fought for their rights over their resources and were successful in doing so. A new state was formed and the tide is again turned back to small-scale irrigation systems with Mission Kakatiya, a mission undertaken by the new state of India, Telangana.

The Kakatiya dynasty constructed 46,531 water tanks which were interlinked across Telangana region. Historians say

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that Satavahanas built huge water tanks. Kakatiyas continued to dig more tanks to store water during monsoon season and then use the same to meet irrigation and drinking water needs during summer. Massive water bodies such as Ramappa, Pakala, Laknavaram, Ghanapuram, Bayyaram built by the kings provided water to other places through “Golusu Kattu Cheruvulu” (chain of smaller water tanks). Kakatiya dynasty (1163-1323 C.E.) was a very distinguished South Indian dynasty which shaped history and civilization of the region. This dynasty was preceded by Western Chalukyan Empire and Eastern Chalukyas. Kakatiyas initially ruled over an upland dry region on Deccan Plateau of South India, traditionally known as Telangana. Monsoon was the only source of the water for Telangana. The rainwater normally used to flow down to low lands and people experienced the shortage of water for rest of the year. Kakatiya rulers built small reservoirs to store this water and make it available to people and their farms during remaining part of the year. This was the only source of water for an upland region and building reservoirs to store the rainwater was the most suitable option of water management. The Kakatiya rulers had built thousands of such small reservoirs or tanks across Telangana and interconnected them for efficient water management. The people in the Kakatiya kingdom could easily manage and maintain these minor water management systems. This was the essence of the decentralized system of governance where even a villager could have a control over this most precious resource, water. This empowered the people as they enjoyed controlling over their resources and trading the path of development on their own. Kakatiya dynasty despite hardship contributed for keeping to Socio-economic and culture development in this region. Agriculture had been the principal occupation of the bulk of the population in Medieval Andhra Desa, this process is (900- 1323.A.D.) as at present. The entire economic life of the people revolved around it. Kakatiyas evinced keen interest in the well being of their subjects as can be seen from the hundreds of their inscriptions. For the development of agriculture, they improved irrigational facilities constructing new villages and gave tax concessions.

A Legacy of Kakatiya Dynasty

The Kakatiya dynasty was an important dynasty in South India. The predecessors of the dynasty rose in feudatory ranks in Chalukyan Empire in the region. Venna, Gunda, Erra, Beta, Prola I, and Durgaraja were a few of the early rulers in the family. Prola II, son of Durgaraja made efforts to win over some territories in the western parts of Chalukyan Empire around 1157 to 1158 C.E. This was a first rebellion attempt by Kakatiya feudatory chief against the declining Western Chalukayan Empire. He died in a battle fighting against Velanti Choda ruler Gonka II.

Rise to Power and Beginning of New Era

Prataprudra I (1158-1195 C.E.), son of Prola II declared in 1163 that the status of Kakatias as feudatory chiefs of Chalukyas was over. He declared that Kakatiya's kingdom was now an independent kingdom. The Kakatiya base was Orugallu in dry uplands of northern Telangana on the Deccan Plateau in South India. He also took the decision that the region's vernacular language "Telugu" would be the official language thereafter and the inscriptions would also be in Telugu rather than prevailing Kannada language which was the language of erstwhile rulers, Chalukyas. Prataprudra I not only gave voice to masses by giving their language "Telugu", a royal status but also extended his patronage to art and literature. He himself was a great poet with a very famous Sanskrit work Nitisara to his credit.

A New Vision of Irrigation Management

Water management is vital for the very existence of settlements and the Deccan had a long history of prudent water usage before the precarious balance was upset by insensitive British policies during the early 19th century. Management of this scarce resource had been transformed into a fine art under the Kakatiya dynasty of Warangal, who vigorously implemented a policy of small tank irrigation which proved to be the only

method of prudent water usage for their region. Their methodology in design and construction of tanks, which had evolved over the centuries, was recognised and used by later rulers of medieval Deccan. Numerous lakes and tanks from the Kakatiyan and Qutub Shahi periods continued to serve irrigation requirements during Asaf Jahi times. However, by the end of the mid-19th century, most of the tanks were in a state of neglect especially with regards to the upkeep of the retaining strength of their embankments. Prone to frequent breaching, these water bodies underwent major repair and restoration work during the last quarter of the 19th century when the Nizam's government initiated a program of repairs and restoration of major tanks within the State under the supervision of Roscoe Allan of the Madras Engineers. It is recorded that more than 5,000 tanks had been restored by 1900 and the positive impact of this scheme was evident in the unprecedented resurgence of the economy of Hyderabad in the years that followed.

Pratap Rudra I was the first sovereign ruler of Kakatiyas. He fought many wars to maintain and expand the newly found kingdom. Prataprudra I mentioned about all the wars that he fought in his inscription at magnanimous Rudreswara Temple in Hanamakonda which he started constructing in 1163 C.E. Earlier, the temples in upland dry areas of the region were small and received less funding from rulers. In lowland and more populous areas, the temples were large, well established because they attracted more attention from rulers who wanted to gain popularity and control the masses. The temples in low lands had the association with social network related to domestic and foreign trade and temples were also constructed to gain grazing rights over surrounding pastures. In contrast, the upland dry areas lacked pastures, lacked trade because it lacked water. So, the visionary rulers like Prataprudra I associated temples with construction and maintenance of reservoirs or tanks in uplands. Construction of tank was the most important method of storing rainwater in dry uplands which were the only ray of hope in rest of the year as soon as

the monsoon was over. The low lands were bestowed with coastal areas and rivers. So in low lands and river valleys, the neighboring rulers were capitalizing on the water that was already available to them in plenty. This was not the case in upland dry areas where the Kakatiya rulers had begun constructing reservoirs to store the rainwater and supporting the construction of temples alongside these reservoirs so that people would respect and maintain these sources of water in the name of faith. Thus they developed a different type of networking based on faith which strengthened these structures which were very much needed to support the upland dry agricultural activities by the subjects of Kakatiyas.

The Kakatiya Legacy of Pro-People and Irrigation

Ganpathideva (1199-1262 C.E.) controlled all the rebellion factions and ruled for good 60 years over this region. He had expanded the kingdom beyond Kakatiya's traditional stronghold, upland Telangana and brought many more lowland delta areas around the Godavari and Krishna rivers where the Telugu-speaking population was dominant, under his control. This according to Richard Eaton was catalyzing the process of supra local identity formation and community building on part of the Kakatiya ruler. For the expansion of kingdom, he required to fight a lot of battles outside the kingdom but he never neglected the traditional capital of Kakatiyas which was then known as Orugallu. Even after the expansion of kingdom, Orugallu or modern day Warangal remained at the center of activities. Ganpathideva arranged to strengthen the capital by building a massive wall around the entire city. The wall was fortified with strong bastions at strategic points. When it was not enough, a continuous deep channel was dug around this wall to complete the moat around the city. The ramps were built from inside to have access to the wall from inside so that soldiers can easily march towards the wall and take positions on the wall to counter the attacking enemy armies. Ganpathideva had conquered Kalinga, Kanchi and subjugated the Yadavas of Devgiri which was the dream of his father. He

was generous enough to help Manumasiddi to regain his kingdom of Nellore. These battles and triumphs and political alignments made him one of the greatest Kakatiya rulers. But what made him greater was his administrative abilities and contributions to society at large. He constructed umpteen reservoirs and number of temples as supporting structures to them. He improved the irrigation facilities for his agrarian subjects. He also facilitated trade and commerce. But at the core of all the activities were Kakatiya's unique water management systems. Contributions of Kakatiya Rulers in Empowering People Each ruler contributed to the unique water management system which empowered the people to great extent. Tanks after tanks were constructed and were strategically interconnected for efficient distribution of water. More we dig deep, more we find inscriptions which become testimonies to thousands of such interconnected tanks constructed by Kakatiyas.

Contributions of Kakatiya Rulers in Empowering People

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Ganpathideva was followed by the unique ruler, Rudrama Devi (1262-1295 C.E.), the only queen of Telangana. She not only broke the male bastion of becoming a ruler but also showed in due course of time that women can be better rulers. The only woman ruler of Andhra Pradesh not only fought against the neighboring Cholas and Yadavas to defend Kakatiya kingdom but also had to fight against her own nobles who were skeptical to accept a woman as their ruler. She had ruled in male-dominated society for more than 30 years. She further strengthened the fortifications around the capital and contributed a great deal to the administration of the kingdom.

Rudrama also improved irrigation facilities to her subjects which improved the agriculture in the region.

All the Kakatiya rulers contributed their bit in making their kingdom prosperous. They built their kingdom brick by brick, and they built the reservoirs stone by stone which supplied water to many villages in their kingdom. All these reservoirs are minor irrigation projects by modern definition where they are meant to supply water to an area less than 2,000 hectares which can be managed by locals without any state control in a much decentralized manner. In Kakatiya kingdom, the people in the villages controlled their water and used it for irrigation in the dry uplands creating opportunities of development for them.

Kakatiya-era tank holds the key to irrigation

A minor irrigation tank dug during Kakatiya period and an agriculture well dug exactly downstream the tank, one-km away, stands as a perfect example of how a well-managed tank can boost irrigation in Telangana. The tank named after Kakatiya warrior queen, Rudramadevi, is located at Velugupally village of Tungaturthy manual. The ancestors of one Baddam Venkat Reddy dug up the agriculture well some five decades ago in their field. The tank has a good storage capacity as it was built at an ideal location between two hillocks. Though Tungaturthy Mandal experienced about 15 percent deficit rainfall during the year, the tank still is half-filled. Most of the open wells and bore-wells in neighboring villages are almost gone dry.

The Kakatiyas gave importance to three “T”s i.e. Tank Temple and Town policy. Though they have adopted the monarchical form of government particularly emphasis had given to decentralization of power instead of keeping all the administration under their control amounting to suppression of the subordinates as well as their subjects. The society in Andhra region during the Kakatiya period experienced many religious movements such as Buddhism, Jainism, Saivism, Vaishnavism, etc.

Kakatiyas on the whole gave for the first time political stability, economic prosperity: cultural & linguistic unity, art & architecture splendor, literary efflorescence to this Telugu region are very unique in nature. Nobody can deny this fact that the distinctive personality of the present Andhra Pradesh had evolved out of the cultural roots of the Kakatiyas. On the eve of the Kakatiya festivals 2012-13 it is our duty to cherish the glorious achievements of the Kakatiya and also to sustain their legacy for the benefit & the prosperity of the future generations of this region. Thanks to the development of tank irrigation in this period there was economic prosperity. This paved the way for proliferation of trading activities and the formation of new trade guilds.

Change in Perception about Water Management

Traditional decentralized water tanks used to fulfill needs of drinking water, water for domestic needs, water for cattle, and water for irrigation of farms. Slowly as we progressed, our populations grew and along with it, the demands of water also grew. Times have changed and the methods of water management have changed too. Bigger and centralized water management systems started gaining prominence as we required more water for our growing populations and for our growing urban centers. Medieval times gave way to modern times and old rules were replaced by British. To fulfill the growing demand of water, they started building a series of big dams, each meant to supply water to more than ten thousand hectares across India starting with Khadakwasala (1864 C.E.-1879 C.E.) at Pune, Maharashtra followed by many big dams on many rivers. Independent India also followed the same policy by building bigger dams like Bhakra-Nangal and Sardar Sarovar Project. “Big dam and big development” became the mantra of modern times as rulers and masses both started demanding big dams and they wanted canals from big dams to reach their villages and pipelines to reach their doorsteps. Small water management systems like home wells, village tanks are neglected; small reservoirs were

broken, got silted, and became redundant. At many places, these traditional structures are now taking last breath under the rampaging new constructions owing to urbanization.

Conclusion

Kakatiya rulers in true sense were great leaders as they truly believed it their duty to take care of their subjects. The predecessors of Kakatiya dynasty (1163-1323 C.E.) were local leaders who rose in feudatory ranks in Chalukyan Empire in the Telangana region of South India. Pratraprudra I (1158-1195 C.E.) in 1163 C.E. declared that Kakatiya's kingdom was now an independent kingdom and Kakatiyas were sovereign rulers of the land. They had thereafter designed and implemented a unique water management system which was best suited to their land and their people. The small tanks that they constructed almost in all the villages became perfect vehicles of empowerment of their people. After the fall of Kakatiya dynasty, the control of people over their water was lost and the land was now controlled by transregional regimes like Bahamani Sultanate, Delhi Sultanate, and Mughal Empire in medieval times. So, during these regimes, the momentum of development of entire region was lost in the political turmoil that followed the fall of Kakatiyas. People and rulers, both forgot their traditional water management system comprising of small tanks. The tanks were neglected and got silted and became dysfunctional over the period of time. In modern times, also the situation did not improve. The small scale irrigation is proving to be, "Small solution to big problems". People-centric policies and their implementation with people's support can make miracles and by doing so, people of Telangana are reviving legacy of Kakatiya dynasty and also creating their own for the benefit of generations to come.

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MILESTONES IN THE HISTORY OF MODERN MEDICAL DEPARTMENT AND PROGRESS OF HEALTH SERVICES IN HYDERABAD CITY FROM 1846 A.D. TO 1948 A.D. - A REFLECTION

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In this paper a reflection of the important milestones and the progress of Medical & Health Services through the Modern Medical Department and the medium of Medical Science of Allopathy has been presented as it was promoted in the capital of Nizam's Dominions, i.e. Hyderabad city between 1846 AD to 1948 AD, with an aim to promote or improve the State of Health of the citizens. Hyderabad city was used as focal point to transmit the same to the other parts of Nizam's dominions. This period is an epoch making one in the exchequered medical history of Asif Jahi dynasty and Hyderabad city. The rule of the last four Nizams of Hyderabad namely Nasir-ud-Doula (1829A.D.-1857A.D.) Afzal-ud-Doula (1857A.D.- 1869A.D.) Mir Mahboob Ali khan (1869A.D.- 1911A.D.) and Mir Osman Ali Khan (1911A.D.-1948A.D.) which corresponds to the period under discussion, saw royal patronage extended to the establishment of the Modern Medical Department and nurturing of modern medical and health service in Hyderabad city and other parts of their dominions. This was done through Allopathy. The Department rendered yeoman service in providing the best possible health care, through a well trained medical cadre and through a chain of well established modern hospital system and frequently

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addressing itself to specific medical problems and clearly adopting a well defined medical and public health policy changing it as and when needed to suit the requirements. Milestones in the history of the Modern Medical Department and the progress of Health services in Hyderabad City from 1946 A.D. to 1948 A.D., a reflection of which had a bearing on the medical history of Hyderabad City has been presented here in, Since the state of Health of citizens of any period speaks about the real progress this article covers an important part of Telangana History which is related to Hyderabad City, which was the capital of Nizams Dominions.

In response to the desire of the fourth Nizam of Hyderabad State, Nasir-ud-Doula that the benefits of Allopathic Medical Science should reach the citizens of Hyderabad city and other parts of the state after being cured by it from his long standing medical problem of Miturition*, by Dr. MacLean the residency surgeon on the advise of the British resident General Frazer in 1841 A.D, the modern medical department and Hyderabad Medical school were established in Hyderabad city in the year 1846 A.D. Dr. MacLean the residency surgeon was appointed as the Superintendent of the Hyderabad Medical School and Dr Templeton, was appointed as the Director of the Modern Medical Department. Urdu language was used as medium of instruction in the school¹.

When the department was established in 1846 A.D., it was officially named as “Tibabath Ama” or” Shaheth Ama”².

When the department was established it had two fold functions,

- 1) To manage the affairs of the Hyderabad Medial School and build a well trained a medical cadre and staff to be utilized in the dispensaries to handover the benefits of Allopathic Treatment to the citizens of Hyderabad city and later on to the citizens of entire dominions.
- 2) To introduce public health measures especially giving

* Micturition - unbearable burning of urinary tract because of infection

vaccination to the citizens against small pox and cholera at an appropriate time.

The Medical Department managed the affairs of the Medical School and prevailed upon the British resident to throw open the doors of Sultan Bazar Residency Civil Dispensary, to the citizens of Hyderabad city, so that they would be exposed to the benefits of Allopathic Treatment. This was accepted and in 1846 A.D. the doors were thrown open to the public. Likewise other civil dispensaries under the control of the British in Hyderabad city and military dispensary at Bolaram were made to open its doors to provide treatment to the citizens. Under the direction of the Government of Nasir-ud-Doula, the Medical Department consulted Dr. MacLean and an official order was passed specifying that the medical course duration should be set for 6 to 8 years and on completion the graduates should be given Hakims certificate. It was also decided to give the students of medical school practical training in Sultan Bazar Dispensary.

In the year 1853 A.D. the Medical Department successfully introduced vaccination against smallpox and cholera for the first time for the citizens of Hyderabad city, an important public health measure undertaken. In the same year the first batch of 16 medical graduates, who passed out of the medical school were awarded Hakims certificates and an order was passed by the department to utilize their services in the British control civil dispensaries with regular salary³. The Medical Department felt the need to publish a Medical Journal under the supervision of the director of the school. Dr. George Smith, so that the Medical Graduates could use it as a medium to express views about local medical problems and remedies. The journal 'Risala-Tibiyat', was published in the year 1856 A.D. It was printed on the Lithographic press of Nawab-Salar Jung on his personal request⁴. The Nizam lauded the efforts of Medical Department and Dr. Smith. In the same year the Medical Department established Government Dispensaries in Hyderabad city called Shifakhanas⁵.

During the rule of Afzal-ud-Doula, the medical department in the year 1862 AD in order to maintain the quality of Allopathic Education in the medical school on par with Madras Medical College, Medical Examiners was called in from that institution to supervise the exams. It was stated that the Hakims Diploma of Hyderabad Medical School should be treated on par with the LM&S Diploma of Madras University⁶. In the year 1866 AD a Central General Hospital called Afzal Gunj Hospital, was established in Hyderabad city with inpatient and outpatient facilities. The hospital was named after its Chief Patron Afzal-ud-Doula, the Nizam of Hyderabad State. The hospital was inaugurated by Diwan Salar Jung⁷. Free Allopathic treatment was provided in the hospital. Other dispensaries in city were placed under its control. The hospital was to work on the same line of that of Sultan Bazar Residency Civil Dispensary and the Civil Dispensary at Secunderabad, which had already been elevated to the status of a hospital by the British. The Medical Department also passed an order that the Superintendent of the Medical College should act as a Superintendent of Afzal Gunj Hospital⁸. This hospital in due course became the main center of allopathic treatment in the city, to which even patients from the other parts of Nizams Dominions flocked to seek medical relief.

Even though the Medical Department was utilizing the services of the Medical Graduates in the Civil Dispensaries and Government run Shifakhanas with a supporting staff providing them with regular salaries there was no regular medical service. The need was felt to build a medical cadre after Afzal Gunj Hospital was established with the working control over the dispensaries in the city, in the year 1868 A.D., when several modern reforms were introduced by the Diwan Sir Salar Jung, the Medical Department was revamped with the creation of a post of Deputy Director and a regular medical service of doctors and supporting staff with pay and service rules was introduced⁹. Between 1868 A.D. and 1884 A.D. the Medical Department was able to increase the inpatient and outpatient facilities in the chain of dispensaries which were

under the control of the Afzal Gunj Hospital and vaccination facilities were provided to more people.

In the year 1884-85 A.D. the Medical Department introduced the practice of maintaining medical statistics. By the end of 1885 A.D. the Medical Department was able to establish 6 hospitals and 8 dispensaries in the city and suburbs and 48 dispensaries in the districts¹⁰. The Medical Department under the Stewardship of Dr. Edward Lawrie in order to prove the efficacy of chloroform as an anesthetic agent in surgeries prevailed upon Mir Mahboob Ali Khan, the Nizam to give permission to hold Chloroform commissions in Hyderabad city. As the result of this the Medical Department conducted the commissions in 1888AD and 1889 A.D. in Afzal Gunj Hospital. By playing host to the commissions the department was able to draw the attention of the medical world to Hyderabad. More over the Hyderabad Chloroform Cap, used to administer Chloroform as an anesthetic agent became famous in the medical world and efficacy of chloroform was proven. The Nizam advised Dr. Edward Lawrie to publish a report* on the commissions. Dr. Edward Lawrie saw to it that chloroform was used as an anesthetic agent in Government hospitals in the city since no side effects were found¹¹.

The department also established the Ameen Bagh Maternity Hospital in the year 1891 A.D. which proved to be a great boon to cater to the maternity needs of women folk of

To be noted - Dr. Edward Lawrie was instrumental in changing the medium of instruction in Hyderabad Medical School from Urdu to English in 1884-85 A.D.

* Report was prepared by Dr. Edward Lawrie in 1894 A.D and published in 1895 A.D. This was done after Dr. Mohammed Ahdul Ghani & Dr. M.G. Naidu, the two graduates from Hyderabad Medical School traveled to England under Dr. Edward Lawrie and through experiments proved the efficacy of chloroform as an anesthetic agent through Hyderabad Chloroform method. The Hyderabad Chloroform Cap became famous.

Hyderabad city¹². Since the hospital was not able to cope up with the growing demand of the patients a separate Zenana hospital was established in 1891 A.D. for Gosha Women, under the Superintendency of Miss Edith Boardman¹³. The Medical Department under Dr. Edward Lawrie and Dr. P. Hehir brought out “Pharmacopese in of Afzal Gunj Hospital”, a handy guide of diagnosis for the graduates of Medical School¹⁴.

In the year 1894 A.D. the Medical Department was responsible for establishing separate maternity section in Sultan Bazar Hospital for Gosha Women residing in and around Chaderghat and put under the charge of Miss Rupabhai Furdunji*¹⁵. In the same year the Medical Department under the direction of the Government sent two students of the medical school to England to demonstrate the efficacy of chloroform in surgeries through Hyderabad Chloroform Cap¹⁶.

The first official measures to deal with plague* were drawn up by the department in 1896 A.D. and in the year 1897 A.D, the Director of Department was appointed as a Plague Commissioner and was given the assistance of two European Officers designated as Deputy Plague Commissioners¹⁷. The Association of the Department with Sir Ronald Ross, the greatest benefactor of mankind who discovered the malarial cause at Begumpet on 25th August 1897 A.D, thus paving the way for the world to fight against the scourge of humanity is interesting. The way the department heralded the discovery of the cause after Sir.Ronald Ross, gave lectures about it with practical demonstrations in Hyderabad Medical School and Afzal Gunj Hospital on the invitation of Dr. Edward Lawrie drew the attention of the medical world to Hyderabad city¹⁸. The department accepted the findings of Sir Ronald Ross, and drew upon his findings to draw a line of defence against Malaria in the city the first of its kind in the entire world.

In the year 1904 A.D. a new office of the Director was completed and a new operation theatre, with all imported surgical equipments was established and added to the Afzal Gunj hospital. A special medical store was opened in the year

1906 AD to provide regular supply of medicine to the Govt. hospitals and general public at nominal prices. A vaccine depot was also inaugurated. In the year 1906 A.D. the Princess of Wales was invited to Hyderabad city to lay the foundation stone for a large hospital for Zenana women¹⁹. The hospital was inaugurated in the year 1908 A.D. and named as Victoria Zenana Hospital²⁰. The Medical Department in year 1912-1 A.D. created a public health unit keeping it under the control of the medical director who was also appointed as Sanitary Commissioner, with assistance provided by Sanitary officers and assistants drawn from civil surgeons and assistant civil surgeons. The State Medical Counsel was established in the year 1918-19AD for medical registration by the Government on the recommendation of the Department. By the firman issued in 1920-21 A.D, the department was responsible in converting the Hyderabad Medical School, into a college and naming it as 'Osmania Medical College', after its chief patron. In the year 1921 A.D, the public health unit was converted into a full-fledged 'public health department'. Between 1922-23 A.D. a school was established in the city for training female and male nurses²¹.

In the year 1924 A.D. a new hospital was constructed over the site of damaged portions of Afzal gunj Hospital since it was affected by the flood of 1908AD. It was named as

“ Miss Rupabhai Furdunji was the first trained women anesthetist from Hyderabad Medical School.

* Plague - An infectious disease caused / spread by bacteria causing high fever and delirium if untreated proving to be fatal. Usually spread by Rat fleas.

To be noted: Medical Act was passed in the year 1904 A.D.

To be noted: Special Plague Center was established at Kranagula in 1904-05, later it was shifted to a new hospital established in 1920-21 A.D. at Linganihalli. which came to be called as Isolation Hospital or Quarantine Hospital.

“Osmania General Hospital” after its patron who inaugurated it in the same year. The Hyderabad Medical College was shifted to the old Afzal Gunj Hospital remaining portions in its premises in the year 1925 A.D.

The Medical Department was instrumental in starting the special departments for plague and malaria between 1929-30 A.D. Dr. C.E. Chenoy and Dr. Khatri were appointed as directors’ respectively²². These were established with the aim of stamping out the problems of plague and malaria in Hyderabad city and suburbs. These departments played a stellar role in dealing with the problems and in due course bringing down its incidence. A leprosy cleaning was started at Dhulpet in the year 1930 A.D. which was first managed by Dichapalli team and later on by the department²³. This was first concrete step towards extending aid to leprosy patients in city. The department was instrumental in starting the first “Infant Welfare Center” at Darulshifa in the year 1931 A.D. to cater to the needs of the infants²⁴. This tradition made the department to open more centers throughout the city to provide prenatal and postnatal care and elimination of the use of untrained Dhais. In the year 1934 A.D the Public Health Department was merged with the Medical Department and a new nomenclature was accepted i.e., “Medical and Public Health Department”. In the same year the Medical and Public Health functions of the department were demarcated and a new Deputy Director was appointed to deal with the public health side²⁵. In the year 1940-41 A.D. the department established the bureau of Epidemiology and Vital Statistics and the Bureau of Health Education for collecting statistics of epidemics and to spread health education respectively²⁶.

Sanction was given by the Government to establish a separate sanatorium at Anantagiri Hills near Vikarabad in 1941 A.D. to deal with Tuberculosis. It was constructed and inaugurated in the year 1945 A.D. and named “Anantagiri TB Sanatorium”. The Prince of Berar inaugurated it on the invitation of the department²⁷. This was done since the arrangements made for T.B. patients were not adequate at

Osmania and Lingampalli hospitals and Dabirpura Clinic in the city. In the year 1947 A.D. for administration convenience the department was divided into two branches and separate directors were appointed to handle it. One director was put in charge of medical side and the other director was put in charge of public health side. In the same year the department established a new bureau in the city to deal separately with Malaria, T.B, plague and the other contagious diseases. The special plague and malaria departments established in 1929-30 A.D. were closed down since the incidence had come down and it was no longer a threat²⁸. In the year 1948 an Inspector General of Medical and Health Services was appointed for effective coordination of all the Medical and Public Health services in the city and other parts of Hyderabad State.

By the year 1948 A.D. the city had 9 main hospitals and 13 dispensaries, the two main hospitals being Osmania and Zenana.²⁹ In that year 28,630 inpatients were dealt with and 9,68,643 outpatients were treated. The expenditure incurred by the department was approximately 53,13,000. This may be taken as one of the yardsticks, apart from above-mentioned facts to prove that the Modern Medical Department by its sincere efforts was able to achieve most of its aims in providing the best possible medical relief through Allopathy.³⁰

The Medical Department in the span of 102 years of its working (spread out between 1846 A.D. to 1948 A.D.) was able to build an effective chain of modern hospitals system and with the help of Medical Science of Allopathy was able to provide the best possible medical relief with the support of the best possible nurtured medical cadre. In this journey the yeomen service rendered by the towering personalities whether British or Natives and the Royal patronage extended by the last four Nizams of Asif Jahi Dynasty cannot be overlooked. The effective way the department promoted and managed the Modern Medical and Health Services in the city in particular and in the other parts around Hyderabad after 1948 A.D. reflects the importance of this epoch making period.

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Editors note:

It is laudable that kings of the Asaf Jahi dynasty introduced the Allopathic system of medicine in the princely state of Hyderabad and authors study lists in detail the measures undertaken by the then government. It is also necessary to understand the health status of the

people living outside the capital city. There was one hospital per 500 square miles in Hyderabad state whereas there was one hospital per 175 square miles in Mysore state. Health status of those living in the state of Hyderabad was no better than other princely states leave alone those living in British ruled states. Following observations need to be studied to understand the real state of medical and health in Hyderabad state:

Life expectancy in Hyderabad state was a mere 13 years in 1930's according to the presidential addresses reported to the Andhra Mahasabhalu conducted in various towns of Telangana in 1930,s and 1940s. In 1343 F diseases caused deaths of 1,42,832 in Hyderabad state. In 1938 only, 22,400 people died of three diseases alone namely plague, cholera and smallpox in the state. In that year 9200 people died of fevers alone in Nizamabad district out of a 9 lakh population of the district.

Maternal mortality rate was very high indeed. In some decades the population of the state declined as compared to the preceding decade. For example the population of Hyderabad state in 1891 was 1,15,37,041 which decreased to 1,11,41,142 by 1901 because of famines in 1896-97 and 1899-1900 respectively. Besides these there was an outbreak of plague in 1897 in this state (Raj 1987).The population of Hyderabad state in 1881 was 98,45,594 and it decreased from 1871 as there was famine in 1871 and 1876. People barely made a living and added to these factors the literacy rates were very low and were not comparable to other princely states and those living in British India. The literacy rate in Hyderabad state in 1881, 1891, 1901, 1911, 1921 and 1931 was 3.7%, 4.4 %, 3.4%, 3.2%, 3.3% and 4.0% respectively. It is well known, the health of the population is related to the literacy of its people and Kerala is the best example. Kerala has high literacy rates and lowest infant mortality and maternal mortality rates in the country. It would be shocking to know that things have not improved after independence in Telangana. Latest figures show that Telangana ranks 34th in literacy rate in the country today, only better than Bihar.

EARLY SATAVAHANA COINS FROM MALWA- A GLANCE

Dr. B. Muralidhar Reddy*

The Satavahanas were the first South Indian dynasty who rose to such an imperial status. A large number of coins belonging to the Satavahana dynasty have been discovered in the present States of Tamilnadu, Andhra Pradesh, Telangana, Karnataka, Maharashtra, Gujarat and Madhya Pradesh. Many scholars had studied these coins and expressed their respective views, interpretations and conjectures.

Malwa was one of the most important provinces of ancient India including three different territories namely Avanti (Ujjain region), Anupa (Mahishmathi region) and Akara (Vidisha region) at the time of Satavahanas. Geographically the land of western and central parts of Madhya Pradesh and a part of south-eastern Rajasthan comprises Malwa in modern India.

Satavahanas belongs to the region between the rivers Godavari and Krishna, the land of Telugu speaking people in the present States of Telangana and Andhra Pradesh. The present Karimnagar and Adilabad regions in Telangana have been considered as original home of the Satavahana rulers, and they extended their empire towards north-west India - Maharashtra region and as far as Malwa in Central India and consolidated themselves in western Maharashtra for a long time.

* Banjara Hills, Hyderabad.

We have to consider the regions where Satavahanas established their strong hold almost throughout the period of the dynasty for the study of their coins discovered in those regions. Malwa in Central India was one of the territories included in their direct rule. This is corroborated by the discovery of a good number of coins belonging to Satavahanas in this region, a fact exemplify different unknown varieties following the local type coinage. Their study received great attention of the numismatists both Indian and foreign, right from the beginning. Few notable attempts were made by the respective scholars -E. J. Rapson, D. R. Bhandarkar, A. S. Altekar, V.V. Mirashi, H. V. Trivedi, H.D. Sankalia, V. S. Wakankar, K. D. Bajpai, P. L. Gupta, S. L. Katare, A. M. Shastri, Shobhana Gokhale, I. K. Sharma and others to bring out and study the Satavahana coins available from this region. But it is conspicuous that these Malwa Satavahana coins have not received the required attention of the numismatists while studying the coins found in other regions in the context of their special indigenous features.

The coins found in Malwa region were attributed by various scholars to 10 kings of the Satavahana dynasty - such as Satakarni (I), Satavahana, Sati Siri, Satakarni (II), Gautamiputra Satakarni, Vasishthiputra Pulumavi, Vasishthiputra Satakarni, Vasishthiputra Skanda Satakarni, Yajnasri Satakarni and Vijaya Satakarni. The present paper deals with the coins found in Malwa region and belongs to four early Satavahana rulers.

Satakarni (I)

A square copper coin of Elephant type with traces of legend *Rano Satakanisa* or *Rano Siri Satakanisa* (Rapson 1975:3:1-7) having close similarity with the uninscribed Elephant type coins of Ujjain has been preserved in the British Museum. Also a few copper/lead coins (Thakur 2015-16a, 2017-18) attributable to Satakarni (I) have been found bearing the brahmi legend *Ra(no)Siri Sadakanasa* or *(Sa)raSada(ka)or no Siri Sata-* or *Satakana* or *Siri Satakanisa* or its part. They have different types of Ujjain symbol with or without *Nandipada*(?)

(this being two circles joined together with a small loop like-line attachment above the circles on either side, a new mark altogether not found so far on any coins) and associate symbols - *Swastika*, *Shadarchakra*, tree-in-railing, taurine, and river with fishes on the reverse singly or in combination. These species display Elephant with part of tree-in-railing, *Srivatsa* and triangle-headed standard, Lion and in front of it tree-in-railing, Elephant with *Swastika* and triangle-headed standard, Elephant with Ujjain symbol, *Shadarchakra* and *Swastika* indifferent combinations on the obverse. A close examination of some of these coins indicates that they were re-stamped by the Satavahana king on the earlier prevalent local issues. Interestingly the brahmi legend is found on the reverse of the re-struck coins whereas on other coins on the obverse as usual. The technique of crude placement of brahmi letters with gap between each letter, palaeographical features and re-striking on earlier local issues points to assign these coins to early king i.e. Satakarni(I) of the dynasty. A notable point is the usage of 'da' in place of 'ta' in the brahmi legend on some coins. Some of these coins pattern, symbolism and execution resemble with the coins of king Satavahana, Satakarni and Chimuka Satavahana discovered at Kotilingala (Murthy 2006:33-35: XVII, XVIII) in Telangana.

Satavahana

Few copper coins of king Satavahana have been discovered. They belong to the general class of Elephant and Ujjain symbol surmounted by *Nandipada* (?) (a different mark and found on the coins of Satakarni also as above) / crescent and associated with *Swastika*, *Srivatsa*, triangle-headed standard and multi-symbol (re-struck) type bearing the legend (*ra*) *Sadavaha(nasa)* or (*Sa*)*raSadavaha(na)* or (*ta*)*vahanasa* or *Siri Satava(ha)* (Reddy and Reddy 2000:257-258:XXIX-1-2; Reddy 2017:68-70:XIX-3; Thakur 2015) and have their regional peculiarities and similarities with local coins. Here also we have a re-struck coin with the legend on the local issue. The coins containing the brahmi legend 'Sadavahana or Satavahana' with or without honorific *Rano Sirior Rano* or *Siri* have been

found at different places from Malwa to Telangana and they are of different types.



Obv.



Rev.

Fig.1. Coin of Satavahana

Obverse: Elephant standing to right with uplifted trunk and foreleg raised, and triangle-headed standard above it placed horizontally towards left. Traces of a symbol (*Srivatsa* or *Tree-in-railing*) at the right down edge. Brahmi legend reads *Sadavaha(nasa)* at the top.

Reverse: Beautiful double orbed Ujjain symbol with pellet in each orb. Symbols - Swastika and *Srivatsa* in between arms on either side left and right respectively, and surmounted by *Nandipada* (?) (Reddy and Reddy 2000: 257-258: XXIX-1-2).

This type of coin with slight variation was also sourced from Zaheerabad in Telangana (Reddy 1999:48-49).

Sati Siri or Siri Sata

The coins of *Sati Siri* from this region form a distinct group and made of copper, lead, potin and bronze. They are of Malwa fabric issues of four types, such as *Elephant*, *Homo*, *Multi-symbol* and *Punch-marked* type (Rapson 1975:1: I-1-2; Bajpai 1972:28-29: I-1-2; 1979:46; Altekar 1942:25-28: II-6, 9; Dubey 1980:113: II-4; Reddy 1986; Thakur 2016, Mangalam and Tiwari 2001:198-200). All these coins have the brahmi legend clearly reading as *Siri Satasa* or *Rajno/Rano Siri Satasa*, and on some issues of *Punch-marked* technique the legend reads from outer side of the flan.

The Elephant type coins are beautiful examples of Malwa with their regional features along with *Swastika*, tree-in-railing and Ujjain symbol. A coin unearthed in Tripuri excavations (Shastri 1971:25-26; Misra 1982:155:41-42) depicts exactly the complete device found on the obverse of a coin assigned to western Malwa (Rapson 1975:1: I-1). The die used for both these coins appears to be one and the same. The reverse of Tripuri coin bears a human figure in the center, below three-arched hill on either side and above right tree-in-railing and left Ujjain symbol. In view of exact similarity of devices on the obverse of both the coins it is reasonable to hold that the same symbols might have existed on the reverse of Malwa coin also as it was observed as defaced. In that case this coin will become a separate type as Elephant-homo for the first time of Satavahana dynasty from Malwa. The Homo type issues depicts either male or female (goddess Lakshmi) figures and are a new type introduced by Sati Siri for the first time among the Satavahana series, imitating the early Ujjain coinage where this Homo-sign is very popular (Allan 1975:XXXVIII). Few lead and bronze coins of similar type belonging to this king were also reported from Tripuri (Dikshit 1954:70-71: II-22; Katare 1951:35: II-13; Choube 1954:95-96: V-3; Bajpai 1972:28) but with some differences. The Multi-symbol type is a different variety with the symbols - triangle-headed standard-in-railing, *Swastika*, *Srivatsa* and other indistinct symbols on the obverse and reverse, following the pattern of the local issues of Ujjain-Vidisha region, as well early series of Eran, Kausambi and Ayodhya types (Allan 1975:XVI-XVIII, XX, XXXVI-XXXVII). It was the early symbolism of the region that must have guided the issue.

The Punch-marked technique coins are important and unique not only among the Satavahana coins discovered in Malwa but in the entire series of Satavahanas. They have close resemblance in respect of fabric, symbols and execution with the well-known uninscribed and inscribed copper and bronze punch-marked type coins from Eran-Vidisha and Narmada region (Allan 1975:140-143: XVIII; ASIAR-1913-14; Mangalam and Tiwari 2001:127-197). Like majority of them, these coins also contain

on the obverse a group of five punch-marks of symbols - Elephant, crescented Ujjain symbol, triangle-headed standard in-railing and river with fishes, and the legend, and each stamped by an individual die, the only difference is the replacement of the fifth symbol with the legend reading the name of the king who issued the coin. The reverse bear rarely Ujjain symbol with or without crescent, otherwise plain. However the devices on the obverse were placed systematically in orderly manner on these coins of Siri Sata but on Eran-Vidisha and Narmada region specimens they appear haphazardly executed. Surprisingly a good number of specimens of this type and also a large number of uninscribed and inscribed coins of such type were collected from one site at Nadner in Sehore district, in Narmada region. A coin found at Tumain in Guna/Ashoknagar district appears to be originally uninscribed Eran-Vidisha specie and the legend might have been stamped later on as the symbols are scattered and not in sequence on it, and moreover *Shadarchakra* is absent in Satavahana issues. Another coin of similar technique was also reported near Jamunia in Hoshangabad district (Katare 1950:94-97: X-11). These Malwa coins of Siri Sata thus marks the continuation of the tradition of the coins of this very region.



Obv.

Fig.2. Coin of Sati Siri (Punch-marked type)

Obverse: Elephant vertically on left, Ujjain symbol with pellet in each circle and surmounted by crescent in the center, right triangle-headed standard in-railing. Below river with fishes to left. At the top Brahmi legend reads from outside *Rano (Si)ri Satasa* – defaced.

Reverse: Plain.

Satakarni (II)

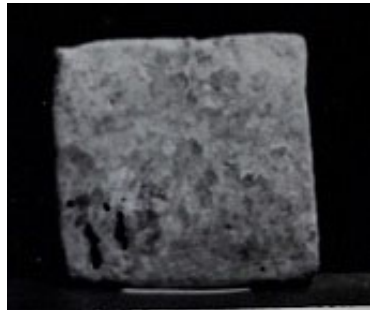
We have from Malwa the coins of Elephant, Gajalakshmi, Bull, Lion and Punch-marked technique types assigned to later Satakarni (II), among the early Satavahanas. The coins are of copper, lead, potin and bronze metals. All these coins consists the brahmi legend sometimes partially *Rano Siri Sata...* or *Satakana* or *Satakanasa* or *(Ra)no Satakanisa* or *(no) Satakamni*(reversed) so on and sometimes fully *Rano Siri Satakanisa*, and here also on some issues of Punch-marked technique the legend reads from outside of the flan. These have the symbols such as Elephant, Bull, Lion, female figure flanked by two elephants (Gajalakshmi), Ujjain symbol with crescent, *Swastika*, triangle-headed standard, tree-in-railing, *Indradhavaja* with in railing, conch shell, fishes and taurine, river with fishes, three and six arched hill, etc., on the obverse and reverse in different combinations (Rapson 1975:3-4, Nos.10 and 12 also, 17 and 19 and xciv-xcv:l-5-6, 8-9 and 11,IV-59 and 87; Sankalia et al. 1958:79:XVI-51(57A); Altekar 1942:25-28:II-4-5,7-8; Dubey 1980:113; Reddy 1986; Trivedi 1951:210:XI-10; Bajpai 1972:27:l-1; Thakur 2015-16b, 2018; Mangalam and Tiwari 2001:198-200). Interestingly there is a lead coin which has the legend on its both sides reading *(Sa)takana(sa)* above the elephant on the obverse and *Satakanisa* around Ujjain symbol on the reverse. In execution, fabric and symbolism all these coins of Satakarni have close resemblance with the local issues.

The Punch-marked technique coins can be classified into three varieties on the basis of combination of symbols marked. The first variety form with three-arched hill and tree-in-railing, the second variety has an elephant vertically and triangle-headed standard with in railing, and elephant vertically with tree-in-railing in the third variety, along with Ujjain symbol with or without crescent in the center, below river with fishes and above legend reads, sometimes from outside, as *Rano Siri Satakanisa* in all the coins. A remarkable

point is the reverse being mostly blank. All the coins were produced by the punching technique and have close resemblance in respect of fabric, devices and execution with that of uninscribed and inscribed punch marked type coins of Eran-Vidisha and Narmada region like the coins of Sati Siri of same type. Here also the only difference is the replacement of one of the symbols by brahmi legend reading the name of the issuing king. The symbols are systematically marked in an orderly form on these Malwa coins. The coins thus indicates the continuation of the tradition of the Eran-Vidisha and Narmada region punch-marked technique coins. Unlike Sati Siri coins, most of these coins were found at one place called Nadner in Sehore district in Narmada region besides few coins from Vidisha and Ujjain in copper and potin. A bronze coin produced by similar technique having same symbols of variety two, as mentioned above, was reported from the ruins of Tripuri (Choube 1959:110: VI-2). On the basis of symbolical peculiarities, the artistic tendency of the brahmi letters and the better work man-ship in stamping each symbol these Malwa coins can be placed in later period than Sati Siri coins and as such assignable to Satakarni (II). In fact the palaeography of the legend on these coins has close affinity with that of inscription of Satakarni found on the southern gateway of great Stupa at Sanchi (Marshall and Foucher 1940:5 and 342: No.398:134).



Obv.



Rev.

Fig.3. Coin of Satakarni (II)(Punch-marked type)

Obverse: Elephant vertically with tusk and trunk hanging on left, in the center crescented Ujjain symbol, on right triangle-headed standard in-railing, below river with fishes to right. At the top Brahmi legend clearly reads *no Siri Satakanisa*.

Reverse: Plain.

The available evidence points that the Satavahanas have adopted all the three techniques of casting, die-striking and punching for making their Malwa coins, which were quite popular in this very region. The Malwa Satavahana coins show diverse characteristics in typology, metrology, fabric, technique and devices which indicate their origin and localization. In general, on the coins of early rulers the devices and even the legends are crude, a fact apparently dictate the local traditions and follow of indigenous technique. Thus, this rich data certainly of great value from the numismatic point of view and throw ample light on the history of the Satavahanas. No doubt the Malwa coins have their own peculiarities and important in the entire series of the Satavahana coinage. The most common symbols on these Malwa Satavahana coins are Elephant, Ujjain symbol, tree-in-railing and triangle-headed standard.

It is expected that the future discoveries from this very region which is very rich in yielding the coins, will certainly contribute new types of coins to the Satavahana coinage.

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TEMPLE INSCRIPTIONS OF RECHERLA REDDYS' (NAGULAPADU, SURYAPET DISTRICT): A STUDY

B. Narasaiah*

Historical Introduction :

Recherla Reddys' were born on 'Manuma Caste' had their sway at Amanagul, Yelkurthi Towns. These rulers were famous as Recherla's of Pillalamarri. The progenitor of the Recherla family is Brahma Senani. In their clan Muchcha, Kata Senani, Kama Chamupathi, the son of Katasenani was born. Kama has three sons and the elder son was Kata Chamupati, another, one was Pillalamarri Beti Reddy and the third son was Nami Reddy. They worked as Ministers, Chiefs' of the armies and subordinates of the Kakatiyan rulers¹.

Kama Chamupathi's son elder son was Kata Chamupathi. Kata was the minister of Kakati Rudradeva. He was appointed as the chief subordinate of Yelkurthi, Machapur areas by Kakati Rudradeva. Katachamupati's elder son was Muchcha Senani another son was famous Recherla Rudra Senani. He had the title 'Kakati Rajya - sthapanacary'. Recherla Rudra Senani had three sons viz- Loka Senapathi, Ganapati Chamupati and Kata Senani. Loka Senapathi's son was Ganapati Chamupathi. Kata Senapathi was the Samantha Mandalika Officer of the emperor kakati Ganapathideva. Kata Senapathi was the Chief of the cavalry. He was helped to win the wars of Kakati Ganapati. Kata Senapathi's son was Pasayita Chamunatha. Pasayita's son was Veera Pasayita. These people worked as subordinates,

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chiefs of the cavalries and other responsible duties during the reign of Kakati Ganapati and Rudramadevi. These rulers were reigned mulugu. Narsampet, Machapur, Godisala areas, as their capital was Yelkurthi.

Kama Chamupathi's second son was Beti Reddy, the third son was Nami Reddi and the daughter was Vallasani. These two brothers were reigned in the areas of Pillalamarri and Nagulapadu as subordinates of the Kakatiyas.

Beti Reddy had two wives. They are Erakasani, and Kamasani. Erakasani constructed Erakesvara Temple at Pillalamarri and gave the land to the god. Kamasani had a son Loki Reddy, who had constructed a tank by name Loka Samudra and issued an inscription at Utnur.

After Beti Reddy, Nami Reddy was acted as the ruler of Amanagul. His wife is Aitamba. He had two sons by name Katreddi, Kami reddy.

To the couple of Katreddi and Parasani had three sons viz., Namaya, Kamaya and Mallaya.

To the couple of Kamasani and Kamireddi had two sons by names Ganapireddi and Malreddi. After Kama Chamupathi, Recherla Reddy Chiefs were appointed as the rulers of Amanagul, and Yelkurthi areas, by the Kakatiya Emperors. Yelkurthi area was ruled by Kama Chamupathi and their family members and Amanagul area was under the rule of Betireddi and Nami reddy brothers².

NAGULAPADU GEOGRAPHICAL CONDITIONS :

Nagulapadu ($16^{\circ} 25^1 - 17^{\circ} 50^1$ N, $78^{\circ} 40^1 - 80^{\circ} 50^1$ E) is a Small Village; situated 25 Kilometers North-East of Suryapet District³ of Telangana. This small hamlet, Now having no importance whatever (but for the temples which attracted the tourists). A great centre of Political, Cultural and religious activity. From the Inscriptions available in this Village and many temples existed. These inscriptions also state that the village

was once prosperous with bountiful crop yield, twice a year and that there existed various Irrigation Tanks like Nama Samudram, Vishwanath Samudram, besides Irrigation Canals.

At present Nagulapadu Village contained two important temples built by the Recherla Chiefs. There are few inscriptions also available confirming the date of erection of the temples. The temples are

- 1) The Trikuta Temple
- 2) Kamesvara Temple

THE TRIKUTA TEMPLE :

This is the most imposing beautiful and striking of all the temples at Nagulapadu. This temple was built by Katreddy in A.D.1234. It records that Recerla Katreddy established the gods Namesvara, Aytesvara and Katesvara for the Merit of his father, his mother and himself. He gave as gift to these gods lands under Museti Canal of Nagulapadu; under the tank, Namasamudram east of that town⁵.

THE KAMESVARA TEMPLE :

This temple is on a stone in the wall left of the door way in the southern shrine of temple II or northern temple and is dated 1258 A.D. The record says that Recerla Kamireddy divided the tank, Nama Samudram in Nagulapadu in to two parts and granted one part for the merit of Kaketta Ganapaddeva⁵.

NAGULAPADU - INSCRIPTIONS :

The Village of Nagulapadu is situated in the Suryapet District. It is on the east bank of the river musu and 16 miles south of Suryapet the inscriptions and the richly sculptured temples here show that the place was prominent and flourishing during the kakatiya times. The first inscription is on a stone in the wall right of the door way (Western) of temple-I on the Southern Temple and dated Thursadya 13th April, 1234 A.D. It

records that Recherla Katreddy established. The gods Namesvar, Aytesvara and Katesvara for the merit of his father, his Mother and himself. The Inscription states that, while chalamarttigand kakata Ganapatideva Maharaju was ruling the kingdom of the earth. Mandalika Recherla Katreddy, son of Aytamba set up in the god Namesvaradevara for the merit of his father Nami Reddy, his Mother Aytasanamma and himself and granted for the anga and ranga bhogas of the god 5 maruturs of land under the museti canal 2 maruturs under the Namasamudram tank and 4 maruturs under the Vishvanatha Samudram, both situated to the east of the Village, thus a total of 11 maruturs⁷. And under the second inscription is on a stone in the wall left of the doorway in the southern shrine of temple-II or Northern Temple and is dated Saturday 28th December, 1258 A.D. The record says that Recherla Kami Reddy, son of Ayithambika, divided that tank. Namasamudram in Nagulapadu into two parts and granted one part for the merit of Kaketta Ganapadeva Maharaju⁸. The third inscription is on a stone in the wall left of the doorway in the Southern Temple or Temple-II is dated Monday 28th April, 1264 A.D. states that Namaya, and Mallaya granted 4 maruturs of land under the musetikalva; to Trikuta Temples in Kshaya Phalguna ba.11 So (mavara) (Monday, 28th February, A.D.1267) for the merit of their parents Katreddy and Parasanamma, Kamaya granted to the same Trikuta avritti consisting of 4 marturs under the Ravipati canal of Namasamudram for the anga and the ranga bhogas of the gods Namesvara, Aytesvara, and Katesvara so that merit might accrue to his father Katreddy and Mother Parasanamma; and in Kshaya, Phalguna, ba.11 so (mavara) (Monday 28th February, AD 1264) Namaya made a gift of 2 maruturs under chintala-cheruvu to the South of Pinadevula palli for the anga and ranga bhogas of the gods Namesvara, Aytesvara and Katesvara so that merit might accrue to his father Katreddy Mother parasanamma and himself⁹. The (4th) fourth inscription dated 28th April, 1264 A.D. Records that Ganapi Reddy and Malreddy granted 10 maruturs of land under Museti Canal, and 6 puttis of Velivola (dry field) at the eastern extremity of Namasamudram tank to the god for the

merit of themselves and their parents Kami Reddy and Kamasani¹⁰. The 5th (fifth) inscription is a stone pillar standing not far from the two temples and is of the time of Mahamandalesvara Kakatiya Pratapa Rudradeva Maharaju dated Wednesday 1st May, 1303 A.D. was ruling the kingdom of the earth, the people of the eighteen communities (Samayas) of Nagulapadu granted, Vritti for the merit of the king to the God Mulasthana Malnathadeva of Nagulapadu. The details of the grant are as follows are for the ploughed fields vrittis, and sthana-manyas, for Karttika six months 1 addugu for every marturu; for each house of the Komatis not engaged in agriculture, Patika ($\frac{1}{4}$); for every house of idaravaru (toddytappers) Patika ($\frac{1}{4}$); for every house gollavaru (herdsmen), akkasalavaru (goldsmiths), Praitulu (?) two visas; for each magga (loom) Salevaru (weavers) 2 varahas; for every house of Kummaras (potters) Patika ($\frac{1}{4}$). The same rates hold good for the Vaisakha six months also¹¹. The 6th (sixth) Inscription is on a stone in the wall left of the doorway of the temple-I. The dates in the inscription are doubtful (dated. 1198-99). It registers the gift of the one adda of land to the god Bhimesvara of Marrepadu by Namireddy, probably the Recherla Chief¹². The 7th (Seventh) Inscription dated Wednesday, 5th March, 1482 A.D. State that, while Ramaraju was ruling the kingdom of the earth, Akkana, the younger brother of Kachana, son of Akkiraju, Potaraju built the Panavatta to the Kamesvara-linga¹³. And 8th (eighth) Inscription dated Thursday 13th November, 1544 A.D. Records that Qutubshahi yelidkhan surveyed the sugar-cane, and betel leaf garden, and the tax-free fields in the (Nagulapati Sima and that he fixed in the presence of certain Reddys and Others (named) that by the bara (The length of two arms extended) of a certain chinuu sayyid chimman twenty baras would make a biguv (bigha); and that according to the measure nine biguvs would make a marutu. The inscription was composed by Tadakmadla 'Sirigi Raju' the Kulkarni.

Conclusion :

The foregoing study clearly reveal that Nagulapadu presently a Village, Penpahad Mandal, Sruyapet District. The

historic city of the Village traced back to the Kakatiya period. The earliest inscription found from this place dated back to A.D.1234 records the construction of Trikuta Temples by Recherla Katreddy one of the prominent subordinate chiefs under the Kakatiyas. Successively eight inscriptions available from records related to this place and different kinds of donations made by Recherla family members, and officers for the merit of their masters Kakatiyas in general Kakatiya Ganapatideva in particular. The inscriptions focus much light on polity, economy-socio-religious and cultural conditions prevailed during the Medieval period.

During the Medieval period temples played a vital role in the socio-economic cultural life of the people. Not only this temple, and also a great repository inscriptions during the medieval temple period. Nagulapadu was no exception to this.

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MODERN TELANGANA HISTORY -A STUDY OF ARCHAEOLOGY IN TELANGANA STATE

Saidulu Bhanothu*

Introduction:

Telangana was governed by many dynasties, including the Maurya Empire(320 BCE to 180 BCE), Satavahana dynasty (180 BCE to 220 CE), Vakataka dynasty (250CE - 500CE), Chalukya dynasty (543CE - 753CE), Rashtrakuta dynasty (753CE - 982CE), the Kakatiya Dynasty (1083CE -1323CE), the Musunuri Nayaks (1326-1356) the Delhi Sultanate, the Bahmani Sultanate (1347-1512), Vijayanagara Empire (1336-1646), Qutb Shahi dynasty (1512-1687), Mughal Empire (1687-1724) and Asaf Jahi Dynasty (1724-1948).As we all know that **Telangana** is a new state formed on June 2nd 2014, and the Youngest State in the Union of India. However, Telangana, as an economic, social, cultural and historical entity has a glorious history of at least two thousand five hundred years or more (2500 years). The reference to Asmaka Janapada, part of present Telangana, as one of the 16 Janapadas in ancient India proves that there exists an advanced stage of society. Here we have collected about the History of Telangana, from the pre-history to the new state formation.

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Statement of the problem:

States Reorganisation Commission

In December 1953, the States Reorganisation Commission (SRC) was appointed to form states on a linguistic basis. An agreement was reached between Telangana leaders and Andhra leaders on 20 February 1956 to merge Telangana and Andhra with promises to safeguard Telangana's interests. After reorganisation in 1956, the region of Telangana was merged with Andhra State to form Andhra Pradesh.

Following this Gentlemen's agreement, the central government established the unified state of Andhra Pradesh on 1 November 1956. G.O 553 of 1959 from the united Andhra Pradesh state moved two revenue divisions of Bhadrachalam from East Godavari and Aswaraopeta from West Godavari to Khammam for administrative convenience.

Telangana movement

There have been several movements to revoke the merger of Telangana and Andhra, major ones occurring in 1969, 1972 and 2009. The movement for a new state of Telangana gained momentum in the 21st century by an initiative of Telangana Political Joint Action Committee, TJAC including political leadership representing Telangana area. On 9 December 2009 the Government of India announced the process of formation of the Telangana state. Violent protests led by people in the Coastal Andhra and Rayalseema regions occurred immediately after the announcement, and the decision was put on hold on 23 December 2009.

The movement continued in Hyderabad and other districts of Telangana. There have been hundreds of claimed suicides, strikes, protests and disturbances to public life demanding separate statehood.

Formation of Telangana state in 2014

On 30 July 2013, the Congress Working Committee unanimously passed a resolution to recommend the formation of a separate Telangana state. After various stages the bill was placed in the Parliament of India in February 2014. In February 2014, Andhra Pradesh Reorganisation Act, 2014 bill was passed by the Parliament of India for the formation of Telangana state comprising ten districts from north-western Andhra Pradesh. The bill received the assent of the President and published in the Gazette on 1 March 2014.

The state of Telangana was officially formed on 2 June 2014. Kalvakuntla Chandrashekar Rao was elected as the first chief minister of Telangana, following elections in which the Telangana Rashtra Samithi party secured majority. Hyderabad will remain as the joint capital of both Telangana and Andhra Pradesh for a period, not more than 10 years after that period Hyderabad shall be the capital of the State of Telangana and there shall be a new capital for the State of Andhra Pradesh.<https://en.wikipedia.org/wiki/Telangana> - cite_note-43 Andhra Pradesh picked Amaravati as its capital and moved its secretariat in 2016 and legislature in March 2017 to its new capital.

Geography

Telangana is situated on the Deccan Plateau, in the central stretch of the eastern seaboard of the Indian Peninsula. It covers 112,077 square kilometres (43,273 sq mi). The region is drained by two major rivers, with about 79% of the Godavari River catchment area and about 69% of the Krishna River catchment area, but most of the land is arid. Telangana is also drained by several minor rivers such as the Bhima, the Maner, the Manjira and the Musi.

Climate

Telangana is a semi-arid area and has a predominantly

hot and dry climate. Summers start in March, and peak in May with average high temperatures in the 42 °C (108 °F) range. The monsoon arrives in June and lasts until September with about 755 mm (29.7 inches) of precipitation. A dry, mild winter starts in late November and lasts until early February with little humidity and average temperatures in the 22-23 °C (72-73 °F) range.

Ecology

The Central Deccan Plateau dry deciduous forests ecoregion covers much of the state, including Hyderabad. The characteristic vegetation is woodlands of *Hardwickia binata* and *Albizia Amara*. Over 80% of the original forest cover has been cleared for agriculture, timber harvesting, or cattle grazing, but large blocks of forest can be found in Nagarjunsagar-Srisailem Tiger Reserve and elsewhere. The more humid Eastern Highlands moist deciduous forests cover the Eastern Ghats in the eastern part of the state.

National Parks and Sanctuaries

Telangana has three National Parks: Kasu Brahmananda Reddy National Park in Hyderabad district, and Mahavir Harina Vanasthali National Park and Mrugavani National Park in Ranga Reddy district.

Wildlife Sanctuaries in Telangana include Eturunagaram Wildlife Sanctuary and Pakhal Wildlife Sanctuary in Warangal District, Kawal Tiger Reserve and Pranahita Wildlife Sanctuary in Adilabad district, Kinnerasani Wildlife Sanctuary in Khammam district, Manjira Wildlife Sanctuary in Medak district, Nagarjunsagar-Srisailem Tiger Reserve in Nalgonda and Mahbubnagar districts, Pocharam Wildlife Sanctuary in Medak and Nizamabad districts, Shivaram Wildlife Sanctuary in Karimnagar district.

Sacred groves are small areas of forest preserved by local people. Sacred groves provide sanctuary to the local flora and fauna. Some are included within other protected areas, like Kadalivanam in Nagarjunsagar-Srisailem Tiger Reserve, but most stand alone. There are 65 sacred groves Telangana—two in Adilabad district, thirteen in Hyderabad district, four in Karimnagar district, four in Khammam district, nine in Mahbubnagar district, four in Medak district, nine in Nalgonda district, ten in Ranga Reddy district, and three in Warangal district.

Administrative divisions

Main articles: List of districts in Telangana, List of mandals in Telangana, and List of revenue divisions in Telangana

The state is divided into 31 districts which are further divided into 68 revenue divisions and they are in turn divided into 584 mandals.

The districts in the state are:

Bhadradri Kothagudem, Hyderabad, Jagtial, Jangaon, Jayashankar Bhupalpally, Jogulamba Gadwal, Kamareddy, Karimnagar, Khammam, Komaram Bheem, Asifabad, Mahabubabad, Mahbubnagar, Mancherial, Medak, Medchal, Nagarkurnool, Nalgonda, Nirmal, Nizamabad, Peddapalli, Rajanna Sircilla, Ranga Reddy, Sangareddy, Siddipet, Suryapet, Vikarabad, Wanaparthy, Warangal Rural, Warangal Urban, Yadadri Bhuvanagiri

There are a total of 12 cities which include 6 municipal corporations and 38 municipalities. Hyderabad is the only million-plus populated city in the state.

Culture:

Telangana culture combines cultural customs from Persian traditions, embedded during the rule of the region by

the Moghuls, Qutub Shahis and Nizams, with prominent and predominantly south Indian traditions and customs. The State has a rich tradition in classical music, painting and folk arts such as Burra Katha, shadow puppet show, and Perini Shivatandavam, Gusadi Dance, Kolatam.

The Study of Human History

Archaeology deals with the study of past human activity, mainly through the recovery and analysis of the materials, their composition and the environmental data which has been left behind by the past human populations. These include architecture, artifacts, biofacts (also called eco-facts) as well as cultural landscapes, i.e. Archaeological records. Since the field of Archaeology encompasses a wide range of different disciplines, it is considered both a social science and also humanity. The domain of Archaeology deals with the study of human history, right from the first stone tool age in eastern Africa more than four million years ago to recent decades and current explorations. The objective of Archaeological study involves study and analysis of human evolution in terms of their past culture and history.

Process

The discipline of Archaeology involves surveying, excavation and also the eventual analysis of data collected, for learning more regarding the past.

Cross-disciplinary research

In a broad definition, Archaeology is based on cross-disciplinary research. It involves Anthropology, Art, History, Geography, Geology, Ethnology, Linguistics, Physics, Chemistry, Statistics, Information Sciences, Paleontology, Paleozoology, Paleoethnobotany, Paleoecology and Paleobotany. Archaeology is today a highly disciplined practice all over the world. Right from its early development, other sub-disciplines of Archaeology have slowly developed, such as Maritime Archaeology, Archaeoastronomy etc. Various scientific

techniques have been developed and continue to be created to assist the Archaeological investigation.

State Museum Hyderabad

The State Museum located in Public Gardens, Hyderabad, is one of the richest repositories of antiquities and art objects in the country. The present Museum building reflects the Indo-Islamic architecture with subtle domes, high arches, stylistic windows and projected eaves.

Archeologist Henry Cousens was the first person to explore the site during the beginning of the 19th century, and later the mound was excavated which was done under the supervision of Nizam of Hyderabad. The excavated items were placed in a museum built on the ancient site in the 1920s by Mir Osman Ali Khan, VII Nizam. The Museum was formally inaugurated in the year 1931. The Nizam had contributed his personal collection of art objects along with the antiquities recovered from his dominion for display. The Hyderabad Museum was subsequently renamed, as the State Museum under the Department of Archaeology & Museums.

The aims and objectives of Archaeology:

- To promote and raise awareness in all aspects of archaeological and historical interest.
- To execute programmes of research, fieldwork and the study of archaeology.
- To survey standing buildings and other features of historical interest with special emphasis on those under threat.
- To undertake research and fieldwork using recognized disciplines and in accordance with the standards and guidance criteria of the Institute of Archaeologists.

Methods of Archaeology:

The first step in an archaeological excavation is surveying the area. This can be done either with remote sensing or direct visual observation. Archaeologists also use non-invasive techniques to survey sites known as remote sensing.

Methodology:

Collection

The Museum showcases Hindu, Jain & Buddhist sculptures and bronzes, decorative art objects, paintings (copies of Ajanta, Chughtai, Miniature, and Modern) and 18th-19th-century objects in a Period Room. The museum's main attraction is its 2,353-year old Egyptian mummy, reportedly brought to Hyderabad by the son-in-law of VI Nizam Mahbub Ali Khan, who had then donated it to the last Nizam Mir Osman Ali Khan. He reportedly acquired this for a sum of 1000 pounds. There is also a huge gallery on Buddha and it has a wide variety of archaeological artifacts gathered from the Nizam era and Kakatiya dynasty.

Interpretation center will help the State Museum located in Public Gardens, Hyderabad, in connecting with the tech-savvy era and project its attributes as one of the richest repositories of antiquities and art objects in the country. It contributes to viewing all the information, exhibits, artifacts and galleries through digital format, which enhances the user experience. In the advanced information age, this can enhance the scope and activities of the state museum as well as in reaching out to more visitors. The multi-touch interface imparts a sense of feeling among the visitors who would not only view these exhibits but also feel the rich legacy where they become part of the wonderful experience. LED televisions usher an impressive viewer experience which is a value-add for a museum of repute like State Museum, Hyderabad.

The museum with some of the impressive and famous exhibits such as Egyptian Mummy, important Buddhist and Jain

relics, Buddhist gallery, Coins of the Satavahana period, Brahmanical and Jain gallery, Arms and armour gallery, sculptures, Numismatics gallery, Ajanta gallery, Bronze figures from the Vijayanagar and Chola periods, Roman era coins, etc offers a visually delightful experience for the visitors. The applications in the Interactive Interpretation center will usher a new identity for the museum in the social media generation and appeals to one and all through the use of such effective visual mediums.

Highlights

- Egyptian Mummy
- Important Buddhist and Jain relics
- Buddhist gallery
- Coins of the Satavahana period
- Brahmanical and Jain gallery
- Arms and armor gallery
- Sculptures of different periods
- Ninth and tenth-century Jain figures (particularly the goddess Ambika)
- Numismatics gallery
- Ajanta gallery
- Bronze figures from the Vijayanagar and Chola periods
- Roman era coins
- Copies of Buddhist murals from Ajanta Caves

The collection is spread across two floors of the heritage building, two floors of semi-circular galleries, in a separate contemporary art pavilion building and in an annex building located behind. The Sculpture Garden Gallery displays 93

sculptures and architectural items dating from Satavahana (2nd century B.C.) to the Post Vijayanagara period (17th century A.D.) in different stone media. In the Garden, two four pillar mandapas belonging to Kakatiya and Vijayanagara times, a number of Veergals (Hero Stones), Panchaloha, Iron Cannons and a Wooden Chariot shifted from Jetprole village have been displayed. The Museum Shop and its counter are located in the entrance complex.

Heritage Museum Gunfoundry Hyderabad

The structural edifice in the premises of the Directorate office, i.e., Pavilion was constructed by the Irrigation and Projects department in the year 1976 and handed over to the Department of Archaeology & Museums in 1990 with a view to display antiquities and art objects recovered from submergence areas of Yeleswaram and Srisailam Reservoirs of Krishna valley and also to preserve other collections excavated in the state.

Therefore, the Srisailam Pavilion was established in the year 1976 in the premises of Director, Archaeology & Museums Dept, Gun Foundry, Hyderabad. The Centenary Heritage Museum showcases terracotta, stucco, prehistoric, megalithic, and iron artifacts, early historic objects, temple sculptures and door-jambs collected from the submergence area of the Srisailam Project.

Art through the Ages

The ground floor displays objects and antiquities such as Terracotta figurines from Kondapur (Medak District), Peddabankur and Dhulikatta (Karimnagar District), Pochampad (Nizamabad District), Serupalli (Mahaboobnagar District), Yeleswaram (Nalgonda District) and Gollathagudi (Mahaboobnagar district). It also includes a display of stone, wood, ivory, porcelain objects etc., in the remaining sections. The antiquities and art objects displayed in the building are systematically organized in accordance with musicological principles.

Pre- Historic Gallery

In this gallery, the Paleolithic tools are displayed which shows pre-historic times. The toolkits are organized according to the era such as lower Paleolithic, Middle Paleolithic, Upper Paleolithic and Mesolithic times.

Proto-Historic Gallery

A good number of stone and copper items such as polished edges, axes, rubbers, sling ball, Saddle querns etc., and pottery recovered from various parts of state shows the day-to-day life of Neolithic man in terms of tool-making technology, domestication of animals, hunting, agriculture, art of pottery making, paintings on the ceilings of caves and caverns. Further, the department has conducted excavations at several megalithic burial sites in the state such as Chinnamarru, Peddamarru, and Uppaladu (Mahaboobnagar district) which are on display. These show the burial practices, religious customs, and beliefs of the Megalithic folk during the period.

Early Historic Gallery

In the Early Historic Gallery, priceless antiquities recovered from excavations are on display. The most important objects are beads from Kondapur excavations (Medak district), studied by Sri. K.N. Dikshit. The other antiquities and art objects include iron implements, beads, ivory combs, dice, terracotta moulds, coins, semi-precious beads, silver beaded necklace, shell bangles, antimony rods, copper foils and pottery etc., from excavated sites such as Kotilingala, Pedabankur and Dupatta (Karimnagar District) and Neelakondapalli (Khammam District) etc.

Scale Models Temple Gallery

The high power committee of Srisailam project had selected nearly 44 temples for their relocation to the higher contours of nearby rehabilitated villages in the Srisailam

submergence areas of the mid-Krishna river valley. The gallery includes scale models of the selected temples for the benefit of scholars and visitors. The department has acquired such scale models of temples and is kept inside the museum.

MAJOR ARCHAEOLOGICAL FIND IN NALGONDA

The Department of **Archaeology** and Museums officials found the relic casket of a chief monk or an important person of Buddhism during the excavation of the Phanigiri Monastic Buddhist site in Nalgonda district.

During the excavation, they found a Mahastupa in which they found the relic casket. A valuable dull red ware earthen pot with silver container consisting of 11 miniatures beads, three silver, and three thin flower petals was discovered at the northeastern corner of the Mahastupa at the base of drum portion.

He said the Mahastupas are called Sariraka Stupa (buried bodily remains of the Buddha), Paribhogika stupa (buried belongings of Lord Buddha and Uddeshika Stupa, but they identified it as Phari Bogika Stupa since they found belongings of the Buddha.

Mr. Vijay Kumar said after the death of Buddha his remains were kept at eight places in stupas in the world by his disciples, but the Mauryan Emperor Ashoka, who embraced Buddhism after the great Kalinga war in 3rd century BC, had removed the relics and believed to have kept the remains at 84,000 places in the world to spread Buddhism across the globe.

Highlighting the importance of finding the relic casket, Mr. Vijay Kumar said in undivided Andhra Pradesh, archaeologists had found the relic caskets only at two places one at Nagarjunasagar and another at Bojjannakonda, another Buddhist site about 45 km from Vishakhapatnam.

According to their observation, the Deputy Director has said the Stupa, in which the relic casket was found, was renovated thrice – during the Mauryan, Satavahana and Ikshvaku periods.

The fall of Buddhism in Phanigiri had started during the Vishnukundins period, but surprisingly the relic casket remained intact.

Later the Mughal and the Qutub Sahi Dynasty rose into power that added more archaeological sites, which are now tourist's attractions.

- Golconda. Golconda which is also known as Golkonda or Golla Konda means the shepherd's hill.
- Golconda Fort.
- Kakatiya Kala Thoranam.
- Thousand Pillar Temple.
- Warangal.

Conclusion:

The Conclusion is framed as a dialogue between Foucault and a hypothetical critic, in which Foucault answers a variety of broad challenges to his project. For simplicity's sake, I have maintained this structure here in the summary. The method is simply a disguised, twisted structuralism, a structuralism which, in refusing to recognize itself as such, creates a slew of theoretical 'oddities.' Further, you have fantasized a discourse that does not depend on speaking subjects; therefore, you do not take account of the full range of richness and irregularity in discourse. Finally, you have removed discourse from history itself, refusing to acknowledge that it depends on actual things and events that occurred in a historical chronology.

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DANCE AS DEPICTED IN KAKATIYA TEMPLES

Ms. Saraswathi. S.*

The mighty rulers of the Kakatiya dynasty were the political successors of the Chalukyas in Andhra region. The Kakatiyas who emerged as the powerful dynasty during 12-13 centuries A.D. had served as feudatories to the late Chalukyas of Kalyani. It is therefore natural to get an overwhelming influence of Chalukyan traditions on the architecture and sculpture of the Kakatiya period. Innumerable majestic temples were built and dedicated to Siva and Vishnu during the rule of the Kakatiyas. The first important ruler of the dynasty, Kakati Rudra Deva is credited with the construction of the magnificent, Thousand pillared temple at Hanumakonda, near Warangal. Another illustrious of the dynasty Ganapathi Deva extended the Southward limits of his empire up to Conjeevaram (Kanchipuram).

The grand galaxy of Siva temples at Pillalamarri, Ramappa and other places exhibit the grandeurs of the Kakatiya art and architecture. The profusely carved ceilings, lintels, gateways, glistening pillars and the sculptural decor of the temples bespeak of the heightened glory of the Kakatiyan art. The black stone of fine quality was easily available in Warangal and Nalgonda districts of Telangana. The hardness and fine texture of the stone was very convenient to carve out beautiful figures with striking contours and angularity. The metallic stone

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and smooth surface of the Kakatiyan pillars appear as they were turned on lathe. The black lustrous polish, sharp facial features, elongated forms and profuse ornamentation are the chief characteristics of the Kakatiyan sculptures.

The earlier Chalukyan motifs, like the makaras with snout legs and floriated tails, floral background, Kirtimukha and the Mithunas, etc., are still continued. But the ingenuity and skill of Kakatiya sculptors are clearly manifest in adroit draughtsmanship and flawless carving. The sculptor, with a desire to produce minutest details of jewellery, has opted ivory-carving technique in his art. The sculptural art of the Kakatiyas reflects the contemporary socio-religious conditions. The figures of multiple gods and goddesses i.e. Siva, Vishnu, Brahma, Ganesha, Kartikeya and Bhairava and the well-known forms of the goddesses like Saptamatrukas, Mahisasura Mardhini, Parvati, Durga, Chamunda, etc., denote the flourishing state of Hinduism during this period.

Besides, the great epics, Ramayana and Mahabharata, and the Puranas, seem to have been greatly admired. The sculptural panel, depicting themes from Ramayana, Mahabharata and the Bhagavata purana such as abduction of Sita, Ravana Killing Jatayu, Kiratarjuniya, Ravana shaking Kailasa and the churning of ocean etc. would suggest that the sculptures of the Kakatiyan art drew inspiration mainly from the sacred books of the Hindus and translated them into stone for the visual education of the different sections of the society. The earlier specimens of Kakatiyan art are exhibited in the galleries of Khajana Museum building in Hyderabad.

A good number of carved stone slabs from the various sites, like Pllaiamarri, Kannekal and Kukdom in Nalgonda district exhibit earlier phase of Kakatiyan sculpture. The earlier motifs like the Makaras, Floral scrolls and flowing creepers have been freely used as background decoration. The human and divine figures are wearing stepped Kirita, an originality of late Chalukyan art. The elongated human form with oval faces and bulging out eyes are in the process of being evolved. Even,

the black lustrous polish which appears in the developed stage of Kakatiyan art, does not occur with the earlier specimens.

A carved door jamb showing Vishnu with his consort, depicts the aforesaid features very elaborately. Another sculpture, showing Vishnu Bhairava from Kannekal bears similar characteristics. However, a carved panel, showing Kartikeya and Valli which had been acquired from Kukdom only, exhibits fully developed traits of the Kakatiyan sculpture. The figures of Kartikeya and Valli are in typical Kakatiyan idiom and the stone has been embellished with lustrous polish, producing a metal like effect. The two magnificently carved, pillars from Kannekal in Nalgonda district and now exhibited in the sculptural gallery of the State Museum, Hyderabad betray the talented draughtsman ship of the Kakatiya artisans, who seem to have been adept in the technique of very carving.

The multiplicity of figures in depicting a series of episodes from the Ramayana and Bhagavata in given volumes of space would need exceptional quality of accurate modeling and perfection in atone carving technique. A magnificent carved standing figure of Vishnu in the collection of State Museum, Hyderabad, is an excellent example to represent the characteristic features of Kakatiyan sculpture. The technique of cutting through around the central figure to bring it to lime light is a novel method adopted by the Kakatiyan sculpture. The floral canopy of the late Chalukyan art is still continued but in symbolic form only. The flowing creepers are springing out of the snouts of Makaras, placed overt the miniature pilasters carved on either side of the principal figure.

The profuse ornamentation with bejeweled headgear, necklace, armlets and the waistband, showing pearly festoons hanging downwards reflect the taste of affluent medieval society. The arrangement of jewellery in Kakatiyan sculpture is undoubtedly elaborate but it does not hide the charms of fleshy bodies of males and female figures. The Kakatiya sculptors evinced keen interest in carving out attractive figures of feminine beauty. The tally tapering figures with full breasts

and fleshy thighs, oval faces, half naked bodies and the folk look are the feminine models belonging to the regional ethnic groups which always inspired the Andhra sculptor. No doubt, the Vijayanagara sculptor inhibited certain characteristic features of the late Chalukyan and Kakatiyan sculpture, touch as the floral background, orna-mentation and the techniques of cutting space around the principal figures etc., but the overall treatment of the subject matter is somewhat static and crude.

For the Telangana art of 12th century AD the premier monument. The Thousand Pillared Temple at Hanumakonda dated 1162 A.D. remains as an important reference. Certain stylization has set in the art. In the sculptures, two modes are discernable. One is characterized by slim pillar like figures with little modulation of masses. The puffy squares faces with prominent eye bails, long painted noses, and wide pouting lips are endowed with an abstraction. Tall crowns and the schematic carving of jewellery that stand out prominently is wooden in feel. The graves or expressionless faces heighten this impression. The other type- the dominating one is in continuity with the Ganjapur art.

The carvings of the doorway etc, in their angular and harsh angularities display a conventional workmanship. Moat figures are over laden with heavy jewellery mostly of the beaded and diamond stringed bands. Metallic in appearance these look like silver but in some cases they are wooden. However, splendid carving of maribandha and chain motif are rendered in metallic fashion in the pillars in the Ranga Mandapa, they glitter as silver against the black stone. Nowhere in Kakatiya temples, pillars are so elegant and tastefully decorated showing excellence in craftsmanship. Turning to the Nandi image which is of superior quality among the Kakatiya Nandis to quote Dhoshy "has a cubistic head and front classified by chains of neck ornaments that suggest gold,.. In general the Andhra bulls do not possess the sophistication of the Kuntala one, like at Balagamve, but they exhibit a considerable degree of masculine prowess."

The thirteenth century witnessed the erection of number of temples. The temples at Pllalanarri, display in their miniature sculptures, this idiom of Panagal in a stylish manner contrasted the Thousand Pillared temple the architects at Palampet favored an architectural design are calling Ganagapur that is purely architecture in character. At the cardinal points of the Garbhagriha the highly projecting miniature shrines are employed as seen earlier at Panagal The decorative friezes at the pillar, Kaksadeva, stambha. Dooгамbs, lintels and ceilings abound in elephant processions, adharatna padma, dancing groups, salabhanjikas and Puranic episodes. Especially the elephants are naturalistic in their rendering of the salabhanjikas contrasted to the saran at Hanumakonda at the base of the doogамbs reveal a rhythm in its grouping and it torsions. Harsh angularities, vigorous contours of the arching figure, the tilt of the head slanting and above all a frozen quality is discernable ornamental pattern and mode of carving remain the same as at Hanumakonda.

The bracket figures represent almost a conventional carving characterized by stiffness and almost frozen rigidity. These acclaimed by many as great works of art, have a stylized movement and carving. The angular protuberances are dominating while the limbs are slim and pipe like at time bordering on enunciated look. The facial physiognomy has been standardized as noted above, the mask like rigid and rather frozen face is grave in expression Among the Bracket figures represented here we encounter Vrksika nartaki, Naganis, Mardala, etc. Some scholars attempted to correlate the bracket figures and the dance poses within Nrittaratnavali of Jayapa. According to Dr. Raghavan “these bracket figures show parts of the poses the legs or the hands may approximate to these in karanas out the pose as a whole may not represent any specific karana”.

The Kakasaanas are treated with small figures of gunas, nritha images, nartaki, Mardala, Rathicitra, Vrksika, Salabhanjlka, padma gajathala etc. In the rows of repetitive rigid sketchiness comes the stately procession of elephants all

carved in detail. The ceilings are carved with Siva tandava, lotuses or longer pattern. Specially the Siva tandava composition with its complex series of linear movements tend to the composition a ceaseless motion, the variety of regional.

In the art style of thirteenth century are best represented by the temples at Ghanpur, Kondaparthi, Nagulapadu, Panagal, etc. The Kolangudi at Ghanapur has a great similarity in its architectural style to the Ramappa temple, in general planning and its proportion of moldings is similar to the convention observed at Palampet.

Temple sculpture further indicates that sculptors acquainted with various dance movements described by Bharata Muni. This thus indicates that the dance style was improved continuously by being practiced regularly in the temple though its original inscription may have been from the Natyasastra. That the temple had become the chief custodian of the continuing the various dance traditions is therefore self evident.

Needless to add, temple dancing girls played a very significant role in carrying on this tradition. In the case of Karnataka the Manasollasa of Somesvara devotes a part of the 4th Vimsali to music and dance. The author emphasizes on the decoration of the Natyasala, Natyamandapa with a variety of poses and stances.

The idea behind these depictions was not mere decoration, the documentation of dance poses was for all practical purposes made to be a constant reminder for the temple dancing girls in the attainment of accurate dance poses through regular practice. This tradition was pervasive in all parts of India between 11th and 14th centuries. In Karnataka this became evident particularly in the dance motifs of the Hoysalas (12th century A.D.) which are often shown in bold relief. From 1100 A.D. onwards all art forms in India developed distinct regional or local styles and this was particularly so in the ease of dance and music. This style has been termed by scholars of art history as the Desi style. Out of this style later

emerged a pan Indian phenomenon known as the Marga style, Whatever may have been the type of dance and music performed. The fact however remains that temple dancing, singing girls greatly contributed to its development. In the 12th century A.D. and even for several centuries after, they and their allies were practically the sole repository of the classical style of dance and music, arts are so apt to think that only the arts contain these elements that we need to make the effort to remember and discover that they may be present in many of the events that they happen during the course of the day. The possessor of the aesthetic attitude is aware of this fact and recognizes these elements wherever he finds them. It releases his energies and for co-operation with like-minded fellows in the creation and appreciation of art. This attitude towards art and life is the greatest contribution of dance to the larger aims of education.

The fact that there has always been dance compels us to accept it as an old and deeply rooted human activity whose foundation reside in the nature of man. It will continue as long as toe rhythmic flow of energy operates, and until man ceases to respond to the forces of life and the universe. As long as there is life, there will be dance.

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TELANGANA HISTORY CONGRESS

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HISTORICAL BACKGROUND OF CHRISTIAN MISSIONARIES AND THEIR ACTIVITIES IN HYDERABAD

Kadem Satish*

In Telangana region, during the Nizam government, several religious sects were expanded like Muslims, Hindus, Jains, Sikhs, Parsis, Brahmo, Arya Samaj, Buddhism and Judaism. In Hyderabad, the first form of Christianity was Roman Catholic Church, which was begun in 1535 by Father Louis, a Franciscan Priest. In the Government of H. E. H. Nizam Dominion, the Roman Catholic Mission was started in the beginning.

Around nineteenth century in Telangana many changes were taking place. The main objectives of these missionaries were (1) to spread evangelism (Christianity) (2) to spread education through establishment of schools and colleges and (3) to spread health awareness through hospitals and treatment. Christian missionaries contributed to the cultural, educational, social change in Hyderabad. They established schools and institutions where they taught embroidery, tailoring, interior decoration, lace making, etc. The first public school in Hyderabad was founded in 1834, and was followed shortly after by another school opened by the Roman Catholic missionaries. Since then the latter mission has gradually progressed with the result that several schools and convents were established in various parts of the state.

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Introduction:

Religion had almost become as a medium through which the colonizer began to impose its political, economic, cultural and ideological forces on the colonized in the colonial India. The history of the spread of Christianity in India had roots from St. Thomas who arrived India from Persia about 52.A.D.¹. He started proselytizing the work earlier in South India, Malabar coastal area of Cranganore². He established several Syrian churches in seven places namely, Malinkara, Palayur, Parur, Gokamangala Niranam, Chayal and Quilon in the southern coast. During his visit, three important rulers like Cholas, Cheras and Pandyas were ruling in the South India. Of the three kingdoms, one of the Chera king was quite co-operative with St. Thomas who started the Gospel in Palur. In this place, he found some Christians and in this context, the Malabar Christians claimed to be the earliest Christians. Malabar Coast had commercial relations with the near east and thus indirectly with Christendom. It was also noted that when St. Thomas arrived from Malabar to Chennai (known as Chenna Pattanam). He started the Gospel and converted many people to Christianity³. Here his preaching aroused the hostility of Brahmins, who were against him⁴. As a result, some Brahmin priests murdered St. Thomas⁵. After Thomas, Christians of India had commercial and religious relations with East Syria, Mesopotamia and some Persian countries. Bishop Thomas who arrived from Edesa to Malabar in 345 A.D.⁶ However, this incident gave an encouragement and confidence to Christians in India.

During the second half of the 15th century with the geographical discovery of new lands, Portugies and Spain started searching for new geographical expansions. Their main motive was to find out a new route to India⁷. In 1498, Vasco da Gama (Portuguese) succeeded in finding the Cape of Good Hope and then he reached India and landed at Calicut. This incident had begun a new chapter of Christianity in India. After this incident, their influence grew stronger in South India.⁸

The main aim of the Portuguese king, John –III was to propagate the gospel in India. At the same time, Ignatius Loyola started the Society of Jesuits in 1540. Francis was a Jesuit who came to the King, John of Portugal in India in 1542⁹. Francis Xavier obtained permission from the Raja of Travancore in India for doing missionary service in India. Many followers who gave money to him attracted him. Then he distributed that money to poor people. Francis Xavier served for the development of Christianity in India. He maintained not only Christianity but also organized Jesuit organizations in India. Xavier converted many people into Christianity¹⁰.

He built several churches in Malabar area for the Christians because many men were converted from Hinduism into Christianity. Therefore, Xavier thought that they were in need of churches. He started not only churches but also established St. Paul's College in Goa¹¹. During the earlier stage, this college had a seminary for training Asian priests.

Because of the tremendous works of St. Francis Xavier, there was an impact on the people whose religious principles started to change. The missionary activities of Xavier confined not only to India but also to some of the Asian countries like Japan, Ceylon (Sri Lanka), and China from the middle of 1495 to 1548. After his tour in Asian countries, he returned to India. After several years once again, he went to China in 1552. In the middle of sailing, he fell ill and died on 2 December 1552¹².

In 17th century, another Jesuit missionary, De Nobili arrived to India. He had a prominent place in Indian church History. He arrived to Malabar coastal area, and then he learned the Tamil language from the Parava Christians. In 1706, De Nobili came to Madura. During this period, the South India had many regional dynasties like Madura, Tanjavore, and Jinji kingdoms ruled by the Nayakas. They were the viceroys of the Vijayanagara Empire.¹³ The Jesuit Missionaries maintained good relations with the State rulers. They also supported their activities, and then missionaries impressively extended their activities in Southern areas. De Nobili that acquainted with a

Telugu Brahmin Pandit (Sivadan-na) to learn Sanskrit. He, with the help of Brahmins, studied the Vedas and the Hindu scriptures. In this period, he converted sixty-three people in to Christianity.¹⁴

Robert De Nobili, the founder of the Madura Mission introduced his ‘accommodation theory’ by which he maintained that caste was a convenient social niche where the incubation could take place without having to upset the apple cart¹⁵. Another interesting thing was that the Madura Mission had involved in caste politics. Caste people played a significant role in the society. Nevertheless, they had failed to achieve positive position. Therefore, they decided to appoint special missionaries for the lower class people. They were called Pandaraswamis. De Nobili wrote number of books in Tamil and Telugu language.

Christianity in regional context:

In this context, we have to look into the history of Telangana. By the end of sixteenth century (1597) the Jesuit mission introduced Christianity at the court of Venkatarajulu in Chandragiri (now this place is in Chittoor district). They stayed here for several years and then left this place in 1615.¹⁶ However, these missionaries were not much successful for a few years. After some years, Jesuit Fathers left this place and Robert De Nobili came to India. De Nobili visited several places and came to the Telugu speaking areas. He observed their systems and changed his attitude. De Nobili converted mainly the higher caste people into Christianity.

Several new Missions like London Missionary Society (LMS), the Church Missionary Society (CMS), and the Society for the Propagation of the Gospel (SPG), the American Baptist Mission (ABM), the Andhra Evangelical Lutheran Church (AELC), the Canadian Baptist Mission (CBM), and Salvation Army started functioning. These were the major Missions in Andhra area. Apart from these, small missionaries also served in this area. An important thing was that these missionary societies were operating from Britain and America.

Missionaries Activities:

Paul D. Wiebe described the people of Hyderabad state. “The variations in dress style, occupation, pattern of speech, dialect, approach to outsiders, conceptions of ritual purity and ceremonial activity in the Hyderabad area were as colourful as they were in almost all parts of India. Differences between rich and poor, Muslims and Hindus, North Indian and South Indian, rural and urban peoples tribals from nearby hill tracts and peoples of the plains are obvious in many ways.¹⁷ In Telangana region, during the Nizam government, several religious sects were expanded like Muslims, Hindus, Jains, Sikhs, Parsis, Brahmo, Arya Samaj, Buddhism and Judaism. Most of the land in Telangana was uncultivable and slightly rocky. The houses were mostly of mud. Some houses empowered in large tamarind, mango, neem, papal and other shady trees to give the village a picturesque appearance. There were no streets or roads within the village, but there were narrow crooked lanes formed by the land left out between the houses. There was always a chawri, a place for travelers to stop and the village headman house as his office, an asurkhana, and places of worship and public wells. There were quite a number of private wells for drinking water and for the use of household purposes. Surrounding the habitable area (gawtham) was usually the village grazing ground (gairan).

The first form of Christianity was Roman Catholic Church, which was begun in 1535 by Father Louis, a Franciscan Priest. In the Government of H. E. H. Nizam Dominion, the Roman Catholic Mission was started in the beginning. According to Census Report of the 1891.¹⁸ The Roman Catholics were the most largely represented in Nizam’s Dominion, the number being 10,274 persons of the total Christianity population in Hyderabad State? The Roman Catholics community, which expanded throughout the Hyderabad state, gained more significance. However, till 1840, they were not strong in this region.

Around nineteenth century in Telangana many changes

were taking place. The main objectives of these missionaries were (1) to spread evangelism (Christianity) (2) to spread education through establishment of schools and colleges and (3) to spread health awareness through hospitals and treatment. Christian missionaries contributed to the cultural, educational, social change in Hyderabad. They established schools and institutions where they taught embroidery, tailoring, interior decoration, lace making, etc. The first public school in Hyderabad was founded in 1834, and was followed shortly after by another school opened by the Roman Catholic missionaries. Since then the latter mission has gradually progressed with the result that several schools and convents were established in various parts of the state.¹⁹

In Telangana several Protestant missionaries established their organizations. First of them was the Society for the Propagation of the Gospel (The Society of Propagation of the Gospel) which was set up in Hyderabad. After few years several protestant missions were also organized in Telangana like the Church Missionary Society (C M S), American Baptist Mission (A B M), (American) Episcopal Methodist mission, Wesleyan Methodist Mission, and American Mennonite Brethren Mission. In twentieth century, a few missions were also established like Alampur, Parkala, Mulugu Mission and India Mission. The Society for the Propagation of the Gospel Mission was the most prosperous organization in Telangana region. The Society for the Propagation of the Gospel Society was started their centre in Hyderabad in 1842. Earlier bishop of Madras and the Madras Deocesan, Lord Bishop sent the pioneer clergyman, Rev. N. Paranjyothi to Secunderabad. Rev N. Paran Jyothi chose Secunderabad as a suitable place for Society for the Propagation of the Gospel mission, and developed this place as head quarter of Hyderabad state. Rev. Paran Jyothi had desired strongly to establish several schools and churches. Therefore, he applied to Madras diocesan for a grant to build a school and facilities. But he got no positive response from the diocesan. Meanwhile the Secunderabad priest was responded to Rev. Paran Jyothi. Several people responded and

donated money for the school. At the end of the nineteenth century, he started schools in Secunderabad, Trimulgherry, and Bolarum. He started two schools known as the main Guard school and Market school at Secunderabad, Horse Artillery School in Trimulgherry and Bolarum School in Bolarum.²⁰ One teacher conducted all these schools. They established not only schools but also a famous church near the Secunderabad railway station under the supervision of Rev. Paran Jyothi the building of St. Thomas Church (Society for the Propagation of the Gospel) and its foundation stone was laid by Bishop Dealer was started in 1854. Several materials for this church were donated by military officers. The Church grew in strength and flourished under missionary services. Unfortunately during the 1860-61 split which among the Congregation, immediately a new group was formed as Church of Scotland type of worship.

Rev. Paran Jyothi served until September 1860. Then he retired from mission work and died on the 26th of September, 1863. However, he had done tremendous work for Society for the Propagation of the Gospel and created an encouragement. After Paran Jyothi (Jothi), Rev. J. F. Leeper had served in Telangana for few years. Later Rev. Arther Taylor of Mylapore worked until 1869. During his period he started the new Church building at Chaderghat (Chapel road). Mrs. Grant and Sir Richard Temple laid the foundation stone of this church in 1867 (December, 9). Generosity of the Nizam government donated some funds for this church during the period of Sir Salar Jung. All the members of the Society for the Propagation of the Gospel Mission lived at Chaderghat, Secunderabad and Bolarum attended Divine Service in five years (1864-69) on Sundays in St. Thomas Church. The Society for the Propagation of the Gospel Mission followers like two mission churches and all native Christians (Church of England) met on Good Friday at St. Thomas church for three hours service. Three pastors conducted this prayerful function. Later Society for the Propagation of the Gospel Mission provided native priests for three Churches Chaderghat, Secunderabad and Bolarum for the first time. In 1887, Rev. V. David was

appointed as Secunderabad pastor. During his period they expanded their activities to several places like Kazipett, Hanamakonda, Dornakal and Yellandalapand. They organized prayers and started preaching in these places. They had a few members in these new places. It was noted that around fifteen members were in Kazipett at Hanumakonda and another fifteen were at Yellandu to attend the function.

Regarding the educational activities, the founder of the SPG mission in Telangana area was Rev. Paran Jyothi who started several schools in Secunderabad area. In the mid of nineteenth century he combined Guard school and Market school at Secunderabad and brought under Church Campus. These schools were later divided into boys and girls in Tamil and Telugu medium respectively at Secunderabad and Bolarum. They started Sunday schools for the children. Madras Diocesan Report shows that the strength in those schools increased to 13. Dharmendra Prasad reported in his ‘Social and Cultural Geography of Hyderabad City’ that several children from lower classes came together in school. The Society for the Propagation of the Gospel mission had served not only evangelism and education but also aimed at some social work.

The Rev. N. Paran Jyothi, pioneer of the Society for the Propagation of the Gospel mission opened the orphanage in 1842.²⁰ After twenty years; the number of orphans was increased to 13 in different institutions. This mission joined the Church of South India on the 27th of September, 1947, under the jurisdiction of the Medak Diocese, so that it would later be governed by the Church of South India (CSI). Another mission referred to was Church Missionary Society (CMS). This Mission Society started its work in 1841 in Coastal Andhra (Machilipatnam). Initially Rev.J.Noble spread this society in Madras. This society represented the Anglican Church. They received good response from the Andhra area, and they decided to extend their services even for the Nizam Dominions (Telangana). Bishop of Madras, White Head visited Warangal, which was the part of Nizam Dominion. Though he was already satisfied with his work, he was waiting for a good chance to

work more. The Church missionary Society founded Churches in Hyderabad and Secunderabad. This mission started a famous Church in Hyderabad, St. George's Church in 1845. Actually their Church construction commenced in 1865 and completed in 1867. This church stands on a prominent site i.e; Abids. During the construction of this church, Nizam government officials donated money. Mainly Sir Salar Jung I donated their one-month's salary 2,000 rupees for this church.

This Mission first started first an English medium school named after St. George's seminary in 1834. In this school more European girls and a few native girls were admitted. This school was shifted in 1842 to the present site at Chaderghat (Chapel road). In 1860 this school was divided for boys and girls separately. The boy's school was named as "Chaderghat Protestant School" and which St. George's Girl's seminary for girls. In 1875, these two schools were taken over under the St. George's church management. These two schools were brought under the Bengal code in 1885, and in 1891 they acquired the name 'the St. George's Grammar School'. In each division, there were 114 girls and 98 boys. During the First World War, management had contacted Australia Christian Missionary (ACM) seminary, which signed in 1918, 1933, and 1941 for financial and other support.

The American Baptist Telugu Mission (A.B.T.M.) commenced work at Secunderabad in 1875, and since then branches have opened. The work of this mission was chiefly among the Telugu population. Another social organization which was established in 1926 at Secunderabad was started as a movement to propagate the mission of love and mercy in and around the city of Secunderabad and Hyderabad.²¹

Conclusion:

Both Roman Catholic and Protestant missionaries did tremendous charitable activities at the times of natural calamities such as famines and this attracted most of the depressed sections of the Indian society towards the Christianity.

These missionaries, to the great extent, really worked for the transformation of the Indian society regarding the educational, medical spiritual activities etc. They really helped the most of the marginal sections in the Indian society. Most of the marginal groups were uplifted both economically and socially due to the charitable activities of these Christian missionaries not only at the national level but also at the regional level. i.e., the Telangana region in the Nizam State of Hyderabad.

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HISTORY AND CULTURE OF POLAVASA: A STUDY

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Introduction: Jagtial district, carved out of Karimnagar district has gained an important place in the state of Telangana. Once it was part of *Sarkar* Elgandal with some of the places of erstwhile Karimnagar, Adilabad, Warangal and Medak districts. Mighty river Godavari is the main source of agriculture. We can see thick forests, hill ranges and many hills throughout the district. This place is witness to many pre-historic and historic incidents. Some of the places in this district have their role during the times of Ramayana and Mahabharatha. We have evidences that this was ruled by Mouryas and Nandas. First dynasty of south India i.e Satavahana kingdom arose from this district, before this small kingdom of Andhras emerged in the district under local rulers. Jainism, Buddhism and Hinduism were enlightened here. Architecture and sculpture were given an important place at the times of Chalukyas. One of the branches of Chalukyas ruled this area with Vemulawada as their capital city. After them Polavasa *desa* was formed by making Polavasa as capital city.

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Polavasa was formed as a chief to Western Kalyani Chalukyas. Forefathers of Polavasa dynasty were warriors in Rashtrakutas army. With the help of Polavasas, Rashtrakutas destroyed Kalyani Chalukyas and became their chiefs. Chalukyas named them *Mahamandaleshwaras*. Kakatiyas and Polavasas were among them. Polavasas ruled in contemporary to Kakatiyas, they did not think logically they were in war paths regularly and became enemies to Kalyani Chalukyas and Kakatiyas. Though the Polavasa was a glorified and great kingdom and it existed up to A.D.1075-1159.

Boundaries: Polavasa is the modern Polas¹ village lying at a distance of 6 kms from Jagtial² on Jagtial-Dharmapuri road. They ruled their region with Polavasa as capital city, and so the name Polavasa.³ The Polavasa *desa* was bounded on the north and north-east by the river Godavari, on the east by Mudigonda chiefs, on the south by Anumakonda and Nagunuru chiefs, on the south-west by the *Sabbi Mandalam*. Nearly for eighty years this region was ruled by seven kings i.e. from A.D. 1075 -1159.⁴ This region was in existence contemporary to Kakatiyas. This region was extended up to sixty Mandals of present Jagtial, Peddapally, Karimnagar, Jayashankar Bhupalpally, Warangal Urban, Warangal Rural, Nirmal, Kama Reddy and Nizamabad districts. Nearly Four hundred of present villages were the part of this Polavasa *desa*.

Sources: We do not find any proof in literature about this region. As they were engaged in war path, they did not concentrate on literature. The thirteen inscriptions from the Jagtial, Karimnagar, Peddapally, Jayashankar Bhupalpally and Warangal Urban and Rural districts reveal the rule of dynasty and period of Polavasas. The temples of their time are the main source of their history. Their period was identified as from A.D. 1082 to 1159. Their first epigraph found in Banajipeta⁵ dated A.D. 1082 at Narsmpet Mandal (Old Narsampet taluq) of Warangal Rural district, Vemulawada⁶ inscription dated A.D. 1108 in Rajanna Siricilla district, Polavasa⁷ inscription dated 1108 at Polavasa of Jagtial district,

Padmakshi temple⁸ inscription dated A.D. 1117 at Warangal Urban district, Medapally⁹ inscription and Govindapuram¹⁰ inscriptions dated A.D. 1122 at Nallabelly Mandal (Old Narsampet taluq) of Warangal Rural district, Beerannagudi (Nakkalgudi)¹¹ inscription dated A.D. 1159 at Nagunuru of Karimnagar district, inscription dated A.D. 1163 at Hanumakonda thousand pillars temple.¹² Along with these there are five inscriptions without a mention of the time period. They are Gangapuram¹³ (Manthani Mandal), Ramagundam¹⁴ inscriptions of Peddapally district, Archanapally¹⁵ inscription Nallabelly Mandal of (Old Narsampet taluq) Warangal Rural, Venkatapuram¹⁶ inscription of Mulugu Mandal (Old Mulugu taluq) in Jayashankar Bhupalpally district, Vellaki Gangadhara¹⁷ inscription of Hanmakonda Warangal Urban district. These are helpful in finding out their history.

Dynasty: Govindapuram inscription at Nallabelly Mandal (Old Narsampet taluq) of Warangal Rural district describes their dynasty. It states Madhavavarman was the mythical ancestor. But it did not describe the status of Madavavarman and Durgaraja. Some Inscriptions say that Medaraja-I, Jaggadeva-I, Medaraja-II and Gundaraja have flourished this region during the period between A.D. 1075-1159.¹⁸

Durgaraja (A.D.1075-1080): We don't find any information about Madhavavarman. One of the epigraph reveals that kakati Prolaraja-I who came after Betharaja defeated Durgaraja at Kadaparthi and he extended his region towards Anumakonda-*vishaya*. This proves that Durgaraja certainly belongs to Polavasas. Durgaraja and Prolaraja-I were contemporaries.¹⁹

Medaraja-I (A.D.1080-1110): The earliest inscription which refers to Medaraja-I is from Banajipeta²⁰ in Narsampet Mandal. The epigraph states that Medaraja-I belonged to *Venugontakula* of the lineage of Madhavavarman. It records the gift of some land by *Mahamandaleshwara Kakati* Bethraja-II ruler of Anumakonda to *Veerakamala Jeenalayam* which was

built by Medaraja-I *Mahamandaleshwara* of Ugravadi, subordinate of the Western Chalukya king Tribuvanamalla Vikramadithya-VI. To make friendship with Medaraja-I, Betharaja-II would have done this. This was all done by kakati minster *vijjadandadeeshudu* to please Medaraja, later he took Betha along with Meda to Kalyani *Chakravarthi* and played a key role in getting *Sabbisaire mandalam*. From this it can be inferred that both Medaraja-I and Betharaja-I were subordinates to Kalyani Chalukyas.

In Polavasa²¹ a forty nine lined Kannada inscription dated A.D. 1108 is found in Pulastyeshwara temple. It belongs to the period of *Mahamandaleshwara Meda Kshmapathi*. The epigraph reveals that Medaraja-I was the ruler of Polavasa and it is his Capital city. There is no clear information about the gifts. The title *Lattaluru Puravaradeshwara* to Medaraja-I shows his affiliation with Rashtrakutas.

Jaggadeva-I (A.D. 1110-1116): An inscription at Medapally²² of Nallabelly Mandal (Old Narsampet taluq) during the period of Jaggadeva -I i.e. A.D. 1112 reveals that *Acheshwara* (Vishnu) temple was built by *Achiraja* the minister of Jaggadeva, Jaggadeva was the son of Medaraja who ruled Maninagapuram and he was the descendant of Madhavavarman. The inscription also says that Jaggadeva was a great warrior who participated and succeeded in twenty one wars. But there is no description of wars. When we observe his ruling period we can say that the time is not sufficient to participate in twenty one wars. Medaraja-II and Gundaraja were his sons. After his death, Medaraja ruled his region by making Polavasa as capital city and Gundaraja ruled by making Manthena as capital city. According to Dr. J. Ramanaiah Jaggadeva-I would have formed a village after his name to the south of Polavasa to commemorate his victories. The so formed village Jagadevalayam as the time passed changed into Jagadalayam and now it is Jagtial. An inscription in Vemulawada says that Jaggadeva the ruler of Polavasa donated some gifts to lord Raja Rajeshwara Swamy.

Medaraja-II (A.D. 1116-1159): Medaraja-II of Polavasa and kakati Prolaraja-II (A.D. 1116-1157) of Anumakonda belong to the same time. For the first time description of Medaraja-II appeared in an inscription dated A.D. 1117 of Padmakshi temple²³ at Hanmakonda. It reveals that Prolaraja-II lord of Anumakonda and ruler of Sabbi-one thousand donated land to the *Kadalalaya basadi* which was built by Mailama wife of his minister Betha. At present this is called Padmakshi temple at Hanmakonda. This proves a friendly relation between Prolaraja-II and Medaraja-II as both of them donated to the same *Jeenalayam*. Govindapuram inscription in Nallabelly Mandal (Old Narsampet taluq) dated A.D. 1122 reveals that Medaraja-II and his brother Gundaraja donated land to the *Parshwanatha Jeenalayam* which was built by his minister Naga Raju.

An undated inscription of kakati Rudradeva minister Vellaki Gangadhara is found broken into pieces. Upper part preserved in Raja Raja Narendra Library of Hanmakonda, reveals that Prolaraja-II defeated Medaraja-II and owned Polavasa. The recently unearthed lower part of the inscription reveals the adventures of Prolaraja-II along with the description of Edaraja, a ruler of Karimnagar's, escape from the battle field in the presence of King Jagadekamallu-II. Medaraja and Gundaraja were against the Kalyani emperor Jagadekamallu-II. There is an opinion that Edaraja too would have joined the confederacy of Medaraja and Gundaraja. Thousand pillar temple inscription of Rudradeva at Hanmakonda dated A.D. 1163 describes the victories of Prolaraja-II.

The Vellaki Gangadhara inscription at Hanmakonda and thousand pillar temple inscription of Rudradeva state that Kalyani emperor Jagadekamallu-II visited Karimnagar region to put down the revolts of protesters. Kakatiya chief Prolaraja-II helped Jagadekamallu-II in this mission. Prolaraja-II conquered Gundaraja of Manthrakuta and beheaded him after having his head shaved and chest marked with the symbol of *Varaha* as a mark of humiliation. He made Edaraja flee from

the battle field in presence of Jagadekamallu-II. He conquered Polavasa and subjugated the kingdom of Medaraja. With the defeat of Gundaraja, Manthena on the Godavari have passed into the hands of Prola-II.²⁴

Polavasa chiefs disregarded their Chalukyan lord of chiefs and did not mention his name in their inscriptions of Polavasa, Medapally and Govindapuram. But Kakatiyas, in their inscriptions, never failed to mention the Kalayani emperors. From this Dr. J. Ramanaih views that the Polavasa chiefs tried to flout the authority of Chalukya king. That necessarily resulted in taking steps to subdue them. Actually there were no disputes between Polavasas and Kakatiyas up to the period of Medaraja-II. Not only Kakatiyas but Chalukya king also came along with them. This means in earlier stage Polavasa would be a bigger region than the Kakatiyas.

After a period of two decades Medaraja-II appeared again in the battle field along with Dommaraja, the *Mahamandaleshwara* of Nagunuru (as mentioned in the inscription dated A.D. 1112 at present Beerannagudi in Nagunuru) and Mailagideva of Kalachuri bijjala of Kalyani. They formed into a confederacy against Rudradeva, the son of Prolaraja-II, in order to bring back the kingship of Kalyanis. To suppress Rudradeva an army was sent from Kalyani in leadership of Mailagideva. Though Medaraja-II was defeated by Prolaraja, Kalyani Chalukyas brought him back to fight against Rudradeva.²⁵

This confederacy was indeed formidable for Rudradeva. Some of the inscriptions at Veeragallu reveal the initial success of this confederacy. Kelan, Narappthi and Sangama were the warriors in the army of Dommaraja. They defeated the enemies. Some of the sculptures were found after these warriors names in present Nakkalagudi at Nagunuru.²⁶

Rudradeva, who was a valiant fighter, sheltered the hopes of confederacy and ultimately became victorious. His

victories were described in an inscription dated A.D.1163 at present thousand pillar temple, in A.D.1159 confederacy was defeated. This conflict would have taken place on the bank of river Maner and in surrounding of Nagunuru village. Jaggadeva son of Medaraja-II was dead in the battle field. Dommaraja, famous as a rider and cavalry commander was put to fight from the battle filed by Rudradeva. The fight between Dommaraja and Rudradeva was compared with the battle between Arjuna and Karna in Mahabharatha.²⁷

Manthani Gundaraja (A.D. 1116-1138): Gundaraja son of Jaggadeva ruled the eastern part of the Polavasa from Manthrakuta. An undated Gangapuram inscription in Manthani Mandal mentions Bhulokamalla of Kalyani along with his chief Gundaraja about his gifts made to Sureshwaradeva. Venkatapuram²⁸ inscription at Mulugu Mandal in Jayashnkar Bhupalpally district mentions the gifts which Gundaraja made to Mallikarjunadeva, but there is no description about Kalyani *Chakravarthi*, so from this we can say Gundaraja ruled Narsampet of Warangal Rural and Mulugu of Jayashnkar Bhupalpally districts independently from Manthrakuta. Palampeta inscription dated A.D. 1213 at Ramappa temple reveals that Kama son of Kataya, the ancestor of general Recharla led the armies of Prolaraja-II against Manthrakuta and defeated Gundaraja. May be this is the battle in which Prolaraja-II defeated Gundaraja and beheaded him as stated in thousand pillar inscription dated A.D.1163. As he was defeated in A.D.1138 Manthrakuta went into the hands of Prolaraja-II.

Ramagundam Edaraja (A.D. 1138): An undated fragmentary inscription at Ramagundam of Peddapally district reveals that Edaraja was *Mahamandaleshwara* of Ramagundam. Edaraja was titled with the names of *Lattaluru Puravaradeeshwara*, *Suvarna*, *Garudadwaja* as *Medakshamapathi* of Polavasa.²⁹ So from this it can be inferred that he was connected with the family of Polavasa. He ruled Ramagundam which lies in between Manthrakuta and Polavasa.

It is stated in Vellaki Gangadhara inscription that Prolaraja-II made Edaraja to flee from the battle field like a boy in presence of Kalyani Jagadekamallu. Later there is no description about him. May be in A.D. 1138 Ramagundam was occupied by Prolaraja-II.³⁰

Political, Economic and Socio-Cultural Conditions: Kingship was hereditary. Elder son of the king inherited the throne. The inscription of Govindapuram³¹ reveals the inheritance of second son sometimes. This inscription tells us that son of Jaggadeva, Medaraja-II and Gundaraja ruled this region parallel. King plays an important role in making laws, looks after the political, social and economical issues and also was chief of military. The Medapally³² inscription states '*Manthrimandali*'. Minister is the main person in this. In this inscription there is a line about *Achena Peggada (Acheraja)* a minister, in Govindapuram³³ inscription there is a reference to the designation *Sachiva*.³⁴ Chief of the military and preceptor were also a part of *Manthrimandali*.

Making Polavasa as capital city the kings of Polavasa ruled their region. From the inscriptions we come to know that there are some more cities like Maninagapuram, Ugravadi, Nagunuru, Manthrakuta (Manthani), Adithyapally, Indugallu and Anumakonda along with Polavasa.³⁵ Polavasas preferred the welfare of people, gave equal importance to all the religions. They gave donations to many inns, *basadis* and temples. New temples were also built by them in some places. There is a description about their donations in inscriptions.³⁶

Polavasa kings were great warriors. Medapally³⁷ inscription reveals that Jaggadeva-I participated in twenty one wars. King Madhavavarman of this dynasty had Eight thousand elephants, one crore of horses and manpower. Banajipeta³⁸ inscription a line refers to the huge army of Jaggadeva-I. Nagunuru³⁹ inscription dated A.D. 1159 says that Medaraja-II, son of Jaggadeva-II defeated their enemies with eighty thousand soldiers. Elephants and horses were a part of their

army. The defeaters were forgiven, punished and sometimes were put to shame.

The economic source was land tax. The king had total rights on the land; they donated lands to temples at Hanmakonda, Govindapuram, Banajipeta, Vemulawada and Ramagundam regions. They also dug many tanks, the land taxes varied based on the fertility of soil and availability of water. A uniform measurement of land was followed throughout the kingdom. The irrigated was measured in *Martharlu* or *Muttarlu*, non irrigated was in *Khandava*, *Khandard* or *Putti*. The inscription of Padmakshi temple,⁴⁰ refers to the donation of land in *Martharlu by Medaraja*. In Medapally⁴¹ inscription one more unit of measurement named *Nivarthanamulu* was also mentioned.

From the inscriptions we come to know that trading was flourishing in their time. Merchandise was transported on oxen, buffalos and horses. Foreigners were given full freedom to do trade. The traders formed trading societies. Trading was irrespective of caste. Trading societies were sometimes called as *Shrenulu* and *Nakaramulu*. Some of these societies are traced in Polavasa inscription.⁴² *Veerabalanja* was in that. In this *Ubayananadeeshulu*, *Mummari dandulu*, *36-beedulu*, *Ayyavali-500* are sub societies. *Gavaralani*, *Swadeshi*, *Paradeshi*, *Shrenulu Nakaramulu*, *Vruthula Shrenulu* were also part of that. Vemulawada, Polavasa, Nagunuru, Kaleshwaram, Manthrakut were the main trading centers at the time of Polavasas. Roads were constructed in all the places connecting the capital city of Polavasa. These were very helpful for the traders. Govindapuram⁴³ inscription says that *vaisya* traders of Shanigaram gave donations to the Parshvajinalayam in Govindapuram at Nallabelly Mandal of Warangal Rural district, which made trading easy between Govindapuram and Shanigaram. One more line in this inscription says that horse traders also donated silk clothes to the lord *Jineshwaradevara*.

At their time Kannada was given first importance and

then Telugu came into existence. Sanskrit was the language of intellectuals. Their inscriptions were in Kannada language only, sometimes three languages were used. People too were multilingual. It was said that inscriptors of Banajipeta were Ayuppa and Sridhar,⁴⁴ Vemulawada inscription says that receptor of the donation was a great *Brahmina pandit*.⁴⁵ Polavasa, Dharampuri, Vemulawada, Nagunuru, Manthrakuta and Kaleshwaram flourished as education centers at their time.

Polavasas were patrons of Jainism and Shaivism. However they gave equal importance to all the religions. Irrespective of the religions they gave donations. People, traders and rich people were also a part in donations. Both the *Shaiva* and *Vaishnavisms* were treated equally. *Pulastyeshwara* temple was built in Polavasa at the time of Medaraja-I.⁴⁶ Vemulawada inscription says that Jaggadeva-I donated *Agraharam* for the lord Harikeshwara.⁴⁷ During the period of Gundaraja, Pathalu kethaya gifted land to lord Mallikarjunadevara, it was said in Venkatapuram⁴⁸ inscription. These are the evidences which show that they were the devotees of Shiva religion. The inscription in Polavasa⁴⁹ and Ramagundam⁵⁰ says that they were awarded the name Sathyanarayana. Medapally⁵¹ inscription reveals that Jaggadeva-I, gifted lands to lord Vishnu's *Acheshwara* temple which was built by his minister *Achanapregada*. They also gifted lands to Ramalayam in Ramagundam.⁵² From all these we can say that they also followed *Vaishnavism*. Venugopala Swamy Temple in Polavasa built during their time is still worshipped by the people. They did not show any difference between Shiva and Keshava.

The emblem of Polavasas, had *Garuda* instead of *Varahamudra*. *Varaha* was the emblem of Rashtrakutas and Kalyani Chalukyas. In a battle Gundaraja's chest was marked with the symbol of *Varaha* after he was defeated by Rudradeva, which clears the disinterest of Polavasas to the *symbol of Varaha*.⁵³ Those days *Garuda* was also an important symbol. So

Polavasas would have accepted this. The symbol of *garuda* is found in many temples

Though the kings of Polavasas did not follow Buddhism some of the common people were Buddhists. The nature, birds and animals were also adored by the people. From the Gangapuram⁵⁴ inscription we come to know that Gundaraja donated gifts to lord *Sureshwara*(Sun). There are some proofs that they worshiped sun. But they treated sun as reincarnation of lord Vishnu. They believe in rebirths. They believe that if the souls of the dead are satisfied they attain *nirvana*. So when we observe Govindapuram⁵⁵ inscription Medaraja-II and Gundaraja made gifts in the name of their father. As the kings treated all the religions equally people lead a happy life.

Their architecture resembles the Chalukyans. Their sculpture was an extension to Chalukyans. Shrines in the temple are different from one another. They constructed temples, and also funded the construction of many temples. Some of them are Polavasa, Mallannapeta, Chiluvakoduru, Nandimedaram, Gudiselapeta, Thelikunta, Ramagundam and Mnthrakuta.⁵⁶ Here we focus only on the temples in capital city of Polavasa.

Pulastyeshwara Swamy Temple: This temple stands to the north of the tank and faces the east. A Forty nine lined Kannada pillar inscription in this temple describes the temple and the city, the present Polavasa. It states that the city was ruled by Medaraja and merchant guilds of different countries offered gifts to lord Pulastyeshwara. It also refers to an inn which belongs to Pulastyeshwaramuni. Lord shiva is in *lingarupa* in this temple. The shrine is not on the pedestal but it is parallel to the floor. So from this we can say that a big stone was sculptured into shrine *linga*. We can see two *mantapa* constructions in this temple. One of this was built by Polavasas and another was constructed after them. There is a little difference in both. The second *mantapa* consists two ways to north and south.⁵⁷

A small temple of goddess Parvathi wife of Shiva to the north side of second *mantapa*. We can see a holy tank here. As the kings of Polavasa worshipped Pulastyeshwara and the city existed in the same name the temple Pulastyeshwara is an important place here. The temple now has a beautiful view with garden around it and it is attracting a good number of devotees.

Temple on the Tank-bund: When we come out from the Pulastyeshwara temple to the south side of tank-bund we can see this temple, newly built as the old collapsed. Two temples are built here as the shrines belong to Polavasa kings are installed here these temples got importance.⁵⁸

Satyanarayana Swamy Temple: Constructed by Polavasas, it is situated to the east of the tank-bund. But now we can see the ruined pillars in the temple surroundings.⁵⁹

Venugopala Swamy Temple: It is in the middle of the present Polavasa facing the east, surrounded by a big clay compound wall. The temple as seen now contains a *garbagriha*, *antarala* and an open platform before it.⁶⁰ Recently the images of Jaina⁶¹ also were dug out by the villagers This image of Jaina looks like a Tirthankara in *padmasana*.

Conclusion: Though Polavasas ruled in contemporary to Kakatiyas, they were in war paths regularly and became enemies to Kalyani Chalukyas and Kakatiyas. Though the Polavasa was a glorified and great kingdom and it only existed up to a century, as there were no capable kings. The kingdom was ruined by A.D. 1159.

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FAIRS AND FESTIVALS ASSOCIATED WITH TEMPLES IN TELANGANA

M. Srisailam*

INTRODUCTION

Telangana, the north western region of the erstwhile Andhra Pradesh and a separate state now, has a culture that is quite distinct from the other Telugu-speaking regions. The festivals celebrated in this state are marked by colour, veritable customs and legends and have well-defined rituals, steeped in myth and symbolism. There are two things that are very striking about Telangana's festivals. One, the exceptional veneration of female deities and participation of women, and two, the universality and secularity of the festivities, which encompass people of all castes and faiths with equal and uniform fervor.

SIGNIFICANCE

The art forms of the Telugu people manifest all-year round in the form of dance, drama, music and other performing arts including folk arts. They depict varied expressions of joy, hope, love and sheer zest for life. Telanganites not only celebrate the main festivals, but also celebrate certain regional festivals like Bonalu in Hyderabad, Batakamma all over Telangana districts, Yedupayala Jatara in Medak, Sammakka Saralamma in Warangal district. The best of Indian festivals are all celebrated in Telangana.

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Apart from the major festivals such as Makara Sankranti, Dasara, Deepavali and Ugadi, the Telugu new year, there are innumerable festivals and fairs that make the calendar in Telangana a multi-hued tapestry of celebration. Also noteworthy is the way the major festivals are customized in the region, adding lore and legend to it, making the occasions as much a local celebration as a festival to most regions of India.

SCOPE

The festivals associated with temples celebrated in this state are marked by colour, veritable customs and legends and have well-defined rituals, steeped in myth and symbolism. There are two things that are very striking about Telangana's festivals associated with temples. One, the exceptional veneration of female deities and participation of women, and two, the universality and secularity of the festivities, which encompass people of all castes and faiths with equal and uniform fervor. Apart from the major festivals associated with temples such as Makara Sankranti, Dasara, Deepavali and Ugadi, the Telugu new year, there are innumerable festivals and fairs that make the calendar in Telangana a multi-hued tapestry of celebration.

BATHUKAMMA FESTIVAL

The State Government has declared Bathukamma as a state festival, recognizing the uniqueness of the way the female deity, Durga, is worshipped as an embodiment of feminine valour and benevolence.

The festival is celebrated in the Bhadrapada month of the Telugu calendar, which falls between September and October. Concurrent with the Durga Navratri, Bathukamma has floral worship as its centerpiece and has women defining the many rituals that constitute the observance of the festival. Beginning on Mahalaya Amavasya, the festival culminates on the eighth day of Navratri with a ceremony called Saddula Bathukamma. The festival marks the beginning of Sharath Ritu

and typically has floral worship by women with different flowers arranged on a plate in seven tiers. The arrangement is called the Bathukamma and signifies the holy *gopuram* of Hindu temples.

The stack, symbolizing the Goddess Durga in the form of Gauri or Bathukamma - a live goddess - is placed in the centre and women, dressed up in their best, move around in circles singing traditional *batukamma* songs, seeking blessings and prosperity for their families and their villages.

While its historicity is unknown, legend has it that a Chola king took away a large Shivalinga to Tanjore from the erstwhile Vemulavada kingdom in Telangana and Bruhadamma, as Parvati was called here, was left in Telangana. Bathukkama, a derivative of Bruhadamma, is worshipped and consoled for being alone, away from her husband Shiva. The Bathukamma arrangement has a small symbol of Gauri made in turmeric. There is another story that speaks of Bathukamma as a symbol of Sati, whom the women of Telangana, beseech to come back alive. And she does that as Parvathi by the end of the festivities.

Bathukamma festival is a particularly wonderful sight in rural areas where courtyards are cleaned with cow dung and are decorated with *rangolis*. Various kinds of seasonal flowers are used to adorn the Bathukamma. If you plan on visiting Telangana during the Dasara season, it is certainly worthwhile to arrange for a visit to a village. The flowers and stalks, which include marigold, pumpkin and celosia, are said to have medicinal properties. The *bathukammas* are also given food offerings, *naivedyam*, of various kinds on each day of the festival. Saddula Bathukamma, on the eighth day, is the culmination with five kinds of *saddi* (cooked rice offerings).

Women of each locality unite across various social denominations to bring their own *bathukammas* to the centre of the locality or village and then immerse them along with a lamp in a water body, thus bringing the ceremony to a close.

BONALU

Another major festival is Bonalu. Interestingly, Bonalu is as much an occasion of devotion as it is an expression of affection for the almighty, especially the Mother Goddess. Durga is worshipped in the form of Mahakali at this time, all over Telangana and especially in the twin cities of Hyderabad and Secunderabad.

The festival falls in the Ashada month, coinciding with the months of July/ August, and is celebrated in a month that is traditionally considered an inauspicious time for happy occasions, when women spend the month away from their husbands. It is a thanksgiving to the deity and has the offering of *bonam*, a rough dialect term for *bhojanam*, meaning a meal. During this festival, women cook rice with milk and jaggery in a new vessel, decorate it with neem leaves and turmeric and vermilion and carry it on their heads to the Mahakali temple. The food, along with *kumkum* and turmeric, a saree and bangles, are offered to the deity.

Like Bathukamma, Bonalu is all-in-all a feminine phenomenon and involves the worship of Kali and her various forms, by women. The local deities include Maisamma, Pochamma, Ellamma, Peddamma, Poleramma, Ankamma, Nookamma etc.

Bonalu is a spectacular affair in the twin cities of Hyderabad and is celebrated over a month, each week in one area of the city - Golconda, Old City, Secunderabad and Balkampet. It is said that Bonalu evolved from a thanksgiving ceremony when the plague broke out in the twin cities, which led to numerous deaths. Mahankali was implored to save the cities from the plague and it is believed that she eradicated the deadly disease.

Apart from all the colour and pomp, Bonalu festivities also see many women going into a trance, dancing to the rhythm of drums and purportedly speaking the word of the Goddess. The festival also involves sacrifice of roosters at some places. Women, walking in a procession, are accompanied by

men carrying *thottelu*, frescoes made with bamboo sticks and colour paper and tinsel. The procession is a photographer's delight, especially for first timers.

The procession also has *pothurajus*, men dressed in *dhotis* and wearing ankle bells, dancing to the beat of drums; and priests carrying the *ghattam*, a copper pot decorated with flowers, which is immersed in water at the end. The festival culminates with *rangam*, with a woman who goes into a trance and prophesizes the future of the city and its people, while standing on a pot, the day after Bonalu.

GANESH CHATURDHI

The twin cities of Hyderabad and Secunderabad have long played host to Ganapati Bappa, dedicating a whole 13 days to the elephant-headed god, in a celebration that is fashioned along the lines of the Ganpati festival in Mumbai. Virtually every street corner has a Ganesh *pandal* in the city, with strings of tiny lights, illuminating every nook and corner.

The festival is a massive affair with virtually every community getting involved and contributing *prasadam* to the *pandal* in their own street. Loudspeakers blare devotional songs, often interesting parodies of super hit film songs, and while the *pooja* is a solemn occasion for adults, it is a time of fun and frolic for children. Thousands of idols are immersed in the famed Hussain Sagar lake on the 13th day of the festival and in water bodies across the state.

RAMZAN

The end of the holy month of Ramadan is marked by the festival of Eid-ul-Fitar, one of the most important festivals in Telangana, especially the city of Hyderabad. The state's many mosques are filled to capacity on the occasion with men offering special prayers. The diligent fasting observed by Muslims is followed by hearty feasting. It is also a month for perseverance, control, charity and goodwill amongst Muslims and is also shared with people of other communities with equal fervor.

Hyderabad is well known for its *haleem*, the special preparation at the time of Ramzan, that Muslims break their fast with at the time of Iftar. Made with meat, lentils, ghee and wheat *rawa* or pounded wheat made into a thick paste, *haleem* is a high-calorie dish that compensates for the long day of fasting, especially when Ramzan falls in summer. Hyderabadis have added their own special ingredients to the dish, making it a signature dish of the Old City. Thousands of *haleem* stalls spring up across the city and are chock-a-block in summer.

Another attraction at the time of Ramzan is the shopping at the Old City of Hyderabad, around the historical Charminar. Everything from clothes to trinkets to furnishings to food is available at the market that spreads across the streets around the monument.

Yet another festival that brings the secular character of the city into sharp focus, Eid-ul-Fitar sees Hindus enthusiastically greeting Muslims with hugs and enthusiastically partaking in *kheer* and *phirni* and *biryani* with relish and festive joy.

DIWALI

Diwali, the festival of lights is indeed the most awaited and the most celebrated festivals of India. People in every nook and cranny of the country welcome the festival with enthusiastic gestures. This wonderful festival is the celebration of five days. On the third day of the celebratory occasion, the key rituals of the Diwali festival take place. Lighting of Diyas and candles all around the house, worshipping the Laxmi Ganesha to summon health and wealth and bursting crackers are the chief rituals of the festival.

MAHA SHIVARATRI

Maha Shivaratri is a great festival in Hinduism, celebrated annually with the devotion and religious enthusiasm in the honor of the Lord Shiva, deities of Hindu Trinity. The literal meaning of Shivaratri is “The Great Night of Lord Shiva”.

According to the Hindu calendar, it is celebrated in the Varanasi in the dark fortnight or Krishna Paksha at the 13th night or 14th day of the month Maagha or Phalguna (month of February or March according to the English calendar) to worship Shiva Lingam to make happy the Lord Shiva.

SRI RAMA NAVAMI

Ramnavami, the birthday of Lord Rama, the celebrated hero of the famous epic, 'Ramayana', is enthusiastically celebrated all over India. Lord Vishnu is worshipped in his human incarnation as Rama, the divine ruler of Ayodhya. Celebrations begin with a prayer to the Sun early in the morning. At midday, when Lord Rama is supposed to have been born, a special prayer is performed. Temples of Rama are decorated, religious discourses (satsangs) are held and Ram Katha (chronicles of the life of Lord Ram) is read and the Ramayana is recited for ten days

SAMMAKKA SARA KKA JATARA

A classic example of the hoary Indian tradition of celebrating its rebels and warriors, the Sammakka Sarakka Jatara or festival is a tribute to a mother-daughter duo of tribal origin who fought against injustices meted out by the then rulers and sacrificed their lives in the process. The main commemoration is at Medaram in the Tadwai *mandal* of Warangal District and a huge number of people converge at Medaram to celebrate the event. Medaram is part of a tribal agency area near Eturunagaram in the periphery of the Dandakaranya forest.

It is a biennial festival celebrated in the month of February and is considered one of the largest congregations of tribal people anywhere in the world with almost 1,00,00,000 people in attendance. It is also a showpiece for the district administration that ensures that each of the *jataras* passes off without an incident.

Sammakka, a tribal chieftain, was believed to have lived in the 13th century and was a brave woman who played with tigers even as a baby. She ruled over her people. Sarakka was her daughter. The mother and daughter, as well as Sammakka's son Jampanna, are said to have fought against the Kakatiyas, who were ruling the region at that time.

The *jatara* is recognized by the Government of Telangana as an official festival and the administration makes extensive arrangements for devotees arriving from not just within the state but also from as far as Jharkhand, Chattisgarh, Madhya Pradesh and Odisha.

The ritual involves devotees offering *bangaram* (gold) in the form of jaggery in a quantity equal to their own weight. The *jatara* also sees animal sacrifice and food offerings. Devotees also take a holy dip in a tributary of the Godavari, named Jamapanna Vagu, after Sammakka's son who died in the stream while fighting the Kakatiyas.

DURAJPALLY JATARA

Lingamanthula Swamy *jathara*, popularly known as Peddagattujathara or Durajpally *jathara*, will commence on February 12, 2017. This *jathara* at Durajpally village in Suryapet district is celebrated once in two years. The three-day *jathara* depicts the traditions and cultures of Telangana people, particularly Yadav community. The temple of Lingamanthula Swamy is situated on a hill, located near National Highway No 65 at Durajpally village in the district. With lakhs of people from across the country attending the three-day fete, the *jathara* turns into a congregation of the devotees.

CHERUGATTU JATHARA

In Cherugattu there is a hill known as Cherugattu Gutta. On top of the hill there is a Famous Lord Shiva Temple Chants of Hara hara mahadevaand om namaha shivaya reverberated at all the Shiva temples in various parts of Nalgonda district. At the Cherugattu temple temple, devotees have formed

serpentine queues to offer prayers to the presiding deity Lord Siva. They performed special poojas.

KONDAGATTU JATHARA

Swamy temple located in Kondagattu village of Karimnagar district is one of the famous temples in Telangana. It is Situated on a hillock amidst beautiful hills, valleys and refreshing water springs, this is dedicated to Lord Hanuman. This Temple is decorated with sculptures of Gods and Goddesses on its facades and walls. The temple besides the main deity of Anjaneya Swamy also has the idols of Lord Venkateswara, Goddess Alwaar and Sri Laxmi. Here one can see the life statue of Lord Anjaneya. Stairs have been provided to help visitors go up to view the statue from close quarters.

According to local legend, about 300 years ago a farmer Singam sanjeevudu after losing one of his buffalos, came to this hillock searching for it and slept here. Lord Anjaneya came into his dream and told him the whereabouts of his buffalo. As he woke up and looking around the hillock, he found an illuminating idol of Anjaneya. He then built a small temple for the lord at current location. The present structure was built by Krishna Rao Deshmukh in the middle of 20th century.

The devotees believe that people who do not have children will be blessed by offering 40 day prayers to Lord Anjaneya Swamy. Hanuman Jayanti is the main festival celebrated here. Many devotees perform Hanuman Deeksha for a period of 41 days during Hanuman Jayanthi and visit Kondagattu Hanuman Temple by walk. It is beleived that more than 4 lakh people visit this Temple during Hanuman Jayanthi.

CONCLUSON

The cultural and religious calendar of Telangana does seem to be populated with a number of festivals and fairs. Some of the most important are the Brahmotsavams of various temples across the year, including those at Bhadrachalam Sri Sitaramachandra Swamy temple, the Vemulawada Raja

Rajeswara Swami temple (*see p287*), Yadagirigutta Laxmi Narasimha Swamy temple, Dharmapuri in Karimnagar District, Bheemgal in Nizamabad District, Basar Saraswati temple are some of the more noted. Gudem Satyanarayana Swamy temple in Adilabad District is considered a must-visit destination for newly-weds and has many special occasions around the year.

Every month of the Hindu calendar, especially the Karthika, Shravana and Magha months see prolific celebrations across the state with Shiva and Vishnu temples especially preferred. Kondagattu Anjaneya temple has a season of *deekshas*, similar to the *Ayyappadeeksha*, and Edupayala Kanaka Durga in Medak District is another site where Vana Durga is venerated in the best traditions of Kali worship.

Urs at various dargahs, including the Bada Pahad in Nizamabad District, are secular festivals that see large numbers of people flocking to the dargahs. The Bara Pahad *urs* is organized by the Wakf Board and has as many Hindus as Muslims attending the *urs*.

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LINKING HINTERLANDS WITH COLONIAL PORT TOWNS: THE ROLE OF TELANGANA IN EARLY MODERN MARITIME TRADE

Dr. A. Subash*

Extensive trade and commercial relations formed a major component of the prosperity of the Golconda sultanate, which ruled major part of Telangana in the sixteenth and seventeenth centuries. The prospects of trade on the coast of Golconda kingdom attracted the European trading companies in early sixteenth century. The Portuguese were the first to establish trading centres in the region. In the course of this century, other Europeans - the Dutch, English and French - settled themselves in different parts of coastal region. The consolidation of the Golconda sultanate under Ibrahim Qutb Shah and the rise of a network of ports within the Bay of Bengal region were the major factors behind the emergence of ports on Golconda coast as leading ports. Nizampatnam became one of the principal ports for Qutb Shahis between the reigns of Abdulla Qutb Shah (1626-1672 CE) and Abul Hasan (1672-1687 CE).¹ It was the period which witnessed intense commercial activities of the English and the Dutch companies. The port quickly turned into an important hub for cotton weavers on the East Coast and commanded a large market in Bantam (Indonesia) and the Far East in the early seventeenth century CE.

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Another port, Masulipatnam, emerged as a major port of outlet on the Coromandel Coast during the Qutb Shahi rule. From this port, ships sailed to different parts of Europe, South East Asia and Arabian Peninsula. The articles exported included cotton goods, iron and tobacco. The principal item, however, was the cotton fabric of a special variety produced in interiors of Telangana. Narsapuram is another port which has become an important trading port during this period. From this port, the forest-produce like teak was exported to other regions. The port has also become famous for manufacturing ships which carried merchandize from the coast to distant lands. Bheemunipatnam, which also emerged as an important port around this time, exported cotton fabrics and jute. The major strength of all these ports was their hinterlands.² The way in which these ports depended on hinterlands was one of the major factors for their growth during early modern period.

What is hinterland? Hinterland is a tributary region closely linked economically with a nearby town or city, in this case the port. Thus, hinterland broadly means a geographical area which provided the economic base for the ports. Most ports and port-cities in early modern India performed two major economic functions. First, they served as maritime terminals where commodities from the inland territories were brought, exchanged, and transported to overseas destinations, and second, as terminals from where goods imported from overseas were distributed in the interior. The interior that constituted a port's hinterland, likewise, played an important economic role in two major ways. As an export hinterland, it supplied goods to the port(s) mainly for overseas markets and as an import hinterland it consumed the merchandise brought overseas destinations. The hinterlands, thus, cannot be understood without reference to ports with which they were intimately connected.

The extent of the hinterland of the Golconda ports showed significant variations in size and extent in the period under study. The hinterland was vulnerable to frequent changes according to the corresponding changes in the nature of the

demand and supply. It was also a common feature in the seventeenth century that new places were being added to the port's hinterland, while the older ones disappeared due to their loss in the export potential in the overseas markets. The hinterland was also determined by non-economic factors, particularly by the regional political scenario. The transformation of Golconda sultanate into a bureaucratic structure in 1670s and the subsequent Mughal incursions in coastal region did influenced the hinterland of the ports. The commercial activities of various merchant administrators, petty chiefs and other hereditary intermediaries like *zamindars* played an essential role in the expansion and contraction of the hinterland of the ports in the late seventeenth century CE. For example, Thomas Bowrey, a British merchant sailor who sailed around the East Indies in the 1670s and 1680s, refers to hinterland of Masulipatnam which extended to 100 miles in radius, most of it spread in present-day Telangana.³

Epigraphical evidence from ancient and medieval period reveals extensive cotton cultivation in the districts of Mahaboobnagar, Karimnagar, Nalgonda, Warangal, Medak and Adilabad. Among these Warangal city emerged as the biggest centre of textile manufacture and trade during medieval times. The *Basavapurapam* states that spinning of cotton thread was a household work in Waranagal. Rich and poor, without distinction were engaged in spinning. Dyeing and printing of cloth were also done during this period in Warangal.⁴ The Motupalli charter of Ganapatideva issued in 1244 CE mentions the import of silk cloth and silk thread from Far East, especially from China.⁵ The Warangal fort inscription of 1228 CE mentions the trade carried on in *pattunulu* (silk thread). Warangal and its surrounding villages were also known for wool industry. Sheeps were reared in large numbers throughout the Kakatiya kingdom and wool was collected from them. The Warangal fort inscription also mentions the trade in *vuluroalagalu* (bundles of wool) which was probably used for producing blankets and carpets. The *Kridabhiramam* refers to the carpets woven from sheep wool.⁶ Warangal was famous for its carpets

in the medieval period even before Eluru developed as one later.

The above cotton producing regions of Telangana played a catalyst role in the maritime trade that flourished on the Golconda coast in early modern period. For example, raw cotton which was meant for export necessarily came from the central Deccan and possibly from Telangana. An important weaving centre which supplied cloth to the port of Masulipatnam was Nagulavantha located in Khammam. The English, along with the Dutch, maintained a regular factory at Nagulavantha for the procurement of cotton, indigo and cloth.⁷ Nagulavantha became an important market town on the main road from Masulipatnam to Golconda. It has also developed as the main centre for production and marketing of *bethilles*, a cloth which was in demand in West Asia and European markets. Nagulavantha itself had 150 weaving households and about 20 washermen houses suggesting the dyeing specialty of various kinds. Makkapeta which was situated close to Nagulavantha had about 100 weaving households.⁸ The Khammam region was also famous for indigo production which was monopolised by the Dutch who exported it to West Asian countries from Masulipatnam port. The indigo of Khammam region was used in dyeing cloth to get the different colour and different designs of prints which were prepared to suit different international markets. Komaravalli of Siddipet district which is about 70 kilometres from Haiderabad, the capital city of Golconda, was another main weaving village during early modern period which fulfilled the textile needs of the colonial powers.⁹

Iron and steel which was in demand in Mocha, Achin, Arakan and Tennasarim came from the mines of Telangana. In Telangana, iron and coal mining was an important industry from early times. At places like Kondapur, furnaces belonging to the Satavahana period have been discovered.¹⁰ Rich iron ore was available at Kunasamudram near Nirmal.¹¹ It appears that the iron found here was exported to foreign markets and was used in the manufacture of Damascus swords. Iron mines

and steel works are noticed close to Indur (now Nizamabad).¹² Nirmal and Indur situated to the North of Golconda continued to be great centres of the iron and steel industry during early modern period. There were rich deposits of iron and coal in the Nizamabad, Nalgonda, Mahaboobnagar and Khammam districts. The Jalalpuram inscription of 1202 CE in Nalgonda district issued by Cheraku Reddy ruler, feudatory of Kakatiyas, mentions a field Ganimettakunta, which may be an iron mine. Blast furnaces, where iron and steel were produced, were found at Kunasamudram of Nizamabad. Iron mines and steel works functioning till the Mughal period were also found in different parts of Nizamabad. Iron and steel mined from here were largely used in the manufacture of weapons. Nannechoda mentions large number of war weapons in his *Kumarasambhavam* and most of them were manufactured locally. Nirmal particularly was specialised in the manufacture of swords, lances, daggers and other offensive weapons.¹³

Apart from cloth production, Nagulavancha and Palawancha became centres of iron and steel during early modern period which was regularly sent to Narsapurpeta (Narsapur), the main ship building centre on the northern Coromandel. According to Jean Baptiste Tavernier, Batavia used to sell 1000 *piculs* of iron and 30,000 pieces of steel annually which were imported from Masulipatnam that were brought from Nagulavancha.¹⁴ Though the contemporary documents are silent on the possible route between Nagulavancha and Haiderabad, it is surmised that there existed one such route, as Haiderabad was the main centre of consumption of steel.

Haiderabad was one of the largest cities in South India which consumed a major part of imports that came from the Golconda ports. The city was strategically placed and was a major redistributive town that was well connected both on the east-west and north-south axis through overland networks. The mid-sixteenth century Telugu poet *Ramarajabushana* mentions a direct road from Telangana to Ayodhya.¹⁵ The seventeenth century European travellers mention a direct trade route between Surat and Masulipatnam via Haiderabad.¹⁶

The symbiotic relationship that the Masulipatnam port developed with the capital city of Golconda can be estimated from the fact that the Dutch persistently pursued Abdullah Qutb Shah (1626-1672 CE) for monopoly rights over the Haiderabad market, which they finally obtained in 1661 CE. The entire route from Masulipatnam to Haiderabad was dotted with a number of production and marketing towns. The naming of the eastern gate of Charminar as *Machilikaman* (literally meaning a gate to the fishing town of Machilipatnam) not only testifies the relationship between port and the capital but also to the importance given to trade by the Sultanate of Golconda.

Haiderabad, as mentioned above, was the biggest consumption centre in pre-colonial south India. The capital having twin cities of Golconda and Haiderabad housed the kings and its retinue apart from the residences of the nobility and other influential administrative staff who formed the main consumers of the imports from the eastern coast, particularly from Masulipatnam and Peddapalli (Nizampatnam). Haiderabad's economic base, however, was not limited to consumption alone as high valued goods such as horses imported from Persia and other commodities were transported overland to Surat and other parts of Mughal north India which proves the fact that the city was a major redistributive centre for merchants going overland. The Dutch factor at Surat, Van den Broeke, travelled by road to Masulipatnam via Haiderabad and recorded his journey. He observed a sizeable number of small and big urban centres which suggests that Haiderabad was a main centre for caravan merchants who travelled overland between east and west and north and south in the seventeenth century CE.

For about hundred years, starting roughly from 1580s till 1680s, the commercial contacts between Golconda and its ports flourished without any obstacles. During this period both ports and the capital prospered due to their interdependence on each other. There was a constant movement of goods and

men between both. Different categories of traders, from small time peddlers to seasonal merchants like the *Banjaras* and to wealthy continental merchants such as the Persians and Hindus and finally the state itself carrying variety of goods were involved in this trade. The relationship between the ports and Golconda developed so enormously that the Sultanate of Golconda was able to create a vast hinterland.

No matter how one defines a port or its hinterland, it seems there always existed between the two a complex relationship of interdependence and complementarities. The rise and fall of port's commercial fortunes depended on variables such as volume and value of maritime trade, production and consumption of commodities, and the size and strength of the merchant class. The growth or decline of each of these variables depended largely on long-term political stability in the region and the peace and security that the state and its rulers were able to provide to their subjects. Conflict and instability, which often accompanied a regime change, adversely affected the economy and dislocated trade and production, resulting in a significant reconfiguration of the demographic and spatial attributes of ports and their hinterlands.

The same applies to Telangana of early modern period. Sultan Quli (1512-1543), the founder of the Qutb Shahi dynasty, extended the territories of Golconda to cover most of the northern Coromandel Coast during his rule. By the late sixteenth century, Ibrahim Qutb Shah (1550-1580) had consolidated the Golconda kingdom, exercising complete control over the Andhra lowlands. The region of the Krishna-Godavari doab came under the dominions of Golconda bringing ports on the coast under his jurisdiction. This in turn brought the rich hinterland of Telangana region producing variety of the raw materials and commodities under the ambit of these ports. Taking advantage of the prosperous hinterland, the ports got engaged in the maritime trade and flourished immensely during early modern period.

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ADMINISTRATION AND MAINTENANCE OF FORTS DURING KAKATIYA PERIOD 1000-1323 A.D.

Kundur Sudhakar*

The Kakatiyas were known for their valour and it was for the first time that all the Telugu speaking people from nooks and corners were united. Their kingdom extended from Bastar in the north to Kanchipuram in the South, from Bidar in the west to the Bay of Bengal in the east and Ganjam in the north-east. It was made possible only by their efficient military power and unquestionable loyalty of their generals.

The administration of the Kakatiya kingdom was based on feudal or *nayamkara* system, introduced by Rudramadevi and well organized by her successor Prataparudra¹. According to *Nitisara*, cited by *Sakalaniti Sammatamu*, the king was to assign a number of villages to several Nayakas, in lieu of their salary and maintenance of army². It is not known how many forts were maintained by the Kakatiyas in their kingdom. But, according to one account, they are 72³ and another 77 known by the term '*Bahattara durgambulu*'.⁴ Inscriptions of the period do not help us much in gleaning information about the various forts that flourished or their maintenance. The only information that we get from inscriptions is the Raichur fort inscription of Gona Vithala which informs that he built the fort of Rachuru after capturing the forts of Tumbalum, Advani,

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haluva, Manua etc. Hence we have to rely on the information supplied by literary works of later date, like *Pratapacharitra* and *Siddhesvvaracharitra*, which furnish information about the administration of the capital Orugallu or Warangal. According to the former i.e. *Pratapacharitra*, the defense of the capital was entrusted by Prataparudra to the care of 77 nayakas or commanders of Padmanayaka lineage or Velama community, by apportioning the 77 bastions of the fort among them⁵. *Siddheswaracharitra*, even goes farther and gives details of the system of defence of the capital. According to it, each *Komma* was defended at the rate of two soldiers, where as each bastion or Kottala was defended by 50. Each “Gawani (gateway) by 500 and each *dididi* by 100⁶. Thus, to calculate the total strength of the forces, on the basis of the existing bastions and gateways it would be 6,350. The above works also mention the names of several Nayakas such as Sri Rangamadeva, Raya Rudradeva, Penakuchi Rudradeva, Nidadaolu Chandradeva and Induluri annayadeva. Above them were several Lenkas (viz.) Visanathuni Ramu Lenka, Tirthinatuni Ramu Lenka, Gogulavari Mallu Lenka and Koduri Ramu Lenka. Each of these Lenkas was provided with a force of more than 3 lakhs infantry, who were governing the cities, towns and other cantonments called Gudemulu. The city of Warangal was protected by Pedda Talari Nissanka Vallabha whose annual pay was 88,200,000 *varahas*. The gateways were strongly guarded by 9 lakh archers and their pay was 3,80,00,000 *varahas*.⁷

The Fort and Fortification:

As mentioned earlier, fort was an important component of the army during the period under study. *Sivatatva-ratnakara* compares a king without fort to a snake without poison and an elephant without rut. The Kakatiyas built four kinds of forts. They are: *sthaladurga* (fort built on land), *jaladurga* (fort surrounded by water), *vanadurga* (forts built in the midst of forests or forests made use of as forts guarded by tribals) and *giridurga* (fort built on the top of hills)⁸. The first capital Anmakonda was endowed with *sthaladurga*, surrounded by

hills. The new fort constructed at Ekasilanagara or Orugallu was planned and built as a *sthaladurga*. The locality on account of a huge boulder like hillock, is called *Omtikonda* or *Orugallu* which is sanskritised as *Ekaslikinagara*.

Rudradeva, after becoming independent, had decided to construct a new capital which could remain ideal and impregnable. Hence at a distance of about 5 Km. from Anumakonda an extensive site, with a huge boulder-like hillock in the middle, was chosen for the new fort. The site chosen for the construction of new fort is in south-eastern direction. According to *Vastusastra*, it is inauspicious to proceed in the direction.

Ganapatideva completed the fortification of the city of Orugallu making it self-sufficient. It was a well-equipped city with planned roads, lanes temple complexes, art galleries, markets, craft centres, gardens and agricultural fields. The fort along with the city was encircled by seven fortifications. According to legendary inform, they are *Kamcukota*, *Itukakota*, *Ratikota*, *Puttakota*, *Bhumikota*, *Kampakota* and *Gavinikota*. The relics of the fort still reflect the past glory of the city. But unfortunately, the buildings and royal palaces were uprooted and we can see only four layers of fortifications. The other layers of fortification disappeared. Perhaps the land was tilled in search of hidden treasures.

The *mattikota* extending in 30 miles surrounding the villages Gisukonda, Dharmarani, Vanchanagiri,, Mamunuru, Panthani, Kadipikonda, the hillocks of Sayampeta and Padmakshi. It had eight outlets and eighteen military check-posts. Now it can be seen mostly damaged. There existed a deep moat around this *mattikota*, which made the enemy forces very difficult to enter into the fort city. The moat was so deep that the mud taken out from this formed the encircling *mattikota*. Next comes the *bhumikota*, where soldiers lived in cantonment and protected the fort city. It was always fully equipped with food grains, water arm aments and with the rarest of the rare things. Now *mattikota* otherwise known as *puttakota*, another mud wall can be seen surrounding the fort.

There can be seen a moat highly silted around this wall. It is impossible for the enemy to cross the moat filled with deep waters and climb up the huge wall. Once there was a *kampakota* encircling it. According to chronicles, the Muslim forces, by treachery, had set it to fire and entered into the fort during the last war fought with Prataparudra. This *puttakota* is well appreciated by Amir Khusru, the court poet of Allauddin Khilji, who had accompanied Malik Kafur during his siege of the fort⁹ and other invaders as it became very difficult to seize it. Even the forces of Ulugh Khan after fighting for six months continuously, could not seize it and returned back to Devagiri. Lastly, with the help of a traitor, he could enter into the fort and finally made the Kakatiya king surrender to the Delhi Sultan.

In the interior of it can be found the stone rampart forming a huge circle with a diameter of about 2.4 Kms and the innermost with a diameter of 1.2 kms. The innermost ring-wall, which is built up by stone was lined with massive granite blocks, fitted in regular fashion, without any mortar to a height of no less than 6m. About one furlong inside this enclosure, there is the third fort built of stone, generally called *kamcukota*, i.e., bronze fort. They built 72 bastions on it with regular space and in rectangular shape. These bastions were always guarded by nayakas or generals. One can climb over this rock fort only from inside and from outside it is absolutely inaccessible.

Steps were constructed around the stone wall, which were used to know the movements of the enemies and to fight against them in case of emergency as in the way of guerrilla warfare. These, steps were also used by the guards for patrolling and watching the movements of the spies in and around the city. The steps came to be known as *Rudramadevi-metlu*, as they were constructed during the rule of Rudrama.

The Let-outs:

The let-outs for the movement of the people were arranged at the four cardinal points in a *swastika* shape which

also is in harmony with the cosmic plan. Literally *swastika* means “good fortune blessed Health and Wealth”. In the relics of Indus Valley civilisation also, we can see the symbol of *swastika*, which is a solar emblem indicating good health and prosperity. “It represents the clockwise movement of the Sun in particular the solar wheel, indicating cosmic procession and evolution around a fixed centre. This gives *swasthika* an astronomical dimension since it embodies the rhythm and harmony of the heavens”¹⁰. Thus the *swastika* type of let-outs indicate the belief of the period that the movements should always be in harmony with the movement of the Sun and then only health and wealth of the people and of the kingdom can be protected.

Thus the entry to each gateway from the outside is only possible by making a right turn through the doorway positioned in the left wall of the barbican. A turn to the left is necessary in order to pass through the second door way. This leads directly into the fort. Again one has to take a first turn in the right while making an exit from the fort city. These gateways stood as examples of traffic regulating system of the period.

Phillip Wagoner, who studied on the spatial organisation of Kakatiya Warangal writes, “Doubtless, every medieval Indian city of any size could have provided such an epitome, at least in social and cultural terms, but Warangal was unique among its contemporaries in having a distinctive urban form that gave further expression and emphasis to this microcosmic quality through spatial means. In its plan, with its concentric circular lines of fortifications and axial avenues running from the city’s centre to gateways in the four cardinal directions, the form of traditional. Indian cosmogram was realised with a clarity and perfection rarely seen elsewhere.”¹¹

Relics Speaking of the Fort:

The relics in the fort still reflect the past glory of the city. It is an unfortunate thing that all the buildings and royal palaces were uprooted except the *torana-dwaras* and some

minor stone temples inside the fortification. The whole land within the fort was almost tilled after devastation and treasure hunt continued for years till the Musunuri Nayakas stabilised their power by A.D. 1336 hoisted the flag of victory in the fort city. The name of Orugallu was changed as Sultanpur by the Sultans of Delhi after their victory over the fort. Kapayanayaka, the Musunuri chief, who with the support of the other Telugu chiefs achieved the success of reoccupying it, renamed the city as *Mahandhra-nagari* and borne the titles *Andhra-desadhiswara* and *Andhra-suratrana*. Though he ruled till A.D. 1368, Orugallu as his capital, we do not find any of his additions in the fort city, perhaps due to the incessant wars he had to fight against the Bahmanis and the Padmanayakas.

Let us examine the remnants of the fort to have an idea of its form, nature and the technology applied in its construction:

Moats:

As mentioned earlier, moats were dug outside the *mattikota* and *puttakota* to make the fort city more strong and unapproachable to the enemy forces. Especially the one that surrounded the *mattikota* was so wide and deep that it looked like a *sagara* and served the people of all occupations outside the fort in many a way. Again inside the earthen rampart known as *puttakota*, there was another moat which was always full of water. These moats not only quenched the thirst of the people inside the fort, but also helped to keep the wells and tanks alive with natural oozing throughout the year. We can see this moat highly silted and without water, even today. These moats reflect the knowledge of hydrologists and their pragmatic planning and also the attention paid by the rulers on water harvesting techniques.

The Kirti-toranas:

The Kirti-toranas now stand as embodiment of the regal grandeur of the Kakatiya kings. They stand freely in the middle of the four sides of an almost square enclosure. The recent

excavations done between 2000- 2002 made it clear that the basement plan of the Swayambhu-kesava temple which was built as a *trikuta* was in *gajaprasta* form and these *torana-dwaras* formed the four gateways to the glorious temple. The portals, each having a double pair of posts with brackets, supporting a massive lintel with 30 metres is a wonderful structure and reminds us of the Sanchi *torana*. The *torana* part is highly ornamental with delicately carved lotus buds, looped garlands, mythical beasts and birds. The swans, which stood on the shoulders of the portals, are set there to indicate their success in hydrological experiments. The other aquatic creatures carved as decorative art also symbolise the same motive of the architect. The *Purnakumbhas* on the uppermost part facing the sky, which were regarded as religious symbols, were removed by the Muslim soldiers and the remaining *torana-dwara* is left undisturbed as they felt it a secular structure.

Arched Gateway at the Northern Mud-wall:

When we pass through Khammam highway, towards the northern mud-wall (*putta-kota*), there can be seen an arched gateway on a bastion, reflecting the Islamic style. It served as a passage-way and observation-post to the soldiers on patrolling. The structure can be seen as built with some temple relics. Recent excavations on the entrance post unearthed the relics of a Saiva temple with *purnakumbhas*, *naga-bandhas*, etc. Further excavation may unearth the other valuable remnants of the temple. But most part of the temple site has under the wider walls of the bastion, constructed by the governors, probably of the Qutbshahi period.

The Ekasila:

It is a massive single rock, situated in the south-east of the city. It is because of this massive hillock formed out of a single mass, that the city came to be known as *Oru-gallu* (single stone) or *Ekasila-nagara*. On the top of the hillock, there is an octagonal solid structure with two flights of steps leading to a circular platform for a gun emplacement. On the outer face of the same structure, can be seen re-used material brought

from a demolished temple. An architrave with a row of *gajakesari* motifs and a triangular panel with a figure of six-handed Mother-goddess, wearing different kinds of weapons, flanked by Yaksinis, can be seen on this solid structure. Her six hands are symbolic of Her three forms. Two of Her arms are damaged. Near this structure on the *ekasila*, there is an abandoned temple with a flat-roofed sanctuary with plain walls and an open hall with sharply cut columns. The cushioned walls of the sanctuary pass on a cool breeze into the *sanctum sanctorum*. This technique has been attracting the attention of the tourists.

We can find the merits and demerits of the plan of Warangal fort. Its plan in matters of defensive designing is much appreciated even by the enemy rulers. It could protect the kingdom and its people for seventy years and on crucial occasions. It is also appreciated for its self-sufficiency with all amenities within the fort. Agriculture, horticulture and other productive crafts found their place within the fort. In times of peace, it proved to be very convenient. Even when the enemy surrounded the fort, the army could sustain as everything was provided inside. But when outside help was not available, the prevalence of common people within the fort had become a burden to the king and he surrendered himself, as was unable to bear the sufferings of the women, children and the old.

There may be many opinions regarding the fall of the dynasty and the siege of the fort. But the defence mechanism of the fort is unanimously appreciated by all the historians, critics and even by the contemporary rulers including the enemies. Amir Khusru, who accompanied Malik Kafur into Telingana and witnessed the siege of the fort city of Warangal in A.D.1310, writes “the wall of Arangal was made of mud, but so strong that a spear of steel could not pierce it, and if a ball from the western catapult were to strike it, it would rebound like a nut which children play with¹². Ulugh Khan, who laid siege to Warangal in A.D. 1323, described the city in glowing terms. Standing on the high wall of the fort, he saw water-fountains on all sides, fruit gardens full of mangoes,

bananas, jack-fruits, etc. and flower gardens full of *champak*, jasmine and other varieties of flowers.

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MULKI MOVEMENTS IN HYDERABAD STATE

Ms. Sunitha*

INTRODUCTION

The native State of Hyderabad, the second largest and the most populous of the Indian States, ruled by His Exalted Highness, the Nizam, had a population of 18.7 million of which 47.8% spoke Telugu, 24.3% Marathi, 11.6% Urdu, 10.5% Kannada and 5.8% other languages. Telugu, Marathi and Kannada were spoken predominantly in compact areas known respectively as Telangana, Marathwada and Karnataka regions of the State. These three linguistic regions were “substantially united only under the authority of the Asaf Jahi Dynasty. This unity was not based on a free association of the people, but rested on the weak foundation of personal rule”, which was autocratic and feudalistic in character. Geographically, too, “Hyderabad was divided into two distinct regions, the Deccan lava region and the remaining region, the Deccan region corresponding more or less with Marathwada. The demographic features are also so different that a casual observer proceeding from Aurangabad to Warangal may see the differences between the people not merely in their language but also in their clothing, social customs, manners etc.”¹

The first Conference of the State Congress met in Hyderabad. Later, it started satya-graha demanding complete responsible self-government, constitutional monarchy in Hyderabad and unconditional accession to the Indian Union.²⁴ The Communist Party, which had been banned on December

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3, 1946, by the then Nizam Government, ostensibly joined the Congress satyagraha. The Razakars, who dominated the government for about a year from October 1947, tried to break this alliance and lifted the ban on the Communists, who, in their turn, performed a *volte face* and began to raise the slogan of 'Independent Hyderabad'. Consequent to the 'Police Action' in September 1948, the Hyderabad Government acceded to the Indian Union.

MULKI MOVEMENT IN HYDERABAD STASE

The formation of the Andhra State in October, 1953, not only gave fillip to the demand for linguistic States in general and Visalandhra in particular, but also heralded the demand for a separate Telangana State. Nehru's criticism of Visalandhra idea in the middle of October 1953 as bearing a tint of "expansionist imperialism"² appears to have set in motion the demand for a separate Telangana. Within a week, Ramamorthy Naidu, a local PSP leader of Hyderabad, raised the slogan of 'Independent Te-langana'. A few days later Brijlal Biyani, the then Finance Minister of Madhya Pradesh and a strong protagonist of a Maha Vidarbha State, spoke in Hyderabad of the necessity of dis-integrating Hyderabad for the reorganisation of States. He suggested that it was for the Andhras to decide whether they should have one or two States. The idea of two Telugu States caught on and gained momentum after the appointment of the States Reorganisation Commission in December 1953. Till then, the possibility of the reorganisation of States in general or of dis-integration of Hyderabad in particular was, to many, merely something theoretical. The appointment of the Commission made the people believe that the Government of India was serious and led them to consider the pros and cons of the question and calculate the advantages and disadvantages of the dismemberment of the Hyderabad State and merging the various linguistic areas in the neighbouring linguistic States.³

Mulki Movement

Now we may describe what is known as the Mulki

move-ment in the Hyderabad State, the aim of which was to keep the services of the State only in the hands of those belonging to the State and excluding others from the Government service.⁴

It may be appropriate here to know how a 'mulki', is de-nned. Clause (1) of Appendix N of the Hyderabad Civil Service Rules, states : A person shall be called a mulki if (a) by birth he is a subject of the Hyderabad State; or (b) by residence in the Hyderabad State he has been entitled to be a mulki; or (c) his father having completed 15 years of service was in the Government Service at the time of his birth; or (d) she is a wife of a person who is a mulki. Clauses 2, 3, 4 and 5 of the said Appendix provide that a person is a mulki who is a perma-nent resident in the Hyderabad State for at least 15 years and has abandoned the idea of returning to the place of his previous residence and has obtained an affidavit to that effect on a pres-cribed form attested by a Magistrate; where a mulki woman marries a non-mulki but does not give up her residence in the Hyderabad State, her rights, which she enjoys by virtue of her being a mulki, shall not be affected in any way and even when she resides outside Hyderabad and returns to reside in Hydera-bad State after the death of her husband or after obtaining a judicial separation, she shall again be called a mulki, though her children shall be called non-mulki unless they are entitled to be mulkis under these rules. Under Clauses 6 and 7, Collectors of the districts were invested with powers to grant mulki certi-ficates in the prescribed form when applications are made giv-ing details of the particulars specified therein and verified on oath as required thereunder. Rule 9, providing for the cancella-tion of such certificates under certain circumstances, stated : "Government in the Police Department may cancel any mulki certificate if the Government finds that any of the entries made in the application for the mulki certificate under Rule 7 is not correct or that it was obtained by false personation or false statements and it may cancel certificates of persons mentioned in clauses (b), (c) and (d) of Rule 1 if the holder of the mulki

certificate is disloyal to H.E.H. or the Hyderabad Government in his conduct or behaviour or is directly or indirectly connected with such political activities which are detrimental or contrary to the interest of the Hyderabad Government.” In essence a mulki meant a loyal son or daughter of the soil.⁵

The Mulki movement began in the Hyderabad State in 1930's.⁶ Those were the days of acute unemployment in Hyderabad State. The services were essentially in the hands of Muslims, a good number of whom came from outside the State. Contracts, agencies, licenses were in the hands of many non-mulkis, i.e., non-Hyderabadis.⁷ The main plank of the Mulki movement was :

the people of Hyderabad irrespective of class and creed, should rally round the Asaf Jahi banner and claim their birthright of enhancing by their services, the glory of their Sovereign [i.e., the Nizam] and the prosperity of their State.

It postulated that the privilege of serving the State, profiting by its economic resources., laying down its administrative policy, and deciding what was or was not good for the State should belong to the natives of the State. An All-Hyderabad Mulki Organisation, believing in a 'Deccani Nationalism', and known as the Nizam Subjects' League was organised. Prominent among its organisers were Miss Padmaja Naidu, B. Ramakrishna Rao, Abdul Hasan Syed Ali and Syed Abid Hasan. There were hardly any civil and political liberties in the State^{3*} and so there was little scope for agitation over the issue. Consequently, the movement did not gain any momentum.⁸

Representations demanding the stoppage of influx of non-mulkis into Nizam's Dominions were made to the Reforms Enquiry Committee headed by Aravamudu Ayyangar. The Committee recommended as follows⁹ :

The Committee is of opinion that consistently with the sovereign rights of the Ruler, it is essential for the internal and external security of the State that the people should have

an effective association with the Governments.

In order that such association of the people might be secured and their needs and desires properly ascertained if *necessary that public services should be manned by person? who have a lasting attachment to the State.* An independent and impartial agency should be established to raise the standard of efficiency and the morale of the public services.

Subsequently when the Hyderabad Civil Service Regulations were framed, Art. 39 of the Regulations laid down that “no person could be appointed in any superior or inferior service without the specific sanction of H.E.H. if he is not a Mulki in terms of the Rules laid down in Appendix ‘N’, and that “any person whose domicile is cancelled under Para 9 of the Mulki Rules will be considered to have been dismissed from his post from the date of such cancellation.”¹⁰

Before the Police Action, anti-non-mulki feelings were mostly prevalent among the mulki Muslims because of the employment of non-mulki Muslims, who at that time, monopolised the services. The members of major community, excluded from employment, were engaged in their efforts at changing the basis and composition of the government by political struggles and were not much concerned with the limited objective of securing employment opportunities for mulkies.

For two years before the Police Action, i.e., from 1946 on-wards till September, 1948, a large number of non-mulki Muslims were employed in Police and the Army of Hyderabad. After the Police Action, as a consequence of the new set-up that followed in its wake, many Muslims were thrown out of employment. At the same time, those sections of the community who were excluded in the old set-up and who entertained great hopes, appear to have been disillusioned and frustrated when non-mulkis were appointed to posts which the mulkis hoped would be given to them. Thus there were growing signs of dissatisfaction in all sections of the educated

classes in the State, “each of which was actuated by its own particular interest and view-point”.¹¹

The dissatisfaction was more acute in Telangana, which appeared to be educationally more backward than the other re-gions in the State. Table-I gives district wise number of lite-rates for 10,000 of total population. Only 9.2% of the popula-tion was literate in the State and the literacy in Telangana area excluding Hyderabad was less than the State average. If all the districts were ranked according to literacy, Hyderabad stood first, Warangal ranked seventh and the remaining six Telangana districts were at the bottom.¹²

TABLE-I

s. No.	Name of the District	Below Matricu- lation	Matricu- lation	Above Matricu- lation	Total literates 0+(4)+(5)
1	2	3	4	5	6
il.	Aurangabad	1042	25	15	1082
2.	Parbhani	719	15	8	743
3.	Nanded	735	14	11	760
4.	Bidar	724	9	10	743
5.	Bhir	839	11	10	860
6.	Osmanabad	1054	15	9	1078
7.	Hyderabad*	2165	204	156	2525
8.	Mahboobnagar*	670	10	12	692
9.	Raichur	876	17	14	907
10.	Gulbarga	790	16	14	820
11.	Adilabad*	564	15	12	591
12.	Nizamabad*	678	19	19	716
13.	Medak*	674	9	8	691
14.	Karimnagar*	597	9	8	614
15.	Warangal*	777	23	17	817
16.	Nalgonda*	598	8	11	617
	Hyderabad State	863	30	23	916

* Districts marked with an asterisk, broadly constitute the Telangana region

After the Police Action, it was found that 17,000 out of 22,000 villages in Hyderabad State were without primary schools. and that more than 60% of persons in teaching profession were untrained. The Caretaker Government made provision from the academic year beginning in June 1949, for instruction through Telugu, Marathi and Kannada in the lower Secondary stage of instruction, that is, in the fifth, sixth and seventh classes, in all Government schools. A large number of teachers, who knew the regional languages sufficiently well to discharge their duties, were required for the proper implementation of these policies. As there were not many adequately qualified local people, recourse had to be had to the appointment of non-mulkis. Many Agri-cultural Assistants and others were recruited from outside, because locally qualified people were not available. In the Police Department many people from the neighbouring province of Madras and a few other people from other provinces had to be recruited. A little over three thousand were recruited from Madras State by 1952. In most cases exemptions from the production of mulki certificates were already obtained, because it was necessary to do so at the time of their appointment. Those who were appointed to permanent posts could not be discharged simply because they were non-mulkis.

Popular Reaction to Appointment of Non-Mulkis

As early as 1950, the (Hyderabad) Andhra Provincial Congress Committee⁴ and the Hyderabad State Congress demanded that the non-mulkis be sent back to their respective States to enable the mulkis to take up responsible positions in the State. The repatriation of temporarily appointed non-mulkis had commenced in the time of Vellodi's Government in which four popular representatives were included and continued after the installation of the popular government in March 1952. The general popular feeling against the employment of non-mulkis was reflected in the innumerable questions put in the State Assembly by persons belonging to all sections of political views as soon as the State Assembly was inaugurated in 1952. It was also alleged by many that

after the Police Action, District Collectors brought in from neighbouring States issued a large number of bogus mulki certificates to enable non-mulkis to obtain service under the Government. It was also said that the practice of obtaining bogus mulki certificates was in vogue even prior to the Police Action. The resentment against the non-mulkis did not have any external manifestation, prior to the Police Action, probably for the reason that it was altogether a Muslim Government im-porting chiefly Muslims. The reasons for the strong manifestatioii after the Police Action were summed up while giving an evidence by Col. Waghray, a retired Director of Medical Depart-ment of Hyderabad Government as follows¹³.

- 1) The treatment of the imported officers towards local people, whether in service or in public life, was at most times derogatory to any self-respecting people. It was very well known that Hyderabad is described by these im-ported officials as either fools or as knaves.
- 2) ... The number of importations within a short period of time was such that it produced an obvious reaction of des-pondency, especially in a people who had expected, after the change of things hi Hyderabad, some betterment hi their condition.
- 3) The movement took a very special importance or became important more because of the fact that the number of people thrown out of employment suddenly was so great and alter-native employment was not found. Sometimes promises were held out of alternative means of resettlement but when anything new came about, it was mostly filled by people from outside. There is one other group which has been particularly keenly feeling the movement at the moment—it is the group of young graduates who naturally expected to find a place in the service of Hyderabad, but were generally thrown out either through the Public Service Commission or through any

appointing Board on grounds sometimes not made explicitly clear.

A wave of anti-non-mulki sentiment manifested itself particularly in Telangana districts in August 1952. Slogans like, “Non-Mulkis go back”, “Idli-Sambar go back”, “Hyderabad for Hyderabad is” were frequently raised. At places, anti-national elements were also involved as evidenced by the shouting of a Hyderabad crowd that “Pakistan was moving forward” and “Hindusthan was retreating”. There were organised assaults on non-mulki clerks, teachers and hotel owners⁵⁵ and when the police had to fire to put down the crowds in the city of Hyderabad, four people died.¹⁴

This strong mulki-sentiment was also evident a month earlier in July 1952 when the Hyderabad legislature was discussing a bill which aimed at converting the Osmania University as a Central University. A section of the legislators opposed it on the ground that it would take away the power of admissions and appointments, which were till then, more or less, reserved to those belonging to Hyderabad. K. V. Narayana Reddy, a former Lecturer in Economics of the University and an M.L.A. at that time, threatened to start an action committee to offer satyagraha if the Central Government took over the University. Owing to this strong opposition, the Government had ultimately to drop the bill. Thus, low literacy, a feeling of deprivation of what they considered as their due share in services during the oppressive regime of the Nizam, and a strong dislike of the conduct of non-mulkis strengthened the mulki-movement in Hyderabad State and resulted in the demand for a separate Telangana State, in the event of the disintegration of the Hyderabad State.

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HISTORICAL PROSPECTIVE OF WOMEN ORGANISATIONS IN MADRAS PRESIDENCY FROM 1920-1947 .A.D.

Ms. Thulasi*

INTRODUCTION

Women had played a very significant role in the history of the freedom struggle. Many believe that the movement would not have been successful but for the participation of women. It is really surprising that women take such a lead, when it was often believed that they occupied a subservient position in the society. In the nineteenth and twentieth century's, several others efforts were made by the social and political reformers to uplift women and educate them.¹ Social freedom is interlinked with political freedom. Hence social reforms movement and the freedom movement are the two inseparable movements for political liberations, each complementing other and inseparable movement's political liberation, each complimenting other and ultimately ushering in a new political and social order by 1947. Ashrams in Andhra were started which gave facility to women to come forward and move on equal basis with men. Some of these Ashrams were:²

1. *Pinakini* Ashram at Pallepadu in Nellore district started by Digumarthi Hanumantha Rao and his wife Butchi Krishnamma in 1921.
2. *Ananda Niketan* Ashramam at Chagallu founded by Tallepragada Narsimha Sarma and his wife Viswasundaramma in 1923.

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3. *Gautami Ashramam* at Seetanagaram started in 1924 by Dr. D. Subramanyam, including his mother Lakshmi Narasamma.
4. *Vinayasaramam* at Kalayana Kavuru in Guntur district was founded in 1933 by Swami Sitaram, Tummala Basavayya and his wife Durgamba.³ Mrs. Margaret Cousins was one of the renowned adopted daughter of this country who came to India on 1 Nov. 1915, at the invitation of Annie Besant then at Madras. She was much interested in education. She advocated equal rights to women. She was a Theosophist. She exhorted women to get educated since, according to her “Ignorance makes slaves, slave mothers produce craven children.”⁴

Women of Andhra can never forget the yeomen services Dr. Mrs. Muthu Lakshmi Reddy had rendered to the country. As a member of Legislative Assembly she was responsible for the enactment of fundamental Laws concerning the education and the health of women. She was not only the first Indian Doctor (Lady).⁵ she had many first to her credit. First woman of her community to get such high education, first woman in the whole world to become a Deputy Speaker of a State Legislature, the first Indian woman to become a Member of Legislative Council. Thus, “the girl whom her parents have desired to learn just enough to keep her domestic accounts rose to such heights.” Gandhian Ashrams and Women Organisations:⁶

S. No.	NAME	PLACE & YEAR	FOUNDER	AIMS
1	Stree Prarthana Samaj	Euluru, 1910.	Kalagara Pitchama, Boppana Manikyamma	Shelter to the needy.
2	Mahila Sabha	Berhampur, 1914.	Burra Bangaramma	Constructive work
3	Mahiiia Vidyalayam	Kakinada, 1923.		<i>a</i>

4	Mahila Jatiya Vidyaiayam	Kakinada, 1924.	Balantrapu Seshamma	<i>a</i>
5	Vaisya Yuvathi Vidyalayam	Guntur, 1927.	JCalangi Seshamma	<i>u</i>
6	Indira Saranalayam	Vijayawada, 1927.	Turlapati Rajeswari	Shelter to the needy.
7	Maganti Annapurna Balika Pathasala	Eluru, 1927.	Kalagara Pitchamma	Education
8	Bharata Mahiia Mandali	Vijayawada, 1927.	—	Constructive work
9	Matru Mandali	1930-40	Peddada Kameswaramma	
10	Stree Hitaishini Mandali	Bapatla, 1931.	Kanuparthi Varalakshamm a	
11	Bala Saraswati Stree Samajam	Tanuku, 1932.	—	
12	Andhra Mahila Sabha	Rajahmundry, 1932.	—	
13	Andhra Mahila Sabha	Madras, 1938.	—	Education to needy women
14	Mahila Seva Mandali	Masulipatnam, 1939.	Dulla Venkata Ramanamma	Education, Constructive work
15	Sadhuvamma Seva Sadanam	Sattenapalli, 1942.	sadhuvamma	Adult Education
16	Tati Konda Mahila Sangham	Guntur, 1942.	—	Constructive work
17	Mahila Seva Samajam	Madanapalli, 1942.	—	<i>u</i>

Gandhian Ashrams and Women Organisation:

The powerful Gandhian spell soon made many staunch followers to start in Andhra with great zeal and enthusiasm a number of Gandhian Satyagraha Ashrams on the lines of Sabarmati Ashram. These were guided by the axiom of simplicity and aimed at economic and social reformation for the more upliftment of women and masses. Equality of women and man was observed in these Ashrams.⁷

Some of the Satyagraha Ashrams were Pinakini Pallepadu Ashram, Anand Niketan Harijan Ashram, Gautami Ashram, Vinayashram, Gandhi Swaraj Ashram, Hindupur Sevashram, Mandevalli Gandhi Sevashram, Peddapalem Sri Krishnashramam, Gunadala Grama Swarajya Peetham etc.⁸

Pinakini Satyagraha Ashram - 1921

Digumarthi Butchi Krishnamma a staunch Gandhian and her husband Hanumantha Rao have started this Satyagraha Ashram at Pallepadu on 7 Dec 1921, on the bank of river Pennar in Nellore district. Gandhi inaugurated the spinning activity with his participation along with Achanta Narayana Rao and his brother Lakshmi Narasimham.⁹

Removal of untouchability, adult education, simple living with non-violence were the major objectives. A number of Harijan students were brought up by this Ashram. This Ashram could support about twenty to twenty five families by giving them employment in adult education, promoting Khadi, harijan upliftment etc. After Hanumantha Rao death in 1926, on the instructions of Gandhi, Konda Venkatappayya continued and later by Oruganti Venkata Subbaiah.¹⁰

Anand Niketan Harijan Ashram - 1923

This was started first at Rajahmundry and later shifted to Chagallu. The founders were Tallapragada Narasimha Sarma, his wife Viswa Sundaramma and his cousin Tallapragada Prakasa Rayudu, who shouldered the responsibility. This was aimed at Harijan upliftment. As true Gandhians the Tallapragada family

started the ashram with Chigurupati Bhimayya a harijan boy and soon there were ten to twelve boys (harijans) who joined ashram. Kasinadhuni Nageswara Rao Pantuly gave a building to the ashram.¹¹ This gave training to the boys in weaving Khadi production, oil production, shoe making and gardening of vegetables, fruits and flowers. As all the families were associated with the ashram, naturally the involvement of women and girls was also obvious in the Ashram activities. Venkamma wife of Tallapragada Prakasa Rayudu and Tallapragada Viswa Sumdamma were the two women to carry on the ashram activities.¹²

Gautami Satyagraha Ashram - 1924

On the banks of river Godavari at Sitanagaram, Gautami Ashram started on the lines of Sabarmati on 9-11-1924, by Dr. Brahmajosyulu, on the request of Seth Jivanlal a popular aluminium trader, and a true Gandhian. He expressed to Dr. Sumbramanayam his desire to give some portion of his income for national activities specially to run a Satyagraha Ashram. Lakshmi Narasamma the old mother of Dr. B. Subramanyam was the most active lady.¹³

The British destroyed the Ashram in 1933 and death of Dr. Subramanyam prevented the growth of the ashram. In 1946, Durgabai, Vidya Devi Omprakash, Butchi Krishnamma and Racharla Samrajyam become the representatives of the trust and carried on the trust activities. The main purpose of the trust was the upliftment of the down trodden women in the villages.

Vinayashram –1933

Founded by Swami Sitaram, Tummala Basava and his wife Tummala Durgamba at Kalyana Kavuru in Guntur district. This couple had donated their entire property for the ashram. Eradication of untouchability was the main aim. Major share of donations was given by Kuppuswamy Choudary (15 acres of land to the ashram).¹⁴

Gandhi Swaraj Ashram:

At Polavaram, Pusuluri Kodanda Ramayya and A. Venkata Ramayya started for tribal children in the agency area. The women behind these ashrams exhibited their skills in running the ashram. It was these women who fully cooperated in successfully implementing the constructive work of Gandhi in their respective ashrams. These ashrams brought up women Satyagrahis like Brahmajoysyula Lakshmi Narasamma, writers like Tummala Durgaamba, Butchi Krishnamma, Rajyalakshamma and others.¹⁵

Women Organisations:

Womens Indian Association which was started in 1917 had brought to light several women problems. By 1930 it had eighty-seven branches. Women of Andhra played an important role in these organisations. Adurti Bhaskaramma was one of the organising members of this Association which met at Pune in Jan 1929. Three women from Andhra represented in this. Later this become All India Women's Conference, which met at Lahore in Dec 1929, and was attended by Achanta Rukminamma.¹⁶

Andhra Rashtra Mahila Maha Sabhas:

At the state level, this conference took place in 1929 and Turlapati Rajeswaramma was the president of the Reception Committee and the conference was presided over by Dr. Muthulakshmi Reddy. A resolution on the right to property to girls was proposed by Sathraju Syamalamba and supported by Yamini Purnatilakam and Battula Kamakshamma. Darsi Annapurnamma (w/o Darsi Chenchaiyah) and Ponaka Kanakamma introduced the resolution to abolish Devadasi system and also to request the government to introduce prohibition (anti-liquor).

The next conference took place in Masulipatnam in 1930. Guntur conference attended by 60 women. This conference was presided by Adipudi Vasundhara Devi and Dr.

Danamma was the president of the Reception Committee. Koteswaramma, Vavikolan Padmasanamma, Sadhuvamma, Kalyani bai and Ray as am Rattamma was organising members. The sixth conference at Rajahmundry unde Achanta Lakshmi Devi, discussed on women's education, social evils etc. The seventh at Eluru under Dr. Muthulakshmi Reddy. Chunduri Ratnamma who was the chairman of the Reception Committee insisted on monogamy. Kadapa Rama Subbamma was the chairman of Cuddapah conference and Begum Amiruddin was its president. Ammanna Raja (M.L.A.), Kalagara Pitchamma and Vemuganti Papayamma were some of the women from Andhra. They demanded to abolish polygamy and Devadasi system, also discussed on anti-dowry, inheritance rights to women. Rani of Bobbili, Rani of Vizainagaram, Rani of Challapalli, Rani of Venkatagiri, Samstanams, Peddada Kameswaraamma, Bharati Devi Ranga and Muthu Lakshmi Reddy sent greetings and messages.¹⁷ Vysya Seva Sadanam:

It was the earliest institution started at Rajahmundry on 2-5-1920, by Nalam Ramalingayya and was administered by Battula Kamakshamma. It was in the beginning meant for Vysya women. Later it is open to all needy women. The women here received general education, vocational education etc. Gradually with the affiliation of Andhra Viswakala Parishad, the sadan had Andhra Yavati Sanskrit Kalasala. Deserving women received free education also provided with free boarding and lodging. Vysya Yuvati Vidyalaya:

Established by Kalangi Seshamma for the students of Vysya community at Guntur in April 1926. The students received education in Telugu, Hindi and Sanskrit along with courses in music, medicine, cooking, child care etc.¹⁸

Kasturi Vidyalaya:

Ponaka Kanakamma with V. Raghava Chary founded in 1923. In 1929 she purchased two acres of land and Gandhi laid the foundation for the building. With the help of a committee she managed to maintain the school. Due to pare city of funds the school was forced to be closed.

Again on 16 June 1944 the school was reopened as High School with the help of Tikkavarapu Rami Reddy. Social Advancement is generally conditioned by the prevailing standard of liberal education and no progress in society will be possible unless women, who constitute nearly half the population, are also educated. Educate a man is to educate an individual, while to educate a woman is to educate a nation.

With the impact of Western education, things changed rapidly. People educated on western lines compared their women with the women in the west and wanted them to be progressive.¹⁹

In spite of the realisation of the importance of female education, practically nothing was done up to the 1st half of the nineteenth century, by the East India Company or Indian people to educate women and it was left to the Christian

Missionaries to break the shackles with which the women were kept bound. The missionaries did commendable service to the cause of women's education. Their great sacrifices and their educational and philanthropic service set an example to Non-Christian reformers and created an urge in them to undertake similar work.²⁰

A landmark in the history of education in Andhra was the arrival from Boston of Father Heyer in 1841 at the Palmyrah groves of Bapatla of Guntur. Stokes the district collector invited him to Guntur and gave all the facilities to make Guntur the headquarters. Thus, the Andhra Lutheran Mission moved from Bapatla to Guntur. Father Heyer founded a Girls' school in Guntur in 1842. This was the first school opened exclusively for girls, marked the dawn of a new era in the field of education. He later opened an English School at Tumukonda. This was reorganised by Father Druhrin in 1874 and long after him developed into the well known Andhra Christian College at Guntur.²¹

CONCLUSION

Christianity does not provide for caste distinction, equal facilities were provided to children of Harijans and caste Hindus to whom the Harijan is an untouchable. The caste Hindu was unable to appreciate this mixing up and refused to send their children to schools. The result was that no caste Hindu child sought admission in the new schools much to the consternation and dismay of the Government, the missionaries and also Indian reformists. The lack of response was further aggravated by their unwillingness to send their daughters to schools are opened.

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తుర్రె బాజ్ ఖాన్

యస్.డి.వి.అజీజ్ *

మొగల్చక్రవర్తి ఔరంగజేబు, దక్షిణ భారతదేశంలోని, పలు రాజ్యాలపై యుద్ధాలు చేసి జయించాక, ఆయా ప్రాంతాల్లో రాజ ప్రతినిధులుగా తన సైన్యాధికారుల్లో కొందరిని నియమించాడు. నాటి నైజాం ప్రాంతానికి, ఖుముద్దీన్ అనే సేనాన్ని నియమించాడు. “నిజాం ఉల్ముల్క్” అనే బిరుదును ఇచ్చి సత్కరించాడు. ఔరంగజేబు మరణం తర్వాత, వారసత్వ విషయంలో అంతః కలహాలు చెలరేగాయి. ఇదే అదనుగా భావించిన నిజాం ఉల్ముల్క్ క్రీ.శ. 1724 నుంచి స్వతంత్రతను ప్రకటించుకొన్నాడు. హైదరాబాద్ కేంద్రంగా పాలన ప్రారంభించాడు. డక్కన్లో ఇతనే నిజాం పాలనకు బీజం వేశాడు. “నిజాం ఉల్ముల్క్- అసఫ్ జాహి” గా పిలువబడ్డాడు. ఈతని రాజ్యం కర్నూలుకు సమీపంలోని, అలంపూర్ మొదలు, నేటి కర్నూటకలోని రాయచూర్ వరకూ, నేటి మహారాష్ట్రలోని ఔరంగాబాద్ వరకూ విస్తరించి వుండేది.

సువిశాల రాజ్యాన్ని కేవలం తన సొంత సైన్యంతో పాలించటం కష్టంగా భావించిన నిజాం మొదలు ఫ్రెంచి వారిని, ఆ తర్వాత బ్రిటీష్ వారిని చేరదీశాడు. క్రీ.శ. 1800 సంవత్సరంలో బ్రిటీష్ వారితో “సైన్య సహకార పద్ధతి”కి ఒడంబడిక కుదుర్చుకొన్నాడు. ఈ ఒడంబడికే దక్షిణ భారతదేశంలో బ్రిటీష్ వారి పాలనకు, ఆధిపత్యానికి బీజం వేసింది. తన రాజ్యంలో చెలరేగే తిరుగుబాట్లను అణిచేందుకు బ్రిటీష్ సైన్యాన్ని కూడా పంపుతూ వుండేవాడు నిజాం.

బ్రిటీష్ సైనిక ఖర్చు, ఏడాదికేడాది ఇబ్బడి ముబ్బడిగా పెరుగుతూ వుండటంతో, తన ఆధీనంలోని నేటి కోస్తా ప్రాంతాన్ని, నేటి రాయలసీమ ప్రాంతాన్ని, కర్నూటకలోని రాయచూర్ ప్రాంతాన్ని లీజుకు ఇచ్చాడు నిజాం! వాటిపై వారికి

* పరిశోధకులు, కర్నూల్

పాలనాధికారం కూడా కల్పించాడు. హైదరాబాద్ లో, ఆంగ్ల సైనికులను పర్యవేక్షించడానికి, శాశ్వతపద్ధతిన బ్రిటీష్ అధికారి నివసించడానికి వసతి సౌకర్యం కల్పించాడు. ఇతన్నే బ్రిటీష్ రెసిడెంట్ అంటారు. బ్రిటీష్ సైనిక స్థావరం, నేటి సికింద్రాబాద్ లోని బొల్లారం ప్రాంతం! ఫలితంగా నిజాం రాజ్యంలో రెండు సమాంతర పాలనలు కొనసాగాయి. ఒకటి నిజాంది. రెండవది బ్రిటీష్ వారిది. రోజులు గడిచే కొద్దీ బ్రిటీష్ వారు నిజాం పాలనా వ్యవహారాల్లో కూడా తలదూర్చి, చివరికి నిజాంను తమకు పూర్తి స్థాయి అనుకూల వ్యక్తిగా మార్చేసుకున్నారు. తుర్రెబాజ్ ఖాన్ మరియు మౌల్వీ అల్లావుద్దీన్ అనే స్వతంత్ర భావాలు గల యిద్దరు యువకులు నాటి కాలంలో బ్రిటీష్ వ్యతిరేక భావాలు గలిగి ఉండేవారు. వీరిద్దరు హైదరాబాదు నివాసులు. వీరి జన్మస్థానము కూడా హైదరాబాద్.

బ్రిటీష్ వారికి వ్యతిరేకంగా ప్రజలను చైతన్యపరచాలని ప్రయత్నిస్తూ ఉండేవారు. తుర్రెబాజ్ ఖాన్ నిజాం వద్ద రోహిల్లా సైనిక దళానికి పెద్ద జమీదారు అయిన రస్తుంఖాన్ కుమారుడు, తండ్రి లాగే తుర్రెబాజ్ ఖాన్ యుద్ధవిద్యలో ఆరితేరినవాడు. స్వతంత్ర భావాలు కలిగిన వాడు. బ్రిటీష్ వారంటే మౌల్వీ అల్లావుద్దీన్ లాగే వ్యతిరేక భావం కలిగి వున్నవాడు. వీరివురే కాదు. నగరంలో, ఉలేమాలు, మౌల్వీలు, ఇతర అరబ్బు సైనికులు, ప్రజల్లో కూడా బ్రిటీష్ వారిపట్ల వ్యతిరేక భావాలు వుండేవి. అప్పుడప్పుడూ కొందరు వారితో ఘర్షణలకు కూడా దిగుతూ వుండేవారు. చివరికి సాధువులు, సన్యాసులు కూడా వారిని దూషిస్తూ వుండేవారు. ధిక్కరిస్తూ వుండేవారు. అప్పుడప్పుడూ నగర పరిస్థితి ఉద్విగ్నంగా వుండేది!

అది క్రీ.శ. 1857 సంవత్సరం.

బ్రిటీష్ వారిపై వున్న వ్యతిరేకత, లావాలాపెల్లబికి, దేశం యావత్తూ, ఉల్కిష్టదేలా చేసిన సంవత్సరం! సిపాయిల తిరుగుబాటు జరిగిన సంవత్సరం.

బ్రిటీష్ వారి కుటిల నీతిని గమనించి దేశంలోనే తొలిసారిగా వారిపై కత్తి ఎత్తిన తొలి వ్యక్తి బెంగాల్ నవాబు సిరాజుద్దౌలా! అయితే, ఆంగ్లేయులు, నవాబు అనుచరులకు రాజ్యాధికారం, ఆశచూపించి, తమ ఏలికనే అంతం చేసేలా చేసి, బెంగాలును ఆ తర్వాత, ఉత్తర భారతంలోని ముఖ్య ప్రాంతాలను, చివరికి, చివరి మొగల్ చక్రవర్తి బహదూర్ షా జఫర్ ను కూడా పదవీచ్యుతుడ్చి చేసి, ఢిల్లీని కూడా ఆక్రమించుకొన్నారు.

తమ జీవితాలు గడవడానికి, కొందరు స్వదేశీ ముస్లింలు, మరియు హిందువులు, బ్రిటీష్ వారి వద్ద సైనికులుగా చేరారు. లోలోపల వారికి కూడా బ్రిటీష్ వారి విధానాల పట్ల అసంతృప్తిగా వున్నా, తమ కుటుంబాలు గడవడానికి వారి ఆగడాల్ని సహిస్తూ, పని చేస్తూ వుండేవారు. అప్పటి భారతదేశంలో ఆంగ్లేయులు ఉత్తర భారతంలో మీరట్సును, దక్షిణ భారతదేశంలో మద్రాసును ముఖ్య సైనిక కేంద్రాలుగా ఏర్పాటు చేసుకుని తమ కార్యకలాపాలు సాగిస్తూ వుండేవారు.

సిపాయిలు తూటాలు వాడటంలో నూతన విధానాన్ని అమలులోకి తెచ్చారు బ్రిటీష్ వారు. అంతకు మునుపు తుపాకీలోకి తూటాలు ఎక్కించి కాల్పడం కాస్త శ్రమతో, కాలవ్యవధితో కూడుకున్నది. శ్రమను, కాలవ్యవధిని తగ్గించేందుకు తూటాను సుళువుగా తుపాకీలోకి పేర్చేందుకు తూటాలపై పండులనుంచి, గోవులనుంచి తీసిన కొవ్వును తూటాలకు వాడారు. సైనికులు తూటా ముందు భాగాన్ని పంటితో కొరికి, ఆపై తూటాను తుపాకీలోకి ఎక్కించి కాల్చాలి. పంది మాంసం, కొవ్వు అన్నా ముస్లింలకు అసహ్యం. అలాగే హిందువులకు గోవు మాంసం, కొవ్వు అంటే జుగుప్స!

ఇరు మతాల సైనికులు వాటిని వాడటానికి ఇష్టపడలేదు. ఆంగ్లేయులు మొదట ఈ విధానాన్ని బెంగాల్ లోని బరహంపూర్ లోని సైనిక క్యాంపులో ప్రవేశపెట్టారు. కావాలని తమను జాతి భ్రష్టులను చేసేందుకే ఈ ప్రయత్నం అని భావించి ఆగ్రహం వ్యక్తం చేశారు. ఆ క్యాంప్ లోనే 34వ స్వదేశీ బెటాలియన్ కు చెందిన మంగళపాండే, ఆవేశంతో అక్కడి సైనికాధికారులపై కాల్పులు జరిపాడు. ఈ చర్యను తీవ్రంగా భావించిన బ్రిటీష్ ప్రభుత్వం అతన్ని పట్టుకొని ఉరితీసింది. దీన్ని భరించలేని అక్కడి స్వదేశీ సైనికులందరూ క్యాంప్ పై దాడి చేసి ద్వంసం చేశారు. బ్రిటీష్ వారిపై కాల్పులు జరిపారు.

మీరట్ లో కూడా ఇదే పరిస్థితి! స్వదేశీ సైనికులు అక్కడి సైనిక కేంద్రాలపై కాల్పులు జరిపి కొన్ని ప్రాంతాల్ని తమ ఆధీనంలోకి తెచ్చుకున్నారు. అంతటితో ఆగకుండా మీరట్ నుంచి బృందాలుగా బయలుదేరి క్రీ.శ.1857 మే 11 న ఢిల్లీకి చేరుకొన్నారు. ఢిల్లీలోని బ్రిటీష్ వారిపై యుద్ధభేరి మోగించారు. చివరి మొగల్ చక్రవర్తి నాయకుడిగా ఎన్నుకొని పోరు సాగించారు. అక్కడ పాలన సాగిస్తోన్న బ్రిటీష్ అధికారుల్ని వారి సైన్యాన్ని తరిమి ఢిల్లీని స్వాధీనం చేసుకొని తమ ఏలికగా బహదూర్ షా జఫర్ ను ప్రకటించారు.

ఈ సిపాయిల తిరుగుబాటు, యావత్ భారతదేశంలో అనేక తిరుగుబాట్లకు ఉద్దీపన అయ్యింది. దేశ వ్యాప్తంగా ఆందోళనలు, స్థానిక తిరుగుబాట్లు మొదలయ్యాయి. ఊహించని ఈ పరిణామానికి ఒక్కసారిగా ఖంగుతింది బ్రిటీష్ ప్రభుత్వం!

ఇక హైదరాబాద్ విషయానికి వస్తే, నవాబ్ నాసిరుద్దౌలా క్రీ.శ. 1857 లో మే మాసంలో చనిపోవటం, అతని కుమారుడు అష్టులుద్దౌలా నిజాం ఏలిక కావటం, పూర్వపు దివాన్ సిరాజ్ ఉల్ముల్క్ సమీప బంధువు, బ్రిటీష్ వారికి అనుకూల వ్యక్తి అయిన సాలార్‌బాగ్ దివాన్‌గా ఎన్నుకోబడ్డం కాలచక్రంలో అతి వేగంగా జరిగిపోయిన సంఘటనలు.

సిపాయిల తిరుగుబాటు గురించి విన్న నగర ప్రజల్లో కొందరు వీధుల్లోకి వచ్చి, బ్రిటీష్ వారికి వ్యతిరేకంగా నిరసనలు తెలిపారు. నిజాం సైన్యం ఆ నిరసనలను అణిచి వేసింది. నగరంలోని పలు వీధుల్లో గోడ కరపత్రాలు వెలిశాయి. ఆ కరపత్రాల సారాంశం ఇలా వుంది.

“పౌరుషముంటే, బ్రిటీష్ వారిపై తిరుగుబాటు చెయ్యి! పిరికి వాడవయితే ఆడదానిలా గాజులు తొడుక్కొని మహల్లోనే కూర్చో! పాలన చేయకు” అని! ఈ కరపత్రాలు నిజాంలో కలవరం రేకెత్తించాయి. అనుమానాస్పదంగా కనిపించిన ప్రతి వ్యక్తినీ నిజాం నవాబు ఖైదు చేసి కారాగారానికి పంపించారు.

బ్రిటీష్ రెసిడెంట్ డెవిడ్‌సన్ కోరిక మేరకు, నిజాం సైన్యం కొంత, బ్రిటీష్ వారి సైన్యం కొంత ఢిల్లీ తిరుగుబాటును అణిచేందుకు, బయల్దేరి వెళ్ళాయి. నేటి మహారాష్ట్రలోని ఔరంగబాద్, బ్రిటీష్ వారి పాలనలో వుండేది. వారి ఆధీనంలో బ్రిటీష్ సైనికులతో పాటు, స్వదేశీ సైనికులు కూడా వుండేవారు. గవర్నర్ డల్‌హౌసీ నుండి అక్కడి అధికారులకు వర్తమానాలు వెళ్ళాయి. అక్కడి సైన్యాన్ని ఢిల్లీకి పంపేందుకు అయితే, స్వదేశీ సైనికులు ఢిల్లీకి వెళ్ళేందుకు నిరాకరించి ఎదురు తిరిగారు. కొందరు పారిపోయారు. ఊహించని ఈ పరిణామానికి కోపోద్రిక్తుడైన కెప్టన్ ఎలాట్ దొరికిన వారిలో కొందర్ని ఫిరంగి గుళ్ళకు కట్టి పేల్చి వేశాడు. మరికొందర్ని ఉరితీయించాడు. ఇంకొందర్ని ఖైదు చేసి తమ ముఖ్య స్థావరానికి పంపాడు.

ఈ కిరాతక చర్య, ఔరంగబాద్‌కు కొద్ది దూరంలోనే వున్న ఋల్డాన్ సైనిక పటాలానికి తెలిసింది. ఆ పటాలంలో స్వదేశీ జమేదారుగా వున్న బిద్వాఖాన్ తట్టుకోలేక పోయాడు. తన క్రింది స్వదేశీ సైనికులచే, బ్రిటీష్ సైనికులపై, బ్రిటీష్ అధికారులపై

కాల్పులు జరిపించాడు. ఆ కాల్పుల్లో ఇరు పక్షాల వారు గాయపడ్డారు. కొందరు మరణించారు. బ్రిటీష్ వారికి పట్టుబడకుండా, చిద్దాఖాన్ మరియు అతని ముఖ్య అనుచరులు పదిమందికి పైగా, హైదరాబాద్ కు పారిపోయి వచ్చారు. నిజాం నవాబు చిద్దాఖాన్ ను అతని అనుచరులను బంధించి బ్రిటీష్ వారికి అప్పగించాడు. అతన్ని, అతని అనుచరులను, నాటి బ్రిటీష్ రెసిడెంట్ డెవిడ్ సన్ విచారణ నిమిత్తం తన రెసిడెన్సీలో బంధి చేసి ఉంచాడు. నాటి రెసిడెన్సీ నేటి కోటిలో వున్న వుమెన్స్ కాలేజి. ఇందుకు కోపోద్రిక్తులైన తుర్రెబాజ్ ఖాన్ మరియు మాలీ అల్లాఉద్దీన్ లు దాదాపు 6000 మంది ప్రజానీకంతో కోఠిలోని బ్రిటీష్ రెసిడెన్సీపైకి దాడికి వెళ్లారు. చిద్దాఖాన్ ను అతని అనుచరులను విడిపించేందుకు.

కోఠిలోని బ్రిటీష్ రెసిడెన్సీ వైపు దండుగా వెళ్తోన్న ప్రజలను, రోహిల్లాలను చూసి అటుగా వెళ్తోన్న ప్రజల్లో కొందరు వారితో చేరి పోయారు. బ్రిటీష్ భవనానికి కాపలా వున్నది కొంత మంది సైనికులే! మిగతా సైన్యం నేటి సికింద్రాబాద్ లోని బొల్లారంలో వుండేది. ఈ విషయం తెలిసిన నిజాం, బ్రిటీష్ సైన్యం వచ్చేదాకా, తన సొంత సైన్యంలో కొంత సైన్యాన్ని పంపడానికి అనుజ్ఞ ఇచ్చాడు. అలాగే ముట్టడి గురించి బొల్లారంకు కబురు పంపాడు.

బ్రిటీష్ రెసిడెన్సీకి ముఖద్వారం ముందు వున్న స్థానిక వ్యాపారస్తులు, అబ్బాక్ సాహెబ్, జై గోపాల్ ఇక్షన స్వాధీనం చేసుకొన్నారు తుర్రెబాజ్ ఖాన్ బృందం. వారు కూడా ఎలాంటి అభ్యంతరం తెలుపక వారికి సహకరించారు. స్వాధీనం చేసుకొన్న భవంతులపైకి రెసిడెన్సీలోకి కాల్పులు జరిపారు.

తుర్రెబాజ్ ఖాన్ ఆదేశాలతో తుపాకీ కాల్పులమోత ఎక్కువయ్యింది. అక్కడ కాపలా వున్న కాపలాదారులు పక్కకు పరుగులు తీశారు. భవంతి దిగి వెళ్ళిన తుర్రెబాజ్ ఖాన్ రెసిడెన్సీలోకి ప్రవేశించాడు. అతన్ని అడ్డుకోవడానికి వచ్చిన అశ్విక దళ రిసాల్ దార్ ఇస్మాయిల్ ఖాన్ పై కాల్పులు జరిపించాడు తుర్రెబాజ్ ఖాన్. అతను బతుకు జీవుడా అని గుర్రం ఎక్కి పారిపోయాడు. బ్రిటీష్ రెసిడెన్సీకి మిలటరీ నెక్రటరీగా వున్న... మేజర్ బ్రిక్స్.. పరుగులు తీస్తూ వెళ్ళి, బ్రిటీష్ రెసిడెంట్ డేవిడ్ సన్ను కలిశాడు. దాడిని ఆపేందుకు చేసిన ప్రయత్నం ఫలించలేదు.

ఈ దాడి క్రీ.శ. 1857 జూలై 17న మధ్యాహ్నం నుంచి మొదలయి 18వ తేది తెల్లవారే వరకూ కొనసాగింది. సికింద్రాబాదుకు దగ్గరలోని బొల్లారం నుంచి

అదనపు బ్రిటీష్ సైన్యం రావటంతో తుర్రెబాజ్‌ఖాన్ మరియు అల్లావుద్దీన్ దాడిని ఆపి చెరోదిక్కుకు పారిపోయారు. అలా పారిపోయిన వారిద్దరిని పట్టించిన వారికి చెరి 5వేల రూపాయల చొప్పున బహుమతి యివ్వబడుతుందని నిజాం నవాబు ప్రకటించాడు.

కొన్నాళ్ల తరువాత నేటి షాద్‌నగర్ వద్ద ఖుర్బునాలి అనే వ్యక్తి సహాయంతో తుర్రెబాజ్‌ఖాన్‌ను బంధించారు నిజామ్ సైనికులు. బెంగళూరు సమీపంలోని మంగళంపల్లి వద్ద మౌలీ అల్లావుద్దీన్ కూడా పట్టుబడ్డాడు. వీరిద్దరిని విచారించేందుకు నిజాం నవాబు కర్మత్ అలీఖాన్, ఫజలుల్లా, గాలిబ్‌జంగ్ అనే న్యాయాధికారులను నియమించాడు.

ముగ్గురు న్యాయమూర్తులు కలిసి, తుర్రెబాజ్‌ఖాన్‌కు, మౌల్వీ అల్లావుద్దీన్‌కు జీవిత ఖైదు విధించారు. జీవిత ఖైదు అనుభవింపజేయడానికి, ఇద్దర్ని అండమాన్ ద్వీపానికి పంపడానికి ఏర్పాట్లు జరుగుతుండగా, బ్రిటీష్ రెసిడెంట్ డేవిడ్‌సన్, నిజాంకు తన అభ్యంతరం తెలియజేశాడు. ఆ అభ్యంతరం కారణంగా మౌల్వీ అల్లావుద్దీన్‌ను మాత్రం అండమాన్ జైలుకు పంపారు.

తుర్రెబాజ్‌ఖాన్‌ను తిరిగి పునర్విచారించేందుకు బ్రిటీష్ వారు ప్రయత్నించారు. ఈ పరిస్థితుల్లోనే తుర్రెబాజ్‌ఖాన్ కారాగారంలో తనకు అనుకూలమైన అధికారుల సహకారంతో కారాగారం నుంచి తప్పించుకుని పారిపోయాడు. నిజాం నవాబు తుర్రెం తండ్రి రుస్తుంఖాన్‌ను బంధి చేసి అతని ఇంటిని అలాగే మౌల్వీ అల్లావుద్దీన్ ఇంటిని స్వాధీనపరచుకున్నాడు.

తుర్రెబాజ్‌ఖాన్ ఆచూకి తెలిపిన వారికి 5వేల రూపాయల బహుమతి ప్రకటించాడు.

నిజాం రాజ్యంలోని పలు ప్రాంతాల్ని రహస్యంగా పర్యటించి, ప్రజలను జాగృత పరుస్తూ, కొంతమంది అనుచరులను పోగు చేయటంలో నిమగ్నమయ్యాడు తుర్రెబాజ్‌ఖాన్, అదే సమయంలో నిజాం సైన్యం బ్రిటీష్ సైన్యం కొన్ని బృందాలుగా ఏర్పడి, అతన్ని గాలించటం ప్రారంభించింది. ఎక్కడ గాలిస్తున్న వారికి నిరాశే ఎదురయింది కొన్ని రోజులు గడిచాక తుర్రెబాజ్‌ఖాన్ మెదక్ సమీపంలోని తూఫ్రాన్ గ్రామం వద్ద సంచరిస్తున్నట్లు సమాచారం అందుకుని నిజాం సైనికులు అక్కడికి వెళ్ళి అతనిపై దాడి చేశారు.

ఆ రోజు క్రీ.శ. 1859 జనవరి 24 వ తేది పగటి సమయం.

నిజాం సైనికుల తూటాలకు బలి అయి తుర్రెబాజ్‌ఖాన్ మరణించాడు. అతని అనుచరులు కొందరు పట్టుబడ్డారు, మరికొందరు మరణించారు. తుర్రెబాజ్‌ఖాన్ శవాన్ని నగరానికి తెచ్చి నేటి సుల్తాన్ బజార్ ప్రాంతంలో నగ్నంగా మూడు రోజుల పాటు వ్రేలాడదీసారు. తమపై తిరుగుబాటు చేస్తే ఇతనికి పట్టిన గతే మీకు పడుతుందన్న హెచ్చరికతో జనాలను భయభ్రాంతులకు గురి చేశారు.

ఇలా ఓ గొప్ప పోరాటయోధుడి తిరుగుబాటు చరిత్ర ముగిసింది. అతని పోరాటం, వీరత్వం, ఆ తర్వాత నిజాం రాజ్యంలో జరిగిన మరికొన్ని తిరుగుబాట్లకు ఉద్దీపన అయి నిలిచింది. తుర్రెబాజ్‌ఖాన్ పోరాటంలో కుడి భుజంగా వుండి, అండమాన్ జైలుకు పంపబడ్డ మౌల్వీ అల్లావుద్దీన్, అక్కడ దుర్భర జీవితం గుడపుతూనే క్రీ.శ. 1884లో కన్ను మూశాడు.

దేశ విషయానికి వస్తే, 1857లో మొదలైన సిపాయిల తిరుగుబాటును, 1859 నాటికి పూర్తిగా అణిచివేయగలిగారు బ్రిటీష్ వారు. ఢిల్లీ నగరం తిరిగి వారి వశమైంది. చివరి మొగల్ చక్రవర్తి బహదూర్‌షా జఫర్‌ను, బంధించి, రంగూన్ జైలుకు పంపింది కుంఫిణీ ప్రభుత్వం. అతని సంతానాన్ని వధించి ఢిల్లీలో భయభ్రాంతుల్ని సృష్టించింది.

మనకు స్వరాజ్యం వచ్చాక, భారత ప్రభుత్వం 1957లో తుర్రెబాజ్‌ఖాన్‌కు స్వరాజ్య పోరాట యోధుల త్యాగాలకుగుర్తుగా ఓ స్మారక స్థూపాన్ని నేటి కోఠి సీటీ బస్టాండ్ ఎదురుగా నిర్మించింది. ఆ స్థూపం నేటికీ చూపరులను ఆకర్షిస్తూ నాటి పోరాటాన్ని గుర్తుకు తెస్తూ వుంది. నేటి సుల్తాన్ బజార్ రోడ్‌ను తుర్రెబాజ్‌ఖాన్ రోడ్‌గా మార్చింది భారతప్రభుత్వం. ప్రజలు సుల్తాన్ బజార్ రోడ్ అనే కాక తుర్రెబాజ్‌ఖాన్ రోడ్‌గా కూడా వ్యవహరిస్తున్నారు!!!. తుర్రెబాజ్‌ఖాన్ పోరాట గాథను సీరియల్ రేడియో నాటకంగా వ్రాయడం జరిగింది. ఈ నాటకం హైదరాబాద్ ఆకాశవాణి కేంద్రం నుంచి ప్రసారమయింది. (జనవరి, 2018 నుండి ఏప్రిల్ 2018 వరకు) ఈ నాటకం పుస్తకరూపంలో రాబోతుంది.

ఆధార గ్రంథాలు :

1. తెలంగాణ స్వాతంత్ర్యోద్యమ చరిత్ర; వెల్దుర్తి మాణిక్యరావు.
2. ముస్లిం పోరాట యోధులు ; సయ్యద్ నసీర్ అహమ్మద్
3. నిజాం బ్రిటీష్ సంబంధాలు ; సరోజినీ రెవాని

మహాబూబ్ నగర్ జిల్లాలోని శ్రీరంగాపురం దేవాలయం ఒక పరిశీలన

వి.బాలకృష్ణగౌడ్ *

డా॥ బి.నాగలక్ష్మి **

పరిచయం

ఇటీవలి కాలంలో చరిత్ర రచన పరిశోధనలో అనేక నూతన పరిణామాలు చోటుచేసుకున్నాయి. చరిత్ర రచన రాజులు రాజ్యాలు విస్తరణ, రాజ్యపతనాలు, మతపోషణ అంశాలు కూడా ప్రజల సాంస్కృతిక, సామాజిక, ఆర్థిక అంశాలను అధ్యయనం చేసే దిశగా చరిత్రకారులు దృష్టి సారించారు. ఈ క్రమంలో ప్రాంతీయ స్థానిక చరిత్ర అధ్యయనం పట్ల ఆసక్తి, జాతీయ ఉద్యమకాలం నుండే ప్రారంభమైనది. ప్రాంతీయ స్థానిక చరిత్రను సమగ్ర అధ్యయనం చేయడం ద్వారా దేశ చరిత్ర నిర్మాణానికి ఒక పరిపూర్ణత చేకూరగలదు. కనుక స్థానిక ప్రాధాన్యమును చిన్నరాజ్య వంశాలు చారిత్రక కట్టడాలు, చారిత్రక వ్యక్తులు, చారిత్రక ప్రదేశాలతోపాటు పుణ్యక్షేత్రాలను కూడా విస్తృతంగా అధ్యయనం చేయడం జరుగుతుంది.

ఈ దిశలో తెలంగాణ రాష్ట్రంలోని మహాబూబ్ నగర్ జిల్లాలో ప్రకృతి ఒడిలో ఒదిగిపోయిన కొండలు, చూడచక్కని నల్లమల అటవీ అండాలు పాలమూరు జిల్లాకు తలమానికం. రెండు జీవ నదులు గలగలమంటూ పరవళ్ళు తొక్కుతూ, సంగమం

* ఎం.ఫిల్ రిసెర్చ్ స్కాలర్, పాట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైలం ప్రాంగణం, శ్రీశైలం, కర్నూల్ జిల్లా.

** ఎం.ఏ., ఎం.ఫిల్, పిహెచ్.డి, తెలంగాణ సాంఘిక సంక్షేమ గురుకుల డిగ్రీ కళాశాల, కామారెడ్డి

కావడం ఓ అద్భుత ఘట్టం. నాటి రాజులు పోయినా అప్పటి చారిత్రక కట్టడాలు మైమరిపించే శిల్పకళా సంపదలు ఆనాటి రాజసానికి నిలువెత్తు సాక్ష్యం.. కొండల్లో కొలువైన పుణ్యక్షేత్రాలు.... ఆ కొండల్లో నుంచి జాలువారే జలపాతాలను వర్షించడం వర్ణనాతీతం. మహాబూబ్‌నగర్ జిల్లాలో శ్రీరంగాపురంలోని చారిత్రక ప్రసిద్ధి చెందిన శ్రీరంగనాయకస్వామి పుణ్యక్షేత్రం గురించి సమగ్రంగా స్థానిక ప్రజలు, వివిధ గ్రంథాలు, క్షేత్ర పర్యటన నుంచి సేకరించిన సమాచారంతో ఈ వ్యాసాన్ని తయారు చేయడం జరిగింది.

రమణీయమైన రంగనాథుడి ఆలయం - తెలంగాణ శ్రీరంగం

“రాజులు పోయారు రాజ్యాలు పోయాయి” కానీ అలనాటి రాజులు నిర్మించిన అద్భుత కట్టడాల చరిత్ర మాత్రం ఇప్పటికీ సజీవమే. శతాబ్దాల క్రితం వారు నిర్మించిన అనేక కట్టడాలే ఇందుకు సజీవ సాక్ష్యాలుగా నేటికీ నిలుస్తున్నాయి. గత కాలపు ఘన కీర్తిని తెలియజేసే ఆనాటి గొప్ప నిర్మాణాలు మన శిల్పకళావైభవానికి, మనవారి విజ్ఞానానికి ప్రతీకలుగా, సోపానలుగా నిలుస్తాయనడంలో ఎలాంటి సందేహం లేదు. అలాంటి గొప్ప నిర్మాణంలో వనపర్తి సంస్థానం రాజులు నిర్మించిన శ్రీరంగాపురం శ్రీ రంగనాయకస్వామి ఆలయం తెలంగాణలో ప్రముఖ స్థానంలో నిలుస్తుంది. మహాబూబ్‌నగర్ జిల్లా కేంద్రానికి 75 కి.మీ. దూరంలో వనపర్తి కేంద్రానికి 12 కి.మీ. దూరంలో వున్న ఆలయం శ్రీరంగాపురం.

తెలంగాణ రాష్ట్రంలో ప్రఖ్యాతిగాంచిన ఆలయాల్లో శిల్పకళా నిలయాల్లో శ్రీరంగాపూర్ పేరు చెప్పగానే గుర్తొచ్చేది శ్రీదేవి, భూదేవి అమ్మవార్లతో పాలకడలిలో కొలువుదీరి సేదతీరుతున్న శ్రీరంగనాథస్వామి ఆలయం చాలా ప్రసిద్ధి చెందినది. వనపర్తి జిల్లా శ్రీరంగాపురం మండల కేంద్రంలోని ప్రకృతి ఒడిలో రంగసముద్రం చెరువు ఒడ్డున ఉన్న రంగనాయకస్వామి ఆలయం భక్తుల స్వర్గధామంగా వెలుగొందుతోంది. రణగొణధ్వనులకు దూరంగా, ఆహ్లాదకర ప్రదేశంలో కొలువు దీరినాడు శ్రీరంగనాథుడు. దాదాపు పది ఎకరాల విస్తీర్ణంలో నిర్మించిన శ్రీరంగాపురం ఆలయం పర్యాటకులను ఆకట్టుకుంటున్నది. నీటిలో తెలియాదుతున్నట్లు కనిపిస్తున్న ఆలయ నిర్మాణం, ఆలయంపై ఉన్న వివిధ శిల్పాలు, ఆలయ పరిసరాలు భక్తులకు కనువిందు చేస్తున్నాయి. పర్యాటకులు మహాబూబ్‌నగర్ నుంచే కాకుండా ఇతర జిల్లాలు, వివిధ రాష్ట్రాల నుంచి కుటుంబసమేతంగా స్వామి వారిని దర్శించుకొని

అహ్లాదకర వాతావరణంలో సంతోషంగా గడుపుతున్నారు. క్రీ.శ.1670 కాలంలో నిర్మించిన ఈ ఆలయం తమిళనాడులోని శ్రీరంగం ఆలయాన్ని మైమరిపిస్తోంది.

ఆలయ చరిత్ర :-

అతిపెద్ద సుందర రంగసముద్రం జలాశయం మధ్యలో దాదాపు 10 ఎకరాల స్థలంలో ఉన్న రంగనాయకస్వామి ఆలయం రాష్ట్రంలోనే ప్రాధాన్యం కలది, అపురూప శిల్పకళా వైభవంతో వెలుగొందిన ఈ ఆలయానికి వందల ఏళ్ళ చరిత్ర ఉంది. వనపర్తి సంస్థానాధీశులు శ్రీ రాజారామేశ్వర్ రావు బలవంత బహుద్దూర్ ధర్మపత్ని రాణి శంకరమ్మ చేత శాలివాహనశకం 1804 చిత్రభాను సంవత్సరంలో మార్గశిర మాసంలో ఈ ఆలయాన్ని నిర్మించినట్లు ధర్మకర్తలు ప్రకటించగా క్రీ.శ.1650-78 ప్రాంతంలో నిర్మించినట్లు మరో కథ ప్రచారంలో ఉంది.

వనపర్తి సంస్థానాధీశులైన బహిరి గోపాలరావు 1657 నుంచి 1675వ సంవత్సరం వరకు మంచి పాలనాదక్షుడు, 1662వ సంవత్సరం దక్షిణ భారతదేశంలోని పుణ్యక్షేత్రాన్ని దర్శించుకునే క్రమంలో తమిళనాడు రాష్ట్రంలోని శ్రీరంగపట్టణం చేరుకున్నారు. అక్కడ శ్రీరంగనాయకులు కొలువై ఉన్న శ్రీరంగ క్షేత్రాన్ని దర్శించారు. ఆ ఆలయ నిర్మాణ, శిల్పకళను చూచి ముగ్ధులైనారు. ప్రతి సంవత్సరం కూడా శ్రీరంగంలోని రంగనాథుడిని దర్శించుకునేవాడు, కొన్ని సంవత్సరాల తరువాత రాజావారికి వయస్సు మీద పడేసరికి వనపర్తి సంస్థానం నుంచి శ్రీరంగం వెళ్ళడానికి వీలుపడేది కాదు. అప్పుడు శ్రీరంగంలోని రంగనాథుడిని దర్శించుకోలేక పోతున్నానని రాజావారు బాధపడేవారు. ఆ సమయంలో స్వయంగా రంగనాథస్వామి రాజా బహిరి గోపాలరావు కలలో స్వామివారు కనిపించి నీ రాజ్యంలోనే నేను కొలువు దీరుతాను చింతించకు అని తాను కానయ్యేపల్లె సమీపంలోని రంగంపేట దగ్గర ఒక పుట్టలో ఉన్నానని, వెలికి తీయించి ప్రతిష్ఠించవలసిందని ఆదేశించినాడు.

సాధారణంగా నియమ నిష్ఠలుగల వారికి వచ్చే స్వప్నాలు వ్యర్థంకావు. ఆయన ఆ కలకు అద్భుతపడి మేలుకొని మరునాడు కొంతమందిని తీసుకొని వెళ్ళి అక్కడ పుట్టను త్రవ్విచగా స్వామివారి మూర్తి కనిపించింది. అది లక్ష్మీభూదేవులు పాద సంవాహనం చేస్తుండగా శేషునిపై శయనించి నాభివద్దంలో బ్రహ్మాతో పరమసుందరంగా ఉన్నది, ఏమాత్రం భిన్నంగాకుండా లభించిన ఆ మూర్తిని తీసికొని వచ్చి వనపర్తికి దగ్గరలో ఉన్న ఆనాటి కొరవిపాడుగా పిలువబడే గ్రామంలో ఆలయాన్ని నిర్మించి

రంగనాథున్ని ప్రతిష్ఠించారు. కావున రంగనాయకస్వామి ఆలయం నిర్మాణంలో ఈ ఊరు కొరివిపాడుగా పిలుచుకునే గ్రామం శ్రీరంగాపూర్ణగా వాడుకలోకి వచ్చింది. ఇక్కడ ఉత్తరంగా ఉన్న గుట్టకు గరుడాద్రి అని పేరు పెట్టి దానిపై గుడి కట్టించి స్వామివారిని ప్రతిష్ఠించినాడు. అనంతరం ఆ గుట్ట క్రింద రంగసముద్రం అనే చెరువును త్రవ్వించినాడు.

అరుదైన గాలిగోపురం

రంగనాయకస్వామి ఆలయంలో అడుగుపెట్టగానే కనిపించే గాలిగోపురం ఎన్నో విశిష్టతలు కలిగి ఉంది. 1804 సంవత్సరంలో గోపాలరాయల పిమ్మట పెద్ద రామేశ్వరరాయల భార్య రాణి శంకరమ్మ గారు ఈ ఆలయానికి విమానం, ముఖద్వారంపై గోపురం కట్టించారు. స్వామివారి కోవెలకు ఫర్లాంగు దూరంలో మరో ఆలయాన్ని కట్టించి ఆండాళ్ళును ప్రతిష్ఠించి దాని ప్రక్కన మరో కొనేరు త్రవ్వించింది.

గోపురాన్ని కోయంబత్తురు సుబ్బారావు అనే శిల్పిచేత కట్టించారు. ఈ గోపురం ఐదు అంతస్తులు 60 అడుగుల ఎత్తులో 20 అడుగుల ద్వారం కలిగి ఉంది. మొదటి అంతస్తులో క్రమ పద్ధతిలో రామాయణ చరిత్రను వివరిస్తున్న శిల్పాలు ఉన్నాయి. తర్వాతి అంతస్తులో వరుసగా అందమైన స్త్రీమూర్తుల చిత్రాలతో క్షీరసాగర మథనం, శ్రీకృష్ణుడి బాల్యక్రీడలు, ప్రణయ సన్నివేశాలు, రంగనాయకస్వామి స్వరూపం, ఉగ్రనరసింహస్వామి అవతారం, లక్ష్మీదేవి, సరస్వతీదేవి మొదలగు దేవతామూర్తుల చిత్రాలను అందంగా చెక్కించారు. దీంతోపాటు ముగ్గురు రెడ్డిరాజుల వంశస్తుల శిల్పాలను, శ్రీరాముని పట్టాభిషేకం సీతారాముల కళ్యాణం, లక్ష్మణ, భరత, శతఘ్న, ఆంజనేయస్వామి శిల్పాలు కనువిందు చేస్తాయి. ఈ గాలిగోపురం పైభాగాన సింహ ముఖంతో పూర్తి చేయబడి గోపురంపై బంగారు పూతతో కూడిన ఏడు కలశాలు కనిపిస్తాయి.

అపురూప ఆలయ కళా వైభవం

అపురూప ఆలయ కళావైభవంతో ఈ దేవాలయం వెలుగొందుతోంది. గాలిగోపురంపై శిల్ప సంపద యాత్రికులు, భక్తులను మంత్రముగ్ధులను చేస్తోంది. రాజులు గతంలో ప్రజల్లో ధార్మిక చింతనను పెంపొందించేందుకు ఆలయాలను నిర్మించారు. సుమారు 600 మంది శిల్ప కళాకారులు, ఆగమనశాస్త్ర పండితులు,

వేలమంది కార్మికులు కలిసి నిర్మించిన ఈ అద్భుత ఆలయం రాష్ట్రంలోనే గొప్ప పుణ్యక్షేత్రంగా వెలుగుతుంది.

ఆధ్యాత్మిక ప్రాంతంగా ఉన్నత స్థితికి ఎదిగింది. ఆలయం కోసం కృష్ణా, తుంగభద్ర, నదీతీరాలలో ప్రత్యేకంగా లభించే ఇసుకను రాయిని ఉపయోగించారు. తమిళనాడులోని తంజావూరు, తిరుచునాపల్లి, కంచి తిరువనంతపూర్ నుంచి శిల్పాలు, విష్ణుమూర్తి దశావతారాలతోపాటు సామాజిక వైవాహిక, దాంపత్య తదితర కళాఖండాలను చెక్కారు.

రంగనాయకస్వామి దేవాలయం ముందుభాగం అయిదు అంతస్తుల గాలిగోపురం భక్తులను మనసు దోచుకుంటుంది. గోపురం వెలువల నాలుగు వైపులా అయిదు అంతస్తుల వరకు శృంగార, వీర, రౌద్ర, భయానక, హాస్య, భక్తి భావన, సన్నివేశాలలో గచ్చుమట్టితో తయారు చేశారు. అది నేటికి చెక్కుచెదరలేదు. ఆలయంతోపాటు లోపల అలివేలుమంగ, గరుడాద్రి, హోమశాల, వాహనశాల, పాకశాల, రామానుజ కూటమి, అధ్యయన మండపం, కళ్యాణమండపం నౌభత్ఖాన్ గుడి, దసరా మండపం, నేలమాళిగలు ఉన్నాయి.

శ్రీరంగనాయకస్వామి ఆలయంలో అద్భుతమైన శిల్పసంపద ఉంది. వివిధ శిల్ప సంప్రదాయాలతో, ద్వారపాలకా శిల్పాలతో ఆకాశాన్నంబే అంతస్తులతో భక్తులకు ఆలయం స్వాగతం పలుకుతోంది. శేషశయనుడై అభయహస్తం చూపుతూ స్వామివారు, ఆయనకు ఎడమవైపున చతుర్భుజ ఆలయంలో శ్రీ లక్ష్మీదేవి అమ్మవారు భక్తులకు దర్శనమిస్తారు.

దాదాపు ఎకరా స్థలంలో నిర్మించి కొనేరే కాకస్వామి వారి అభిషేక సేవకు రత్న పుష్కరణి అనే బావిని త్రవ్వించారు. ఆలయంలో స్థంభాలపై చెక్కిన శిల్పాలు చూపరులను మంత్రముగ్ధులను చేస్తోంది. ఈ ఆలయాన్ని గతంలో రంగసముద్రం చెరువు మధ్యలో నిర్మించగా, ఇప్పుడు అది జలాశయంగా మారింది.

రాజుల విశ్రాంతి గృహం - కృష్ణా విలాస్

శ్రీరంగంలో ఉండే కావేరి నది మాదిరిగానే శ్రీరంగపురం రంగనాథస్వామి ఆలయం చుట్టు కూడా నది ఉండాలని, రాణిశంకరమ్మదేవి ఆలయం చుట్టు రంగసముద్రాన్ని నిర్మించింది. నీటి మధ్యలో రాజులు సేదతీరేందుకు విశ్రాంతి

గృహం కృష్ణ విలాస్ అనే అందమైన ఆకృతిలో నిర్మించిన భవంతిని కృష్ణ విలాస్ గా పిలిచేవారు. రాజులు యుద్ధాలు చేసి వచ్చిన తర్వాత ఈ విశ్రాంతి గృహంలో సేదతీరే వారని చెప్పవచ్చు.

రాణి శంకరమ్మదేవి మనుమడైన కృష్ణదేవరాయ పేరు మీద కృష్ణవిలాస్ నిర్మించినట్లు చరిత్ర చెప్తుంది. పక్కనే ఉన్న రంగసముద్రం చెరువు నీటి అలలతో, చల్లటి గాలులతో ప్రశాంత వాతావరణాన్ని కలిగి ఉంటుంది. కానీ కాలక్రమేణా కృష్ణవిలాస్ భవనం దెబ్బతిని ప్రస్తుతం ఇది శిథిలావస్థలో ఉంది. ఈ చలువరాతి భవనం శిల్పనైపుణ్యంలో దానికదే సాటి.

చెక్కు చెదరని కొనేరు, రత్న పుష్కరణి

రంగనాయకస్వామి ఆలయానికి 200 మీటర్ల దూరంలో నక్షత్ర ఆకారంలో నిర్మించిన కొనేరు అనాటి అద్భుతమైన రాతి కట్టడానికి నిలువుటద్దంగా నిలిచింది. ఈ కొనేరు పూర్తిగా రాతి కట్టడం కావడం వల్ల నేటికీ చెక్కుచెదరలేదు. అన్ని కాలాల్లో నీటితో కళకళలాడుతూ ఉండటం విశేషం. ఈ కొనేరు ఇప్పటి వరకు నీరు ఎండిపోలేదు. అప్పట్లో రంగనాయకస్వామి ఆలయంలోని స్వామి వారి పూజకు కావాల్సిన పూలు, ఇతర పనులకోసం ఈ నీటిని ఉపయోగించేవారు. స్వామివారి ఏనుగులు, ఒంటెలు, గుర్రాలు, వాటి నిర్వహణ కోసం సాగుచేసిన చెరుకుతోట, ఇతర వ్యవసాయ పనుల కోసం ఈ కొనేటి నీటినే మోట పద్ధతిలో వాడేవారు. అలాగే ఆలయానికి వచ్చే భక్తులు ఇక్కడే పుణ్య స్నానాలు ఆచరించేవారు. ప్రస్తుతం ఈ కొనేరు, వేసవిలో పిల్లలు ఈత కొట్టేందుకు ఉపయోగపడుతుంది. రంగసముద్రంలో ప్రస్తుతం మునిగిపోయిన గుండుబావి (రత్నపుష్కరిణి) నుంచి అప్పట్లో త్రాగునీటిని ఈ బావి నుంచే గ్రామస్థులు తీసుకెళ్ళేవారు.

తంజావూరు కళాఖండాలు

తిరుమల, తమిళనాడులోని తంజావూరు మేటి స్వర్ణకారులు, చిత్రకారులు రకరకాల లోహాలతో ఏళ్ళతరబడి శ్రమించి దశావతారం, ఇతర ఆధ్యాత్మిక చిత్రాలను రూపొందించారు. ఆలయానికి వెనుక భాగంలో మూడు అంతస్తుల్లో గల నేలమాళిగల్లో ఈ తంజావూరు చిత్రపటాలను ఏర్పాటు చేశారు.

దక్షిణ ద్వారా ప్రవేశం

హిందువులకు పవిత్రమైన వైకుంఠ ఏకాదశి రోజున ఆలయ దక్షిణ ద్వారా ప్రవేశం ద్వారా తెల్లవారుజామున భక్తులకు స్వామివారి దర్శనం జరుగుతుంది. సూర్యోదయం కాలంలో చేరుకున్న వారికి పునర్జన్మ ఉండదని శాస్త్రం చెబుతుంది. ఈ దర్శనానికి దేశం నలుమూలల నుంచి భక్తులు వస్తారు.

ఉత్సవాలు

వనపర్తి సంస్థానం వైభవంగా ఉన్న కాలంలో ఇక్కడ ఎన్నో ఉత్సవాలు నడిచేవి. ఇప్పటి వాటిని నిర్వహిస్తున్నారు. ఈ ఉత్సవాలు ఏటా అశ్వయుజ మాసంలో నవరాత్రి ఉత్సవాలు, ధనుర్మాస ఉత్సవాలు, ముక్కోటి ఏకాదశి, అధ్యయనోత్సవాలు, పాల్గుణమాసంలో శుద్ధ పౌర్ణమిని కలుపుకొని పదిహేను రోజులు బ్రహ్మోత్సవాలు జరుగుతాయి. శ్రీవైష్ణవ సంప్రదాయం ప్రకారం ఇక్కడ పూజలు జరుగుతాయి. సంస్థాన కాలంలో కళ్యాణోత్సవము ఘనంగా జరిగి పండిత సత్కారాలు కూడా జరిగేవి.

బ్రహ్మోత్సవాలు

శ్రీరంగాపురం శ్రీరంగనాయకస్వామి బ్రహ్మోత్సవాలు ప్రతి ఏటా పాల్గుణ శుద్ధ పూర్ణిమ నుంచి ఉగాది వరకు 15 రోజుల పాటు ఇక్కడ స్వామివారి బ్రహ్మోత్సవాలు అంగరంగవైభవంగా నిర్వహిస్తారు. ఈ బ్రహ్మోత్సవాలలో తెలుగు రాష్ట్రాల నుంచే కాకుండా ఇతర రాష్ట్రాల నుంచి కూడా భక్తులు అధిక సంఖ్యలో పాల్గొంటారు. పగటిపూట రథోత్సవం జరుగుతుంది. ఈ పౌర్ణమి నుంచి 15 రోజుల పాటు అంగరంగవైభవంగా బ్రహ్మోత్సవాలు జరుగుతాయి.

స్వామి వారి ఉత్సవ వాహనాలు

భూదేవి శ్రీదేవి సమేతుడైన రంగనాథస్వామి బ్రహ్మోత్సవాల సందర్భంగా స్వామి వారి తిరువీధి సేవలో భాగంగా స్వామివారికి వెండి ఆభరణాలతో తయారు చేసిన శేషవాహనం, హనుమంతుడి వాహనం, గరుడవాహనం, గజవాహనం, అశ్వవాహనం, సూర్యవాహనం, చంద్రవాహనాలు తిరుమల తిరుపతి వాహనాలను తలపించే విధంగా తయారు చేశారు.

రైతులు, మత్స్యకారులకు కల్పతరువు - రంగసముద్రం

నాటి శ్రమ ఫలితం... నేడు ఉపాధికి ఊతం వసపర్తి సంస్థానాధీశులు పూర్వంలో ఈ ప్రాంతంలో సప్తసముద్రాల పేరుతో ఈ ప్రాంతంలో ఏడు చెరువులను నిర్మించారు. అందులో రంగసముద్రం చెరువు ఒకటి. రాజుల కాలంలో నిర్మించిన ఈ చెరువు కింద గతంలో వెయ్యి ఎకరాల విస్తీర్ణంలోపే పంటలు సాగయ్యేవి. ఇందులో ఒండ్రుమట్టి పెరగటంతో దీన్ని గుర్తించిన రైతులు ఒండ్రుమట్టిని తొలగించడం ద్వారా చెరువులో నీటి నిలువ సామర్థ్యం పెరగడంతోపాటు పంటల సాగు ప్రస్తుతం ఈ చెరువు కింద 7 వేల ఎకరాల విస్తీర్ణంలో పంటలు సాగువుతున్నాయి.

జలాశయంతో రైతుల కలలు సాకారం

తెలంగాణ ప్రభుత్వం భీమా ప్రాజెక్టు నిర్మాణంలో భాగంగా ఈ చెరువును జలాశయంగా మార్చడానికి రూ.50 కోట్ల నిధులను మంజూరు చేసింది. దీంతో ఈ చెరువు జలాశయంగా మారితే ప్రస్తుతం 7 వేల ఎకరాల విస్తీర్ణంలో ఉన్న ఆయకట్టు 22 వేల ఎకరాలకు పెరుగుతుంది. దీని ద్వారా మండల ప్రజలకు స్వచ్ఛమైన త్రాగునీటిని అందించడానికి ప్రభుత్వం రూ.14 కోట్లు నిధులను మంజూరు చేసింది. దీనికి సంబంధించి ప్రస్తుతం ఫిల్టర్ బెడ్ పనులు కొనసాగుతున్నాయి.

ఈ విధంగా ఈ ఆలయం శాస్త్రీయంగాను, సంపూర్ణంగాను సర్వాలంకార శోభితంగాను ఉంది. మహబూబ్ నగర్ జిల్లాలో ఇప్పటి వరకు ఇంత సర్వాంగ సుందరమైన ఆలయం మరొకటి లేదు అన్నా అతిశయోక్తి లేదు.

ఈ క్షేత్రంపై హోసదుర్గం కృష్ణమాచార్యులు గారు ఉత్తర రంగమహాత్యం అనే సంస్కృతి కావ్యాన్ని ఆశువుగా చెప్పినాడు.

ముగింపు :-

ఈ క్షేత్రం ప్రముఖ పర్యాటక క్షేత్రంగా వెలుగొందుతున్నది. ఇటు తెలంగాణ రాష్ట్రం నుండి అటు ప్రక్క రాష్ట్రాల నుండి పర్యాటకులు ఈ దేవాలయాన్ని సందర్శిస్తున్నారు. ఈ క్షేత్రాన్ని ప్రభుత్వం, దేవాలయ - పర్యాటక శాఖలు, మరియు పురావస్తు అధికారులు సంయుక్తంగా బృహత్ ప్రణాళికను రచించి అభివృద్ధి చేస్తే ఈ శ్రీరంగాపురం శ్రీ రంగనాయకస్వామి ఆలయం తమిళనాడులోని శ్రీరంగం క్షేత్రం

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మాదిరి అభివృద్ధి చెంది రాష్ట్రంలో ఒక ప్రముఖ ఆలయంగా గుర్తింపు పొంది రాష్ట్రంలో గొప్ప దేవాలయంగా అభివృద్ధి చెందుతుంది అని నా ప్రగాఢ నమ్మకం.

ఉపయుక్త గ్రంథాలు :-

- 1) డా. బి.ఎన్.శాస్త్రి - పాలమూరు జిల్లా సర్వస్వం.
- 2) డా. కపిలవాయి లింగమూర్తి - పాలమూరు దేవాలయాలు.
- 3) ఈనాడు దినపత్రికలు - 23-09-2014,
18-05-2015
12-03-2017
- 4) నమస్తే తెలంగాణ దినపత్రికలు 20-09-2014
27-09-2015
23-02-2018
09-05-2018
- 5) సాక్షి దినపత్రిక 10-01-2018.
- 6) ముఖాముఖి సంభాషణ - ఆలయ ప్రధాన అర్చకులు

తెలంగాణ సాయుధ పోరాటంలో మహిళల పాత్ర

ఎ. భాగ్యలక్ష్మి *

“ఉపాధ్యాయాన్ దశాచార్య ఆచార్యణాం శతంపితా
సహస్రంతు పితౄన్ మాతా గౌరవేణాతిరిచ్ఛతే”

తా|| పదిమంది ఉపాధ్యాయులకంటే ఒక ఆచార్యుడు, నూర్గురు ఆచార్యులకంటే ఒక తండ్రి, వేయి మంది తండ్రులకన్న ఒక తల్లి గౌరవించదగినవారు. మొదలగు శ్లోకాలు వేదకాలంలో భారతీయ సమాజం స్త్రీకి ఇచ్చిన గౌరవానికి ప్రతీకలు.

తెలంగాణ సాయుధ పోరాటంలో స్త్రీలు నిర్వహించిన పాత్ర ఎంతో అమోఘమైంది. ప్రపంచంలో జరిగిన ఏ ఉద్యమం కూడ స్త్రీల సహాయ సహకారాలు లేకుండా విజయవంతం అవడం అనేది అసాధ్యం. ఉద్యమాల పోరుగడ్డ తెలంగాణ చరిత్రకు ప్రాణప్రతిష్ఠ చేసింది స్త్రీలు. ఈ గడ్డపై పుట్టిన స్త్రీలలో ఆవేశం, అంతర్ముఖత్వం, తిరుగుబాటు తత్వం ఉండటం వల్లనే బానిసత్వం నుండి, అధికార పెత్తనం నుండి బయటపడాలనే ఆలోచన జీవం పోసుకుంది.

భూమికోసం, భుక్తికోసం జరిగిన పోరాటంలో భూమి పుత్రులను ఉద్యమ ధోరణిలో వెన్నంటి నడిపింది వెన్నంటి మనస్సున స్త్రీలే.

నైజాం వ్యతిరేక పోరాటంలో స్త్రీలు తమ తోడబుట్టిన వాళ్ళతో, భర్తలతో ఉద్యమించారు. కొండల్లో, గుట్టల్లో ఎండకు ఎండుతూ, వానకు తడుస్తూ కష్టాలను తమ వాళ్ళతో పంచుకున్నారు. తమ ఆత్మ గౌరవాన్ని కాపాడుకునేందుకు కిరాతక సైనికుల దౌర్జన్యానికి తమ ధన, మాన, ప్రాణాలు బలి కాకుండా రక్షించుకునేందుకు స్త్రీలు చూపిన తెగింపు ప్రతిఘటన, పోరాట పటిమ ఇప్పటికీ ఉత్తేజ పరుస్తూ ఉంటాయి.

* పరిశోధక విద్యార్థిని, ఉస్మానియా విశ్వవిద్యాలయం

ఈ సాయుధపోరాటంలో కింది స్థాయిలోని నిరక్షరాస్యులయిన పేదప్రజల నుంచి, పైస్థాయి వరకు గల ఉన్నత విద్యావంతులైన స్త్రీలు పాల్గొనడం ఒక వర్గ సంస్కృతికి నిదర్శనంగా భావించవచ్చు.

ముఖ్యంగా ఉద్యమంలో గిరిజన, కోయ, చెంచు స్త్రీలు తమ అమూల్యమైన మద్దతును సాయుధ గిరిజన దళాలకు ఇవ్వడం, ముఖ్యంగా విజ్ఞతగల కమ్యూనిస్టు విప్లవకారులకు ఇవ్వడం, ఒక చారిత్రక అంశం, ఎందరో స్త్రీలు తమ అమూల్యమైన ప్రాణాలను సైతం ఉద్యమం కోసం త్యాగం చేశారు.

ఉద్యమం కోసం ప్రాణాలర్పించిన వారిలో చిన్న వయస్సులో రాములమ్మ మరియు ఆ తరహాలో పోరాటంలో పాల్గొన్న మహిళలు చూసినట్లయితే చిట్టాల ఐలమ్మ, ఆరుట్ల కమలాదేవి, మల్లు స్వరాజ్యం, సంగం లక్ష్మీబాయిమ్మ, నల్ల వజ్రమఱ, దాసు ఎల్లమ్మ, ప్రియంవద, కమలమ్మ, ప్రమీలతాయి, కోటేశ్వరమ్మ, దూడల సాలమ్మ, లలితమ్మ, జె. ఈశ్వరీబాయిమ్మ, పద్మజ నాయుడు మొదలగువారిని పేర్కొనవచ్చు.

చిట్టాల ఐలమ్మ (1919-1985) :

పాలకుర్తి గ్రామంలో పుట్టిన ఐలమ్మ రజక కులానికి చెందింది. తమ వృత్తిని వదిలి వ్యవసాయం చేయాలని చూసిన ఐలమ్మను ఆనాటి దొరలు కష్టాలపాలు చేశారు. ధైర్యంతో వారిని ఎదిరించి పోరాడిన ధైర్యవంతురాలు ఐలమ్మ. అప్పటి విసునూరు రామచంద్రారెడ్డి ఐలమ్మ పండించిన పంటను దౌర్జన్యంగా తీసుకురావడానికి గుండాలను పంపాడు. ఈమె రామచంద్రారెడ్డిపై తిరుగుబాటు చేసి తన భూమిని తిరిగి సాధించుకుంది. ఇది “తెలంగాణ ప్రజా విప్లవ ప్రథమ విజయం”. ఆమె పోరాటం తెలంగాణ రైతు భూమికోసం చేసిన పోరాటానికి ప్రతీకగ నిలిచింది. ఐలమ్మ యుద్ధ ప్రణాళికత వేసింది. గెరిల్లా యుద్ధంలో పాల్గొంది. దొరల దుర్మార్గాలను, వెట్టి చాకిరిని తరిమి కొట్టాలని పిలుపునిచ్చింది. పది లక్షల ఎకరాల భూమి ఆమె నాయకత్వంలో పేద ప్రజలకు పంపిణీ జరిగింది.

దూడల సాలమ్మ :

“చిత్రహింసలు పెట్టిన రహస్యాలు చెప్పలేదు.

“వీర తెలంగాణ రైతాంగ సాయుధ పోరాటంలో పాల్గొన్న (వృద్ధ మహిళ)

“వృద్ధ మహిళా విప్లవనారి” దూడల సాలమ్మ

జనగాంలో విసునూరి రామచంద్రారెడ్డికి వ్యతిరేకంగా రైతాంగ పోరాటం చేస్తున్న కాలంలో కమ్యూనిస్టులకు అన్నం పెట్టి అండనిస్తుండన్న నెపంతో ఒక సంవత్సరంపాటు జైల్లో నిర్బంధించి అనేక రకాలుగా హింసించారు.

రజాకార్లు, పోలీసులు కూడా సామాన్య ప్రజల ఇళ్లపై దాడి చేస్తూ కమ్యూనిస్టుల పేర్లు చెప్పమని, వారి రహస్య స్థావరం చెప్పమని చిత్రహింసలు పెట్టిన సాలమ్మ కమ్యూనిస్టుల పేర్లుగాని వారి రహస్య స్థావరాలుకానీ చెప్పలేదు. భూస్వాములు దౌర్జన్యాలకు వ్యతిరేకంగా ప్రజలను సమీకరించడంలో భాగం పంచుకుంది.

రాములమ్మ :

రాములమ్మది నల్గొండ జిల్లా ముక్తేదారయిన తడకమళ్ల సీతారామచంద్రారావుకు వ్యతిరేకంగా జరిగే పోరాటంలో పాల్గొంది. నిజాం వ్యతిరేక పోరాట కాలంలో తమ దళాలతో కలిసి అడవుల్లోకి వెళ్లింది.

సావిత్రమ్మ :

నల్గొండ జిల్లా పెనుబాడు గ్రామానికి చెందిన సావిత్రమ్మ భూస్వామి సీతారామ రావుకు వ్యతిరేకంగా జరిగిన పోరాటంలో పాల్గొని నిజాం సైనికుల చిత్రహింసలకు గురై చివరకు దళంలో చేరింది.

మల్లు స్వరాజ్యం :

మాక్సింగోర్కి యొక్క 'అమ్మ' అనే నవలచే ప్రభావితమైంది. నిజాం నిరంకుశ పాలనలో అణగారి పోతున్న గిరిజన వర్గాల ఉద్యమాలకు స్వరాజ్యం నడుం కట్టింది. వారికి ఉద్యమ విషయాలను అర్థమయ్యేలా వివరించేది. వెట్టి చాకిరికి వ్యతిరేకంగా గ్రామాల్లో ప్రచారం చేసింది. కులీల రేట్లు పెంచాలని స్వరాజ్యం మరికొందరితో కలిపి ఉద్యమించింది.

కమ్యూనిస్టు పార్టీ కార్యక్రమాల్లో ఉత్సాహంగా పాల్గొనడమే కాకుండా ప్రజలను సమీకరించడంలో చురుకైన పాత్ర నిర్వహించింది. మంచి వక్త, చొరవ కలిగిన మల్లు స్వరాజ్యం. స్త్రీ, పురుషులు అనే తేడా లేకుండా ఉద్యమంలో ప్రజలను భాగస్వామ్యం చేసింది. నల్గొండ జిల్లా గుండాల కేంద్రంలో కోయలను ఉత్తేజపరిచి పోరాటంలోకి దింపి వారికి నాయకత్వం వహించింది. భూస్వామ్య కుటుంబంలో జన్మించినప్పటికీ వారి పెత్తందారీ విధానాలకు, నిజాం నిరంకుశత్వానికి వ్యతిరేకంగా పోరాడింది.

అచ్చమాంబ :

హైదరాబాద్ సంస్థానం భారతదేశంలో కలవాలని జరిగిన నిజాం వ్యతిరేక పోరాటంలో పాల్గొంది. వైద్యవృత్తిలోని ప్రాథమికాంశాలను నేర్చుకొని కార్యకర్తలకు, నాయకులకు వైద్య సేవలందించి, డాక్టర్ అచ్చమాంబగా పేరుపొందింది.

కమలమ్మ :

వరంగల్ మానుకోట తాలుక రాంపురం గ్రామానికి చెందిన కమలమ్మ దళంలో చేరి కమ్యూనిస్టు పార్టీలో చురుకుగా పాల్గొంది. కథలు చెప్పుకుంటూ, భూస్వాములకు వ్యతిరేకంగా నిజాం ప్రభుత్వానికి వ్యతిరేకంగా పాటలు పాడుకుంటూ తిరిగింది.

బ్రిజ్ రాణి గౌడ్ :

సరోజిని నాయుడు ప్రభావంతో రజాకార్ వ్యతిరేకంగా కాలంలో మహిళా సభ్యులకు కూడగట్టి సముదాయాలుగా ఏర్పాటు చేసి కాపలా కాచింది. ఈ తరుణంలో రజాకార్లకు దొరికి జైల్లో బంధుతురాలై హింసలకు గురై ఆరు నెలల తర్వాత విడుదలైంది.

ఆరుట్ల కమలాదేవి :

నల్గొండ జిల్లా మంతపురి నివాసి. ఆరుట్ల “తెలంగాణ అగ్నిపుష్పం” ఆరుట్ల కమలాదేవి. చల్లూరు గుట్టలో జరిగిన చారిత్రక పోరాటంలో అపర రుద్రమదేవిలా విజృంభించింది. ఈ పోరాట స్ఫూర్తితో వందలాది మహిళలు ఉద్యమంలో పాల్గొన్నారు. 1952 మొదటి సార్వత్రిక ఎన్నికల్లో ఆలేరు నుండి అత్యధిక మెజార్టీతో గెలిచి శాసన సభకు ఎంపికైంది. తెలంగాణ విమోచన ఉద్యమంలో వీరోచిత పోరాటం సాగించి ప్రజలకు స్వేచ్ఛనందించిన వీరురాలు. కమలాదేవి నిజాం నిరంకుశత్వంపై పిడికిలెత్తిన ప్రజల తుపాకి చేతబాని శత్రువుపై విరుచుకు పడిన వీరనారి, అరణ్య అజ్ఞాత వాసాలు సాగించిన దీరురాలు, జైల్లో హక్కులకోసం పోరాడింది. నిజాం నిరంకుశ పోలీసులతో జరిగిన ప్రతిఘటన పోరాటాల్లో ప్రత్యక్షంగా పాల్గొన్నారు.

జె. ఈశ్వరి బాయిమ్మ :

“ప్రజలమనిషి సహనమూర్తి” - జె.ఈశ్వరి బాయిమ్మ. ప్రత్యేక తెలంగాణ వాదాన్ని సమర్థించారు. ఉద్యమంలో కీలక పాత్ర పోషించింది. ఈశ్వరిబాయి ఒక ఉద్యమం, మానవతావాది.

పద్యజ్ఞా నాయుడు :

తల్లి గవర్నర్ పదవిని అలంకరించిన తొలి మహిళా అయితే కుమార్తె తొలి తెలుగు మహిళా గవర్నర్. 1942 క్విట్ ఇండియా ఉద్యమ కాలంలో నిజాం రాజ్యంలో నిషేదాజ్ఞలు విధించారు. గాంధీ ఉపన్యాసం నుంచి ఉత్సవం నిర్వహించినందుకు నిజాం ప్రభుత్వం ఈమెను నిర్బంధించింది.

1947-48 లో భారత యూనియన్ హైదరాబాద్ సంస్థానం విలీనంకావాలని ఉద్యమం సాగించింది. ఉద్యమంలో క్రియాశీలకంగా పాల్గొనడమే గాక రజాకార్లు ప్రజలపై సాగిస్తున్న భీభత్స కాండను గురించి సంస్థానం మారుమూల ప్రాంతాల్లో కూడ పర్యటించి తెలుసుకొని ఒక నివేదిక రూపొందించి ప్రభుత్వానికి సమర్పించారు.

టి.ఎన్. సదాలక్ష్మి :

గాంధీ, డా॥ బి.ఆర్. అంబేద్కర్ ప్రభావం సదాలక్ష్మి గారిపై ఉండేది. సదాలక్ష్మి జీవిత చరిత్ర నేనే బలాన్ని 1969 తెలంగాణ ఉద్యమంలో క్రియాశీలకంగా పనిచేశారు. తెలంగాణ ప్రజాసమితి మొట్టమొదట సమావేశం సదాలక్ష్మి అధ్యక్షతన జరిగింది. ఉత్తేజపరచే ప్రసంగాలతో ఆమెతోటి వారిని ప్రభావితం చేశారు.

ఆమె ఉద్యమం కోసం స్వంత బంగారం, నగలు, వెండి సామాన్లు అమ్మి ఉద్యమించారు. కుల వ్యవస్థలో అట్టడుగు కులాలన్నింటిలోకి అడుగున ఉండే మాదిగ కులంలో పుట్టారామే, ఏటికి ఎదురీతుగా డిప్యూటీ స్పీకరుగా, రాష్ట్రమంత్రిగ, తెలంగాణ ఉద్యమంలో మాదిగ దండోర చైతన్య మూర్తిగ నిలిచారు. నిజమైన సాధికారతలో స్త్రీశక్తిని చాటి చెప్పిన ఈమె వ్యక్తిత్వం తెలుగునాట, రాజకీయ, సామాజిక చరిత్రలో చిరస్మరనీయం.

సుమిత్రాదేవి :

ప్రత్యేక తెలంగాణ ఉద్యమంలో చాలా ముఖ్యపాత్ర పోషించి పలుచోట్ల ఉత్తేజిత ప్రసంగాలు చేశారు. వీరితో పాటు దళితులు, కోయలు, లంబాడి కులాలను పెద్ద సంఖ్యలో ఈ ఉద్యమంలో పాల్గొన్నారు. మిర్యాలగూడ తాలుక ముకుందాపురానికి చెందిన కుమ్మరి మట్టయ్య వాడపల్లి కుంట పులులకు చెందిన లంబాడీ శ్రేణులు భూస్వాములను ఎదిరించి తమ భూములను సాధించారు. మొద్దులకుంట వీరరంలో స్త్రీ పోరాటం చరిత్రకెక్కింది.

రాములమ్మ, సావిత్రమ్మ, పూసలపల్లి తండాకు చెందిన లచ్చక్క సాయుధ పోరాటంలో కొరియర్లుగా పనిచేశారు. ఈ విధంగా ఎంతోమంది దళిత గిరిజన స్త్రీలు ఉద్యమంలో చురుకుగా పాల్గొన్నారు.

స్త్రీలకు సమాన హక్కులు :

తెలంగాణ పోరాటంలో పురుషులతో స్త్రీలు సమానంగా పాల్గొన్నారు. అందువల్ల పురుషులకంటే స్త్రీలు తక్కువ వారని సమాజంలో తరతరాలుగా జీవించివున్న భావాలకు వ్యతిరేకంగా ప్రచారం సాగించడం, గ్రామ కమిటీలకు సంఘాలు ఏర్పాటు చేయడం సులువైంది. గ్రామ రాజ్య కమిటీలు స్త్రీలకు, పురుషులకు సమాన హక్కు ఉన్నట్లు ప్రకటించాయి. అందుకోసం ఉద్యమం నిర్వహించారు. గ్రామ పంచాయతి కమిటీలో స్త్రీలు ఎన్నుకోబడ్డారు.

ఈ కాలంలో స్త్రీల చైతన్యం కూడా తగిన రీతిని వికసించింది. రెడీ, హైదర్ క్లబ్, సోదరీ సమాజం, ఆంధ్ర యువతీమండలి, ఆంధ్రమహాసభలో పోటీజరిగిన మహిళల సమాజాలు స్త్రీలను చైతన్యవంతం చేశాయి. రూప్ఖాన్ పేట, రత్నాంబ దేశాయి, సాహిత్యం ద్వారా గాంధీ సిద్ధాంతాలను ప్రచారం చేసింది. వితంతువులకు హాస్టళ్లను ఏర్పరచింది.

ఎస్.సుందరీ బాయి, నందిటి సత్యవతి బాయి, పాపమ్మ, సుశీలాదేవి, మంగళగిరి రాఘవమ్మ, మొదలువారు పత్రికల ద్వారా స్త్రీల చైతన్యానికి కృషి చేశారు.

అఘోరనాథ చటోపాధ్యాయ నాంపల్లిలో బాలికల కోసం సూళ్లూ స్థాపించింది.

తెలంగాణ సాయుధ పోరాటం రజాకార్ల వ్యతిరేక ఉద్యమాల్లో స్త్రీలు అధిక సంఖ్యలో పాల్గొన్నారు. ఉద్యమంలోని నాయకులను ఎందరో ఆదరించారు. ఉదాహరణకు ఆనాటి జోసల్ నాయకుడైన కామ్రెడ్ అనిరెడ్డి రాంరెడ్డిని సూర్యాపేట తాలుకా నర్సాయపల్లికి చెందిన అచ్చమ్మ తన ఇంట్లో ఆశ్రయం ఇచ్చింది. అలాగే ఖమ్మం జిల్లా సుద్దేపల్లికి చెందిన మల్లికాంబ తన ఇంటిని గెరిల్లా కార్యకర్తలకు రక్షణ కేంద్రంగా చేసింది.

తన కొడుకు వెంకటేశ్వర్లును దళంలో చేరడానికి ప్రోత్సహించింది. ఆ కోవలోనే నిజాం వ్యతిరేక పోరాటంలో పాల్గొని మిలటరీ శిక్షణ పొందిన యువతి కామ్రెడ్ రాములమ్మ మన గడ్డ ఆడపడుచు.

తెలంగాణ ప్రాంతంలో కమ్యూనిస్టు ఉద్యమాలలో ఎక్కువగా గ్రామీణ నాగరిక మహిళలే కాక బాగా వెనుకబడిన గిరిజన మహిళలు కూడా పాల్గొన్నారు.

ముగింపు :

తెలంగాణ సాయుధ పోరాటంలో స్త్రీలు నిర్వహించిన పాత్ర ఎంతో అమోఘమైంది.

మన దేశ ప్రజల చరిత్రలో ఒక ప్రత్యేక స్థానం వహించి తెలంగాణ రైతాంగ పోరాటంలో పాల్గొన్న స్త్రీల ధైర్య సాహసాలు చేసిన త్యాగాలు ఒక్క మాటలో చెప్పాలంటే చరిత్ర మరుగున పడిపోయిన వాళ్ళ జీవిత కథలు వెలుగులోకి రావాలి.

సాయుధులైన స్త్రీలు రజాకార్లను ప్రతిఘటించి ఆత్మ రక్షణ చేసుకున్నారు. పోరాటంలో స్త్రీలు రావడానికి రెండు కారణాలు వున్నాయి.

- 1) సమాజంలో సగభాగం వాళ్ళకీ బాధ్యత ఉందనేది.
- 2) ఉద్యమానికి వాళ్ళతో ఉన్న అవసరం.

తెలంగాణ సాయుధ పోరాటం భూమి కోసం, భుక్తి కోసం, విముక్తి కోసం జరిగిన పోరాటం. పేదలు, పీడితులు, ఈ పోరాటంలో ఎక్కువ సంఖ్యలో పాల్గొన్నారు. తెలంగాణ పోరాటంలో మహిళలే ప్రముఖ పాత్ర వహించారు.

భూస్వామ్య వ్యవస్థలో దోపిడి, పేదరికం, లైంగిక దాడులకు గురి అయిన స్త్రీలు ఉద్యమంలో అధిక సంఖ్యలో పాల్గొన్నారు. నైజాం పోలీసులు రాజకీయ అమానుష చర్యలకు బలైంది ఎక్కువగా స్త్రీలే. గ్రామాల్లో, అడవుల్లో ఉండి స్త్రీలు పోరాడారు. వీరే కాక రక్షణ స్థావరాల్లో కూడా స్త్రీలు పనిచేశారు.

నిజాం భూస్వాముల దోపిడి దౌర్జన్యాల నుంచి విముక్తి పొందడానికి శ్రమజీవులు నిర్వహించిన తెలంగాణ ఉద్యమం వారికి స్ఫూర్తి. ఆ స్ఫూర్తితో స్త్రీలు సంఘటిత శక్తిగా మారి తమపై అత్యాచారం జరపడానికి పూనుకున్న రజాకార్లు, పోలీసులు, మిలటరీవారిని ఎదుర్కొన్నారు.

ఈ విధంగా తెలంగాణలో ప్రాచీన కాలం నుంచి బౌద్ధాన్ని స్వీకరించిన స్త్రీలు పోరాట పటిమకు, స్వేచ్ఛా పిపాసకు మార్గదర్శకులు కాగా, తర్వాత కాలంలో ఆధునిక యుగంలో భూస్వామ్య విధానాలకు స్వాతంత్ర్య కాంక్షతో జరిగిన వివిధ

పోరాటాల్లో మహిళలు సాధనకై ఉద్యమించారు. ఈ తరహాలో అనేక మంది స్త్రీలు ఉద్యమంలో పాల్గొని తమ వంతు కర్తవ్యాన్ని విజయవంతంగా నిర్వర్తించి తెలంగాణ విముక్తిని సాధించిరి.

“తెలంగాణ పోరాటం మట్టిలోంచి మహామణులను సృష్టించింది”.

ఉపయుక్త గ్రంథాలు :

1. తెలంగాణ చరిత్ర - సంస్కృతి (తెలుగు అకాడమి).
2. తెలంగాణ సాయుధ ప్రజా పోరాటం - పుచ్చలపల్లి సుందరయ్య.
3. వీర తెలంగాణ విప్లవ పోరాటం - గుణపాఠాలు - పుచ్చలపల్లి సుందరయ్య.
4. విశిష్ట తెలుగు మహిళలు - డా॥ దామెర్ల వెంకట సూర్యారావు.
5. తెలంగాణ సాయుధ పోరాట చరిత్ర.
6. తెలంగాణ సాయుధ సమరంలో ఆరుట్ల దంపతులు - శ్రీ విరువింటి గోపాలకృష్ణ.
7. వీర తెలంగాణ - తెలకపల్లి రవి.
8. “మనకు తెలియని మన చరిత్ర” - తెలంగాణ రైతాంగ పోరాటంలో స్త్రీలు - స్త్రీ శక్తి సంఘటన.
9. తెలంగాణ సాహిత్య ఉద్యమాలు.
10. 20వ శతాబ్దపు తెలుగు తేజో మూర్తులు అపరూప జీవిత చిత్రాలు.

వర్ధమానపురం గ్రామ చరిత్ర

భానుప్రకాశ్*

వర్ధమానపురం గ్రామ చరిత్ర :-

మహబూబ్ నగర్ జిల్లా కేంద్రానికి తూర్పున 35 కి.మీ.ల దూరంలో బిజినపల్లి మండల కేంద్రానికి దక్షిణాన 6 కి.మీ.ల దూరంలో వర్ధమానపురం (వర్ధమాన్) సుమారు 2000 (రెండు వేల) సంవత్సరాల చరిత్ర గల కలిగిన గ్రామం, శ్రీ.పూ. 6 శతాబ్దంలో ఆవిర్భవించిన జైన మతం. ఆంధ్రప్రదేశ్ లో వెనువెంటనే ప్రవేశించిందని, సాహిత్యపరంగా పురావస్తు శాఖ సాక్ష్యాదారాల తెలుస్తుంది. అనాటి జైనమత ప్రచారకులలో కొందరు సన్యాసుల ఈ ప్రాంతాన్ని సందర్శించారు. వారి ప్రభావం చేత జైనమత తీర్థంకరులలో 24 వ వాడు ఆయన వర్ధమాన మహావీరుని పేరుమీద ఈ గ్రామానికి వర్ధమానపురం అనే పేరు వచ్చినది అని తెలుస్తుంది. ఇందుకు సంబంధించిన పురావస్తు అవశేషాలు, ఆధారాలు ఈ గ్రామంలో లభించాయి. అంతేకాకుండా వర్ధమాన మహావీరుడికి ఈ గ్రామంలో ఒకదేవాలయం కూడా కలదు. ఈ గ్రామం అనేక జైన కార్యక్రమాలతో విలసిల్లి ప్రముఖ జైన కేంద్రంగా ఉండేది. ఇది ఒకప్పుడు మహాదుర్గంగా ఉండేది. అపరిమత సుఖభోగ భాగ్యాలతో ఉండేది. దేవాలయాలతోను వర్ధిల్లిన్నది. ఈ గ్రామం చుట్టూ ప్రాకారముగా మట్టితో నిర్మించిన గోడ ఉన్నది. ఈ కోట మీద శత్రు దుర్భేద్యమైన రాతితో నిర్మించిన ఎత్తైన కట్టడం ఉండేది. ఈ రాతి కట్టడంపై ఎప్పుడూ రాజభటులు కాపలా కాస్తూ ఉండేవారు. ఈ కోట గోడ మీద ఇప్పటికీ ఉన్నది. కోట గోడ చుట్టూ లోతైన విశాలమైన కందకము ఉండేది. ఇందులో మొసళ్ళు ఉండేవి. ఈ రోజున కూడా దీని ఆనవాళ్ళు మనం చూడవచ్చు. ఈ గ్రామంలో నంది విగ్రహం అయిదన్నర అడుగుల ఎత్తులో ఉన్నది.

* ఎం.ఫిల్, పరిశోధక విద్యార్థి, పాట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైలం ప్రాంగణము, శ్రీశైలం.

అఖండ కళానైపుణ్యంతో మువ్వలతో, ఘంటలతో ఎంతో ఆకర్షణీయంగా నల్ల రాతితో చెక్కబడి ఉన్నది.

ఈ నంది విగ్రహం వలననే ఈ గ్రామానికి నంది వర్ణమాన పురం అనే పేరు వచ్చింది. అది కాలాంతరములలో నందివద్దేమాన్ గా మార్పు చెందినది. ఈ గ్రామంలో సుమారు 70 సంవత్సరాలకు పూర్వమే శారదాభాషా నిలయం అనే గ్రంథాలయం ఉన్నది. దీనికి గ్రంథపాలకుడు ఉండేవాడు. ఇందులో అనేకమైన పుస్తకాలు ఉండేవి. ఈ గ్రంథాలయంలోని పుస్తకాలు చదివిన వారు గొప్ప పండితులు, విజ్ఞాన వంతులు అయినారు. ఈ గ్రంథాలయమును తిప్పరెడ్డి రాజమల్లారెడ్డి మరియు కన్నారెడ్డి గార్లు ఆర్థిక సహాయ సహకారాలతో నిర్వహించబడేది. కాలక్రమంలో ఈ గ్రామాన్ని అనేక మంది రాజులు పరిపాలించారు. బాదామి చాళుక్యులు (క్రీ.శ.7వ శతాబ్దం) కళ్యాణచాళుక్యులు కందూరు చోడులు మరియు కాకతీయులు ఇందులో ముఖ్యులు కాకతీయులు. వీరి పరిపాలన కాలం స్వర్ణ యుగంగా కీర్తించబడింది. మొదటగా రుద్రమదేవుడు ఈ గ్రామాన్ని కందూరు చోడుల నుండి విముక్తి కలిగించి ఈ గ్రామాన్ని కాకతీయ రాజ్యానికి పశ్చిమాంధ్ర రాజధానిగా నిర్ణయించి గోన గన్నారెడ్డిని సామంతునిగా నియమించి ఇతనికి పట్టాభిషేకం చేశాడు. ఆ తరువాత వర్ణమానపురంలో అనేక మంది నీటి బావులు తవ్వకములు, దేవాలయాలు నిర్మించిరి. అనాటి కాకతీయులు రాజధాని అయిన మనుమకొండతో సమానంగా ఈ గ్రామం వర్ణిల్లన్నదని చరిత్ర పరిశోధకులు నిర్ధారించి ఉన్నారు. ఇప్పుడు ఈ గ్రామంలో ప్రజలు ఇంటి నిర్మాణములు కొరకు పునాదులు తవ్వతున్నప్పుడు బంగారం, వెండి, రాగి, పంచలోహ వస్తువులు నాణెమలఉ దొరుకుట సహజం గ్రామంలో దక్షిణ భాగంలో ఉన్న త్రిమూర్తుల దేవాలయం నుండి గుడిపల్లి గట్టు వరకు భూమిలోపలి నుండి సొరంగ మార్గం ఒకటి ఉన్నదని గ్రామ పెద్దలు చెప్పినారు. ఇది కొద్ది సంవత్సరాల క్రితం బయట పడటం జరిగింది. గోన రాజుల సైన్యంలో ముమ్మయ్య, సాయన్న అనే మహాయోధులు ఉండేవారు వారి పరాక్రమంతో ఎన్నో విజయాల్ని అందుకున్న పాలకులు వారి చనిపోయిన తరువాత వారి స్మృత్యర్థంగా వర్ణమానపుర పడమటి ప్రాంతం ముమ్మాయిపల్లి, సాయన్నపల్లి అనే జంట గ్రామాలును నిర్మించారు. అవి ఇప్పుడే సాయన్ పల్లి ముమ్మాయిపల్లి అని పిలుస్తుంటారు. పాలమూరు జిల్లాలో అతి ప్రాచీనమైన పట్టణాలలో వర్ణమానపురం మొదటి వరసలోనిది అని జిల్లా అంతర్జాలంలో వ్రాయబడి ఉన్నది. గ్రామంలో కొన్ని ప్రత్యేక స్థలాలలో నడుచుచున్నప్పుడు కొన్ని శబ్దాలు, కదలికలు

వినిపించుచున్నవి. ఈ విషయమును గ్రామ పెద్దలు, యువకులు, పరిశీలించి నిర్ధాయించిరి, ఇందుకు కారణములు తెలియరాలేదు. ఈ గ్రామంలో మరిన్ని పురావస్తు పరిశోధనలు పురావస్తు తవ్వకములు జరుపవలసిన అవసరం ఎంతైనా ఉన్నది.

దేవాలయాల విశిష్టత :-

ఈ గ్రామంలో 9 ప్రధానమైన దేవాలయాలు కలవు. అందులో 6 దేవాలయాలు గ్రామంలో లోపల ఉండగా, మిగతా 3 దేవాలయాలు గ్రామం బయట కలవు. ఈ దేవాలయాల గురించి క్లుప్తంగా.

శ్రీ లక్ష్మీచెన్నకేశవ స్వామి దేవాలయం :-

ఈ దేవాలయం గ్రామంలోపల దక్షిణం దిక్కు కలదు. ఈ దేవాలయం గ్రామంలో ప్రధానమైన ఆలయం మిగత అన్ని దేవాలయాల కంటే దీని శిఖరం చాలా ఎత్తైగా నిర్మించబడింది. ఇందులో ప్రధాన దేవత లక్ష్మీచెన్నకేశవ స్వామి. భూదేవి మరియు శ్రీదేవితో కొలువై ఉన్నాడు. ఈ స్వామి ఏదుల గ్రామం నుండి ఈ గ్రామానికి వచ్చినట్లుగా గ్రామస్తులు చెబుతారు. ఇక్కడ ప్రతి సంవత్సరం ఫాల్గుణ బహుళ సప్తమి మొదలు కొని ఏకాదశి వరకు అయిదు రోజు బ్రహ్మత్సవాలు వైభవంగా జరుగును. రథోత్సవము రోజు కన్నుల పండువగా ఉండును. ఈ దేవాలయానికి 82 ఎకరాల ఇనాం భూమి ఇప్పటికి కలదు. దీనికి సంబంధించిన రెవెన్యూ రికార్డులు మా దగ్గర కలవు. ఈ విషయములన్ని కూడ ఆన్లైన్ చేయడం జరిగింది. ఈ దేవాలయంలోని రంగ మంటపం అందరిని తన కళలతో ఇట్టే ఆకర్షిస్తున్నది. ఆ దేవాల ఉత్తర ద్వారానికి దగ్గర కాకతీయుల నాటి గోన గన్నారెడ్డి కాలం నాటి నాటి శిలా శాసనం ఒకటి నల్లరాతి బండకు చెక్కబడి ఉన్నది. ఈ దశవతారాల మూర్తులున్నాయి. ఈదేవాలయ ప్రక్కనే వర్ధమాన మహావీరుడి విగ్రహం కలిగిన మరో దేవాలయం కలదు.

శ్రీ వీర భద్రస్వామి దేవాలయం

ఈ దేవాలయం గ్రామంలోపల పడమటి దిక్కున కలదు. ఈ దేవాలయంలో వీరభద్రస్వామి మరియు శివుడు ప్రధాన దేవతలు, గుడులు రెండు అయినప్పటికి ఒకటే మండపం కలదు. ఈ గ్రామంలో దక్షిణ ముఖంగా ఉన్న దేవత ఉన్న ఆలయం ఇది ఒక్కటే. నిలువెత్తు వీరభద్ర స్వామి విగ్రహం ఈ గుడిలో ప్రత్యేక ఆకర్షణ. స్వామి

గాంభీర్యంతో కత్తి ధరించి ఉండును. మేక తలతో నున్న దక్షుడు రెండు చేతులతో వీరభద్రస్వామిని నమస్కరిస్తున్నాడు. శివ పురాణంలోని దక్షయజ్ఞ ఘట్టానికి ఈ వీరబద్రుడు విగ్రహం ఒక్కటి దృశ్యరూపం ఈ మద్యకాలంలో కూచుకుళ్ల వెంకటనారాయణ రెడ్డి ధర్మపత్ని సుగుణమ్మ గారికి వీరభద్రస్వామి కలలో దర్శనమిచ్చి తనను పునఃప్రతిష్ఠంచమని చెప్పారట. వీరి కుమారులు కూచుకుళ్ళ విక్రమ్రెడ్డి తండ్రి జ్ఞాపకార్థం వీరభద్రస్వామి 2010 వసం||రంలో పునఃప్రతిష్ఠించారు. కూచుకుళ్ళ వెంకటనారాయణరెడ్డి గారి కూతురు సంధ్యారాణి గారికి వీరభద్రస్వామి పునఃప్రతిష్ఠంచేటప్పుడు అమ్మవారిని కూడా ప్రతిష్ఠించాలని స్మృతిలో కలిగింది. వీరి 2011 సంవత్సరంలో భద్రకాళీ అమ్మవారిని ఇదే దేవాలయంలో నూతనంగా ప్రతిష్ఠించారు. 1974 సంవత్సరములో అప్పటి జిల్లా కలెక్టర్ కాశీపాండ్యన్ ఆదేశాల మేరకు ఈ దేవాలయంలోని వీర భద్రస్వామి విగ్రహాన్ని మరియు అంగడి వీరన్న విగ్రహాన్ని రెండింటిని పెకలించి శాస్త్రవిరుద్ధంగా గ్రామ ప్రజల అనుమతి లేకుండా మహబూబ్ నగర్ పట్టణంలోని పిల్లలమఱ్ఱికి అక్రమంగా తీసుకొని పోబడినది. ఈ విషయమును గురించి గ్రామ పెద్దలు శ్రీ ఆలేటి లక్ష్మారెడ్డి, శ్రీ కూచుకుళ్ళ కోదండరామిరెడ్డి గారు ఆంధ్రప్రదేశ్ హైకోర్టును అశ్రయించగా కోర్టు కలెక్టర్ కాశీపాండ్యన్ గారికి మందలించి పిల్లలమఱ్ఱికి అక్రమంగా తీసుకొనబడిన విగ్రహాలను నంది వడ్డెమాన్ గ్రామ ప్రజలకు అప్పజెప్పవలసిందని ఆదేశించింది. ఈ విగ్రహం ఆరునెలల అనంతరం ఈ గ్రామానికి చేరింది.

ఆంజనేయ స్వామి దేవాలయం

ఈ దేవాలయం గ్రామంలో వడమటి దిక్కున కలదు. ఇక్కడ ఆంజనేయస్వామితో పాటు మరొక శివాలయం కూడ కలదు. ఇక్కడ 1953 కు పూర్వం గుడి లేకుండా కేవలం ఆంజనేయస్వామి విగ్రహం బయలుగా ఉండేది. 1953 ప్రాంతంలో ఇదే గ్రామానికి చెందిన శ్రీ కూచుకుళ్ళ నర్సింహారెడ్డి, శ్రీ కూచుకుళ్ళ రంగారెడ్డి గార్లు ఇద్దరు కలసి ప్రస్తుతం ఉన్న ఆంజనేయస్వామి దేవాలయాన్ని నిర్మించినారు. ఈ దేవాలయంలో గల ధ్వజస్తంభం ఎంతో నైపుణ్యంతో చెక్కబడినది. దీనికి 1976వ సంవత్సరములో శాస్త్రోక్తంగా ప్రతిష్ఠించినారు. ధ్వజ స్తంభానికి చెక్కిన వ్యక్తి పేరు మండ బుచ్చన్న ఇతడు స్వగ్రామస్థుడు మబ్బు గుట్ట దగ్గర దీనిని తయారు చేశాడు.

ఈ దేవాలయానికి ప్రక్కనే శివాలయం కలదు. ఈ ఆలయాన్ని ఈ గ్రామానికి చెందిన శ్రీ తిప్పిరెడ్డి నారాయణ రెడ్డి నిర్మించినారు.

శ్రీత్రిమూర్తుల (త్రికూట) దేవాలయాలు

ఈ దేవాలయం గ్రామంలో ఆగ్నేయ దిక్కువ ఉన్నాయి, ఇందులో ప్రధాన దేవతలు త్రిమూర్తులు (విష్ణు, ఈశ్వర, బ్రహ్మ) ఇలాంటి దేవాలయాలు రాష్ట్రంలోనే చాలా అరుదుగా ఉన్నాయి. ఈ దేవాలయాలు చాలా ఎత్తుగా ఉన్నాయి. వీటి నిర్మాణ శైలి అలంపురంలోని దేవాలయాలను పోలి ఉన్నది. వీటికి ముందు నల్లరాతి స్థంభాలతో నిర్మించిన మండపం ఉండేది. ఈ మండప స్థంభంలో చూసిన ముఖం అద్దంలో చూసినట్లు కనబడును. ప్రస్తుతము ఇది శిథిలావస్థలో ఉంది. ఈ దేవాలయాల నుండి గుడిపల్లి నుండి గట్టు వరకు భూమి లోపల మార్గం గుండా సొరంగా మార్గం ఉన్నది. అని గ్రామ పెద్దలు చెబుతారు. ప్రస్తుతం ఈదేవాలయంలో విగ్రహాలు లేవు అని ఎవరో అపహరించినట్లు తెలుస్తున్నది.

కనిపించని దేవాలయం

ఈ దేవాలయం పేరు నాగేశ్వర దేవాలయం. ఈ దేవాలయం గ్రామం లోపల తూర్పు దిక్కున ఉన్నట్లు మరియు ఇదే ప్రధాన దేవాలయం అయి ఉన్నట్లు శిలా శాసనం 1248 ద్వారా తెలుస్తుంది. ఇందులో వ్రాయబడిన వివరాల ప్రకారం మాల్యాల గుండన బుద్ధవరం (బూత్‌పూర్) రాజు ఇతడు కాకతీయుల సామంత రాజు. ఈ ఊరి ఆడపడచు అయిన కుప్పాంబిక భర్త ఇతడు

ఈ గ్రామంలో 1246 సంవత్సరంలో ఒకనాగేశ్వర దేవాలయం నిర్మించి దానికి ప్రారకరములు గోపురములు కట్టించి ఈ దేవాలయానికి పూజలు మరియు ఇతర జరుపుటకు పిన్న లట్టుపల్లి (లట్టుపల్లి) గ్రామాన్ని దేవాలయాన్ని రాసి ఇచ్చినట్లు ఈ శిలాశాసనంలో వ్రాయబడి ఉన్నది. ప్రస్తుతం ఈ నాగేశ్వర దేవాలయం గ్రామంలో ఎక్కడా కనిపించదు.

ఇంకా వర్ధమానపురం గ్రామంలో శ్రీకాశికామాత దేవాలయం, శ్రీ నందీశ్వర మరియు శనైశ్వర దేవాలయం, శ్రీసంతాన సంపద వేంకటేశ్వర స్వామి దేవాలయం, శ్రీ సంతానేశ్వరస్వామి దేవాలయం, శ్రీ చెన్నకేశవ స్వామి, శ్రీ కోట మైశమ్మ, నాగుల కట్ట, పందిరిగుళ్ళ తదితర ఆలయాలు కల్పిస్తాయి.

వర్ధమాన పురంలో చారిత్రక వ్యక్తులు

గోనబుద్ధారెడ్డి ధర్మాచరణ, సాహిత్య పటిమ.

గోనబుద్ధారెడ్డి భువనగిరి రాజదానిగా రాజ్యాం పరిపాలిస్తూ కాకతీయా చక్రవర్తి రుద్రదేవ మహారాజులను భక్తితో కొలుస్తు ఉండెను. ఇతడు కళ్యాణి రాజైన తైలపుణి ఓడించడంలో కాకతీయ రుద్రదేవ చక్రవర్తికి సంపూర్ణ సహాయం చేశాడు. భువనగిరికి ముప్పై గపూతుల దూరంలో వర్ధమానపురం అనే పురం ఉన్నది. ఈ పురంను రాజదానికి చేసుకొని తెలుగు చోడులు రాజ్యాం చేస్తున్నారు. వర్ధమానపురం మహోదర్గం ఇది అపరిమిత భోగ భాగ్యాలతోను, అనేక దేవాలయాలతో హనుమకొండతో సమానంగా ఉండేది. ఇతడు గొప్ప సేనానే కాకుండా గొప్ప రచయిత కూడా కవిలోక భోజుడు అనే బిరుదును పొంది మిక్కిలి ప్రసిద్ధి చెందినాడు. తెలుగులో ఉన్న రామాయణం లన్నింటిలోనూ మొట్టమొదటి రామాయణం రంగనాథ రామాయణం ఈయన రచించినదే, వాల్మీకి రామాయణాన్ని అనుసరించి తెలుగులో రాయబడిన తొలి ద్విపద రామాయణ కావ్యం. దేశీయత మనోహర మైన రచనగా సుప్రసిద్ధి చెందినది. తెలుగు సాహిత్యంలో ప్రథమ గౌరవం దక్కించుకొన్నది. ఈ రామాయణ కావ్యాన్ని వర్ధమాన పురానికి 12 కి. మీ. దూరంలో అరణ్య ప్రాంతంలో ఒక ఆశ్రమాన్ని ఏర్పాటు చేసుకొని అక్కడే తన సాహిత్య కార్యక్రమాలు నిర్వహించటం జరిగింది. గోనబుద్ధారెడ్డి ఇక్కడ నివాసం ఉండటం చేత అక్కడ చిన్న గ్రామం ఏర్పడింది. నాడు ఈ గ్రామాన్ని బుద్ధవరం బుద్ధారంగా పిలుస్తున్నారు. వాల్మీకి రామాయణంలో లేని కొన్ని సంఘటనలు ఈ రంగనాథ రామాయణంలో మనం చూడవచ్చును. లక్ష్మణుడు పర్ణశాల విడుచు సందర్భములో పర్ణశాల చుట్టూ ఏడు గీతలు గీసి వాటిని దాటవద్దని, ఎవరైనా దాటి వచ్చినట్లైతే ఆ క్షణమే తలలు పగిలి మరణింతురని చెప్పుట రంగనాథ రామాయణంలోనే కలదు.

రాముడు వాలిని చంపిన తరువాత అతని భార్య తార రాముని నిందించుట, రావణుడు విభీషణున్ని తన సభలో నుండి వెడలు గొట్టుల, రాముడు ఉడతా భక్తి చూసి సంతోషించుట రావణుని ముందు హనుమంతుడు వాలం పెంచుట మొదలగు సంఘటనలు కథాంశాలు వాల్మీకి రామాయణంలో లేవు.

మహాకవి మారన్న

ప్రతాప రుద్ర చక్రవర్తి అస్థానమందు ముఖ్య ఉద్యోగములో ఇతడు నియమింపబడి ఉండేను. ఇతని తల్లి కాచాంభిక తండ్రి|| గోనబుద్ధారెడ్డి ఇతడు భాస్కర రామాయణాన్ని రచించినాడు. మరియు మార్కండేయ పురాణమును రచించి ప్రతాపరుద్ర చక్రవర్తి సర్వసేనాని అయిన గోనగన్నారెడ్డికి అంకిత మిచ్చాడు తెలుగులోకి అనువదితమైన తొలి పురాణమిది.

గోన గన్నారెడ్డి పరాక్రమం, దేశభక్తి

గోన గన్నారెడ్డి అరడుగుల పొడుగుకలవాడు, కోలమోఖము, వెడల్పాటి ఫాలం, తుమ్మెద రెక్కల వంటి చిన్న కోర మీసాలు ధృఢమైన శరీర ఆకృతి ఇది అతడి రూపం ఇతనికి అశ్వశిక్షణ, గుర్రపుస్వారిలో, కత్తియుద్ధంలో ఆనాటి కాకతీయు రాజులలో సామంతులలో సాటి వచ్చువారు లేరు. గండరగండ, అభంగగండబైరుండ, సాహసోత్తుంగ, సమస్త సుగుణగులాంకర, సత్యరత్నకర, ఆది గంధబైవర మొదలగు బిరుదులు కలవు.

గోన గన్నారెడ్డితో పాటు ఓర్వకల్లు గురుకులాస చదువుతున్న రాజ కుమారులందరూ గోన గన్నారెడ్డి నాయకునిగా ఎన్నుకొని అనేక కార్యక్రమాల్లో పాల్గొనేవారు.

తొలి తెలుగు కవయిత్రి కుప్పాంబిక

కాకతీయు కాలంలోనే కమనీయ కవిత్వం రాసి ప్రతిభను చాటుకున్న తొలి తెలుగు రచయిత్రి కుప్పాంబిక ఒకరు. రామాయణాన్ని తొలిసారిగా తెలుగులో “ రంగనాథ రామాయణాన్ని ” (ద్విపద రామాయణం) పేరిట రాసిన గోన బుద్ధారెడ్డి కూతురు కుప్పాంబిక. ఇప్పటి వరకు తెలుస్తున్న సమాచారం మేరకు తెలుగులో మొట్ట మొదటి సారిగా కవిత్వాన్ని రాసింది కుప్పాంబిక ద్విపద రామాయణం రచనలో తన తండ్రికి ఈమె తోడ్పాటు నందించింది. బుద్ధారెడ్డి అనంతరం ఆయన కొడుకులు, కుప్పాంబిక సోదరులు కాచ భూపతి,విఠ్ఠల భూపతి, ఆ కావ్యాన్ని పూర్తి చేసిండ్లు విజయనగర రాజైన శ్రీకృష్ణదేవరాయలకు అంకితమిస్తూ అయ్యలరాజు రామభద్రకవి రాసిన “ సకల కథా సార సంగ్రహం ” అనే సంకలనంలో కుప్పాంబిక పద్యమొకటి చోటు చేసుకుంది. “ వాక్యం రసాత్మకమ్ కావ్యమ్’ అని అలంకారికులు చెప్పినట్లుగా

లభించిన ఒక్క పద్యంతోనే ఆమె పాండిత్యాన్ని అంచనా వేయడానికి కొంత వీలవుతుంది.

కుప్పాంబికను తొలి తెలుగు కవయిత్రిగా చెప్పడానికి ఖచ్చితమైన ఆధారాలున్నాయి ఆమె పద్యాన్ని అయ్యలరాజు తన సంకలనంలో జత చేస్తూ ఆమె గురించి వివరంగానే చెప్పాడు. 1276 లో బూదపురంలో కుప్పాంబిక వేయించిన శాసనం ద్వారా ఆమె గురించి వివరాలు తెలుస్తున్నాయి. తన భర్త మరణానంతరం బూదాపురంలో గుడి కట్టించి లింగ ప్రతిష్ఠ చేయించింది.

సంపద, ఆనాది జాతులకు చెందిన చెంచులు, లంబాడీలు ఇతర గిరిజనులు అనుసూచిత జాతుల వారు, ఆంధ్ర, కర్ణాటక, రాష్ట్ర సంస్కృతులను ఆచార వ్యవహారాలను అనుసరిస్తారు. గిరి, స్థల, బిల, వన, దుర్గాలున్నాయి. పెద్ద పెద్ద చెరువులు అనేక పుణ్యక్షేత్రాలు గల మహబూబ్ నగర్ జిల్లా ఎంతో విశిష్టమైనది.

ధర్మపురిలోని రామలింగేశ్వర ఆలయం (జగిత్యాల జిల్లా) - ఒక పరిశీలన

రమేష్ రావులపాటి *

ఉపోద్ఘాతం :

ప్రాంతీయ చరిత్రలో కొన్ని కనువిప్పుగా, కొన్ని కనుమరుగుగా వేద సంస్కృతి సభ్యతల ప్రాచీన నగరాల్లో తెలంగాణ ప్రాంతంలోని కొద్ది పట్టణాల్లో ధర్మపురి ఒకటిగా అనాది నుండి విలిసిల్లింది. ప్రాచీన భారతీయ అర్షవిద్య, సభ్యతా సంస్కృతులకు కేంద్రస్థానంగా, వైదిక పథదూరులైన పరమత ద్వేషుల కరవాలఘాతాలకు గాయపడి, ఎదురొడ్డి, సముద్ర వీచికవలె ఎగిరిపడి, విరిగిచెడి, తిరిగి సర్దుకుని చరిత్ర ప్రవాహంలో నిలిచింది “ధర్మపురి”. పవిత్ర గోదావరినది తీరాన వెలసి, చరిత్రకందనంత పూర్వకాలికంగా, అనాదిగా ఉజ్వల సాంస్కృతిక వైదిక, తాత్విక, పౌరాణిక నాగరిక పుణ్యభూమిగా విలసిల్లింది ధర్మపురి.

మండల కేంద్రం అయిన ధర్మపురి జగిత్యాల జిల్లాకి 31 కి.మీల దూరంలోను, కరీంనగర్ పట్టణానికి 70 కి.మీల దూరంలో ఉంది. ధర్మపురిలో ఉన్న శ్రీ లక్ష్మీనరసింహస్వామి దేవాలయం ప్రసిద్ధిచెందిన పుణ్యక్షేత్రం. దీనిని దక్షిణకాశీగా కూడా పిలుస్తారు.

ధర్మపురి గ్రామనామం :

ప్రస్తుతం ధర్మపురి అనే నామంతో స్థిరపడిన ఈ పట్టణం ప్రాచీనకాలంలో పూర్వపదం అలాగే ఉన్న ఉత్తరపదం కొంచెం మార్పుతో కనబడుతుంది. బౌద్ధుల

* ఎం.ఏ. (హిస్టరీ), పాట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైలం ప్రాంగణము, శ్రీశైలం.

కాలంలో ధర్మశబ్దానికి ప్రాచుర్యం ఉండేది. కనుక నాటికి (బౌద్ధ ప్రాబల్యం కరింసగర్ జిల్లా ప్రాంతంలో ఉండే నాటికి) ఈ పేరు స్థిరపడి ఉంటుంది.

“ధర్మవర్మ మహారాజు” ఈ గ్రామాన్ని పొందించాడు కనుక దీనికి ఆయన పేరుతో ధర్మపురి అనే పేరు వచ్చిందని ధర్మపురి మహాత్ములలో ఉంది.

“శేషస్పృశతకంలో” “భూషణ వికాస శ్రీ ధర్మపురి వికాస” అని ధర్మపురమని పేర్కొన్నాడు. ఈ విధంగా సమానార్థకాలుగా ఉన్న ఈ నామాలన్ని ఈ గ్రామానికి అనాదిగా చెల్లినవని భావించవచ్చు.

శాసనాల్లో ‘ధర్మపుర’, ‘ధమ్మపురమ్’, ‘ధర్మపుర’, ‘ధర్మపురి’, ‘ధర్మాపురం’ అని వివిధంగా కనబడుతుంది. “డెక్కలబండ శాసనం”లో ధర్మాపురమని, రామేశ్వరాలయం శాసనంలో ధర్మపురమని, కొనేటి శాసనంలో ధర్మపురి అని ఉంది.

ధర్మపురి శివాలయం చరిత్ర :

రామేశ్వర ఆలయమని శాసనాల్లో, రామలింగేశ్వర ఆలయమని సాహిత్యంలో వ్యవహారంలో ఉన్న ఈ ఆలయం ధర్మపురిలో ఉన్న అన్ని ఆలయాలకంటే ప్రాచీనమైంది. ఈ ఆలయంలోని శాసనాలు ఒకటి కళ్యాణి చాళుక్య చక్రవర్తి 6వ విక్రమాదిత్యునిది (11వ శ), రెండవది కాకతీయ చక్రవర్తి గణపతి దేవునిది (క్రీ.శ.1246) మొదటి శాసనం ప్రకారం ఇది 11వ శ.కి చెందినది. మసీదు నరసింహాలయం ఇదే శతాబ్దం అయినప్పటికీ ఈ ఆలయం విక్రమాదిత్యుని కంటే ముందే ఉన్నది. అలా చెప్పడానికి కారణం ఇక్కడి గణపతి దేవాలయం విగ్రహం. ఇది పూర్వ చాళుక్యుల శైలిలో ఉంది. ఈ విగ్రహానికి బొజ్జ బాగా ఎత్తుగా ఉండదు. సహజమైన ఎనుగు తలను కల్గి ఉండటం, మానవరూపం కనబడకపోవడం పూర్వచాళుక్యుల శైలి.

ఇది జైనాలయం శివాలయంగా మార్చబడిందని కొందరి సందేహం. కాని నిర్ధారణ అంశాలు లేవు. కళ్యాణి చాళుక్య 6వ విక్రమాదిత్యుడు (త్రిభువన మల్ల బిరుదాంకితుడు) ఈ ఆలయంలో శాసనం వేయించాడు. అతనిదే ఐన కీర్తి స్తంభం ఈ శాసన స్తంభం పక్క ప్రతిష్ఠితం. ఇలాంటి స్తంభమే అతడు వేయించినది ‘కొలనుపాక’లో ఉంది. రూపంలో ఈ రెండు స్తంభాలు ఒకటే. కొలనుపాకలోని స్తంభంమీద అతని కుమారుడు కుమారసోమేశ్వరుని పేర “ప్రెగడ కేశిరాజు” చెక్కించాడు.

ఇతడు విక్రమాదిత్యుని ఆస్థానంలో దేవాదాయ శాఖాధికారి. ఇతడు జైనమతావలంబి. అంబిక అనే జైన దేవతకు పానుపురమే గ్రామం దానం చేసినట్లు ఉంది. (ఆర్కియాలజివారి కొలనుపాక పు.రా.ప్ర.ద. పేజి. 2) ఇదే పద్ధతిలో ధర్మపురిలో శాసనం ఉంది.

ఇక్కడ కీర్తి స్తంభం ఉంది. పక్కనే ఉన్న స్తంభంలో శాసనం - మొదటి పక్క తర్వాత శాసనం చెడగొట్టి గణపతిదేవుడు మిగతా 2 పక్కల శాసనం వేయించి ఉండవచ్చు. జైనదేవాలయం వివరాలు గణపతిదేవుడే చెరిపించి శివాలయంగా మార్చి ఉంటాడు. పైగా అతడూ వైద్యనాథ, సూర్యదేవరల పేర్లను బట్టి ఆ దేవతామూర్తుల ప్రతిష్ఠకనుగుణంగా ఇది త్రికుట ఆలయంగా లేదు. అంబిక జైన దేవత కాగా, గణపతిదేవుడు ఈ దేవాలయదేవిని 'చండిక' అని పేర్కొన్నాడు. నామాసామ్యం సులభంగా ప్రజలలోనికి ప్రచారంలోనికి రావచ్చు. గణపతి దేవుడు చెరిపించాడనడానికి సాక్ష్యం తూర్పు (1వ వైపు) ఫలకంలో చాళుక్య చిహ్నాలు, ఉత్తర్ (2 వ వైపు) ఫలకంలో విక్రమాదిత్యుని అర్ధలోక్తిలో ఆగిపోయిన శాసనం, పడమటి దక్షిణ పక్క (3, 4 వైపు) గణపతి దేవుని శాసనాలున్నాయి. గణపతి దేవుని శాసనం విడిగా మరొక శాసనస్తంభం మీద ఎందుకులేదు? విక్రమాదిత్యుని మిగతా రెండు పక్కల శాసనం ఎందుకు తుడిపించి వేశాడు? ఈ భాగాల్లో బహుశ జైన దేవాలయం వివరాలుండి గణపతి దేవుడు రామేశ్వరుణ్ణి చండికను స్థాపించి, శివాలయంగా మార్చినాక ఆ జైన వివరాలు తొలగించి ఉంటాడు.

నంది స్తంభం కూడా మనిషికందే ఎత్తులో రాత చెరిపినట్టుంటుంది. ఆపైనే నగిషీ ప్రారంభం. పైన చిన్న మంటపంలో నంది విగ్రహం గణపతిదేవుడే తర్వాత పెట్టి ఉండవచ్చు. సత్యవతి దేవి ఆలయంలోని కీర్తి స్తంభం 6 అడుగుల వరకు భూమిలో పూడిపోయ్యేలా చుట్టూ గద్దె కట్టి, గద్దెపై స్తంభం దేవాలయం నడుమ వచ్చేలా సత్యవతి ఆలయం నిర్మాణం అయింది. దాంట్లో కూడా ఏమైనా లిపి భూస్థాపితం కావొచ్చునేమో ? కాని ఇవి ఊహలు మాత్రమే. గణపతిదేవ చక్రవర్తి దీనిని శివాలయంగా మార్చాడనే భావన సరైంది కాదు.

గణపతి దేవుని శాసనంతో ఉన్న వైద్యనాథ, సూర్యదేవరలు ప్రస్తుత ఆలయంలో లేదు. ఇది నిర్మాణ రీత్యా త్రికుట ఆలయం కాదు.

ఆలయ శిఖర నిర్మాణం :

శివాలయం శిఖర నిర్మాణంలో చాళుక్య రీతి ప్రస్ఫుటంగా గోచరిస్తుంది. ఆలయ శిఖరము చాపరేఖాకృతి పోలి ఉంది. కింది నుండి పైకి శిఖరాన్ని చూస్తే ఎక్కుపెట్టిన విల్లలా కనిపిస్తుంది. శిఖర సౌందర్యానికి పైన ఆమలకములు (ఉ సిరికాయలవలె) వృత్తాకారంలో చుట్టూరా ఉంది. ఆ పైనా భాండాకృతి, ఆ పైన చిన్న కలశం తూర్పువైపు శుకనాసం ఉన్నాయి. శుకనాసం చిలుకముక్కులా ముందరికి పొడుచుకు వచ్చిన గూడు. దీంట్లోంచి లోపలికి దిగవచ్చు. మనిషి దూరెంత చిన్న కిటికి ఉంటుంది. దీని ద్వారా వాయువు గర్భగుడిలోకి ప్రసరిస్తుంది. గర్భగుడిలోని దీపధూపాదికపు పొగపైకి వచ్చి దీని ద్వారా బయటికిపోతుంది. శుకనాసం రెండవ అంతస్తుకు కిటికి లాంటిది. శుకనాసంలోంచి లోపలికి దిగితే అన్ని రాళ్ళు పరిచి ఉంటాయి. ఈ రాళ్ళు గర్భగుడిలోని శివలింగం పైకప్పు అన్నమాట. ఈ శిఖర నిర్మాణం ఉత్కళశైలిని పోలినట్లు ఉంది. అములుకాలు ఉత్కళ శైలివే. ఒరిస్సాలోని లింగరాజుస్వామి (భువనేశ్వర్) దేవాలయం శిఖరాకృతిని పోలి వుంది.

ప్రతాపరుద్ర గజపతి క్రీ.శ. 1510లో వెలిచర్ల శాసనంలో తెలంగాణ దుర్గాలను గెలిచినట్లు రెండవసారి చెప్పుకొన్నాడు. కపిలేంద్ర గజపతి కుమారుడు కుమారహంపీర గజపతి మహాప్రాత్రుడు. ఈ ప్రాంతాలను జయించినపుడు ఈ ప్రాంతాల్లో క్రీ.శ. 1460-1510ల మధ్యలో ఆలయ నిర్మాణాలు చేశాడు. ధర్మపురిలో, పొలాసలో, నిజామాబాద్ (కంఠేశ్వర ఆలయం) లో ఈ ఉత్కళశైలి ఆయల నిర్మాణాలు దీనికి సాక్ష్యం. కుమారహంపీరుడు ఓరుగల్లు కోటలో క్రీ.శ. 1460 ఫిబ్రవరి 2వ తేదిన శాసనం వేయించాడు.

ఈ దేవాలయ ప్రవేశ మండపము తూర్పు రోడ్డుకు ఆనుకుని ఉంది. దీనిని స్థానికులు బంకుళ్ళు అంటారు. దీనికే ప్రఘాణమని పేరు. “దేవాలయం ప్రఘాణంబున పౌరాణికుండు పురాణంబు - వక్కాణించుచు” అని శ్రీనాథుడు శివరాత్రి మహాత్మ్యంలో రాశాడు. ఈ మంటపము పొడవుగా 8+8 స్తంభాలతో రెండు పక్కల గదులతో ఉంటుంది. ఇది ధర్మపురి దేవాలయంలో కనబడే విశిష్టత.

ముఖమంటపము నుండి గర్భగృహము శివలింగం ఉండే చోటుకు పోవడానికి ఉండేదారి. ఇది చీకటిగా ఉంటుంది. దీని తర్వాత గర్భగృహము. ఇందులో ప్రధాన దైవం శివలింగం ఉంది. ఆ స్వామికి రామలింగేశ్వరుడని పేరు. రాముడు ప్రతిష్ఠించిన

విగ్రహమని పౌరాణిక గాథ. ఈ పేరు గణపతి దేవ చక్రవర్తి వేయించిన శాసనంలోనే ఉంది. అంటే అప్పటికే స్వామికి ఈ పేరు ఉంది.

ఆలయంలోని శివలింగం జలస్థం కావడాన్ని ఒక గుంటలో ఉన్నట్టుంటుంది. అరుగుభాగంలో భక్తులు నిలబడవచ్చు. (ఇది ప్రదక్షిణా పథం అని కరీంనగర్ జిల్లా చరిత్రలో చెప్పబడింది) కాని పావనపట్టం (పానపట్టం) దాటరాదు. కనుక శివలింగం చుట్టు ప్రదక్షిణ నిషిద్ధం.

శివుని దర్శనం :

ముఖమంటపము, ప్రవేశమంటపము, గర్భగృహం, ఈ మూడు ద్వారాలు దాటితే శివుని దర్శనం అవుతుంది. ఆలయ ప్రాంగణంలోనికి ప్రవేశానికి మొదటి బంకుళ్ళ ద్వారం కలిపి దాటాలి. ద్వారపాలకుల ద్వారబంధానికి చెక్కి ఉన్నారు. ఆలయంలోకి ప్రవేశిస్తే మొదటిది ముఖమంటపము. రెండవది మధ్య మంటపము గర్భాలయానికి ప్రవేశభాగము. మూడోది గర్భాలయం మొత్తం దేవాలయం. ప్రాంగణంలోని 6 అడుగుల ఎత్తైన అధిష్ఠానం మీద నిర్మించారు. కనుక ప్రాంగణం లోంచి ముఖమంటపంలోకి తూర్పు, ఉత్తర, దక్షిణ ద్వారాల్లో ఏ వైపు నుండి ద్వారం వద్దకు ప్రవేశించాలన్నా 8 అడుగుల మెట్లు ఎక్కాలి. ఆలయ ప్రాంగణంలో మూడు ద్వారాలకు అభిముఖంగా మూడు పెద్ద పెద్ద నందులున్నాయి. వీటిని నల్లరాయితో నిర్మించారు.

ఆలయ ధ్వజస్తంభం :

ఈ ఆలయంలో ఒక ధ్వజస్తంభం ఉంది. ఇది దేవాలయం కప్పుకన్నా ఎత్తుగా నిటారుగా 15 అడుగుల ఎత్తు ఉంటుంది. స్తంభం మీద చిన్న మంటపంతో నంది విగ్రహం దోసిట్లో పట్టగలిగేంతది ఉంది. దీన్ని నంది స్తంభం అంటారు. 16 / 17 శతాబ్దం కాళేశ్వరపు శాసనంలో నంది స్తంభమన్న మాట రాయబడింది. ఇలాంటి స్తంభమే సత్యాపతి ఆలయంలో ఉంది. దీన్ని సత్యాపతిదేవి ఇసుకలో స్తంభం నిర్మించినట్లుగా కథ చెబుతారు. ఈ రెండు నిర్మాణం దృష్ట్యా ఏక కాలానివే. ఇవి విజయ స్తంభాల్లా ఉన్నాయి. చిల్వకోడూరులో కొలనుపాకలో ఇలాంటి స్తంభాలే ఉన్నాయి. ఇది చాళుక్యుల కాలనాటి ధ్వజస్తంభమో, కీర్తి స్తంభమో కావచ్చును. ఆరు అడుగుల వరకు చతురస్రాకారములో, పైనుండి వృత్తాకారములో ఉన్నది.

ముగింపు :

ఈ విధంగా 11వ శతాబ్దానికి చెందిన ఈ రామేశ్వర ఆలయం ఎంతో చారిత్రక నేపథ్యం కలిగి వుంది. ఆలయ శిఖరం, గర్భగుడి, ధ్వజస్తంభం, ఆలయ మంటపం మొదలైనవి చరిత్ర పునర్నిర్మాణానికి మరియు పరిశీలనకి ఎంతో ఉపయోగకరంగా, అద్భుతమైన చరిత్రను కలిగి వుంది.

ఉపయుక్తగ్రంథములు :

- 1) శ్రీ ధర్మపురి క్షేత్రచరిత్ర : డా॥ సంగనబట్ల నర్సయ్య, 2013
- 2) నరసింహా శతకం : కేశవు
- 3) కరీంనగర్ జిల్లా చరిత్ర, సంస్కృతి : డా॥ జైశెటి రమణయ్య
- 4) పద్మపురాణం : మడిచి సింగన
- 5) చిత్రాభారతం : చరిగొండ ధర్మన్న
- 6) ప్రతాపరుద్ర చరిత్ర : ఏకవ్రానాథుడు

