

TELANGANA HISTORY CONGRESS

Fifth Annual Session Proceedings



18th-19th January, 2020
Deccan Archaeological and Cultural Research Institute
Nadigudem, Suryapet Dist.



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



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Nadigudem Village
Suryapet District - 508234
Telangana State

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Contents

SECTION - 1- PRESIDENTIAL ADDRESSES

1. Telangana: The Past Glory And The Present Duty 13
Dr. K.P. Rao
2. Making History Inclusive- Rethinking Women's History
And New Categories- A Case Study Of The Temple Girls
In Medieval Deccan 22
Prof. Rekha Pande
3. Why Histem? 52
Prof. Deepak Kumar
4. The Importance of Local History 58
Sri Kurra Jitendra Babu

SECTION - 2- RESEARCH PAPERS

1. Manuscripts Heritage On The Borders Of Telangana 75
Bhujanga Rao Bobde
2. Nizam's Constructions In Hyderabad –
A Historical Perspective 87
Ch. Chandraiah
3. Nelakondapalli - A Buddhist Site from Khammam District
in Telangana State: A Study of Art and Architecture 97
G. Chandra Reddy & B. Renuka Devi
4. Choda Kings History From Panagal, Nalgonda Region 104
Musham Damodhar Rao
5. Sardar Vallabhbhai Patel : A Real Actor In India's Freedom
Movement 113
Dr. Deepak Singh & Mr. Mugale Ravindra Vyankatrao
6. New Rashtrakuta Inscription which Throws Light on the
Period of Shankaragandarasa and the Emblem of
Farmers Federation 122
Sriramoju Haragopal

7. The American Baptist Telugu Missionaries Contributions to Andhra Pradesh & Telangana 140
Dr. B. John Robert
8. Stone Age Cultures Of Mid-Godavari Valley 165
Dr. M. Madan Babu
9. Pre-historic Peacock Figures In Rock Art Of Telangana 174
Dr. B. Muralidhar Reddy, Mr. Sriramoju Haragopal & Mr. Vemuganti Muralikrishna
10. Painting of the Hyderabad School (1725-1750)
"In the collection of state Museum of Hyderabad Govt. of Telangana" 190
Dr. Nagajanu Surepally
11. Some Observations About Gathasapthasati And 1931 Census Report Of Hyderabad State 194
Deme Raja Reddy
12. Stone Art And Architecture: Manufacture Of Stone Temples, Houses, Utensils, Jars, Tubs And Others: The Technology Behind And The Tools Used 198
K. V. Ramakrishna Rao
13. Annamacharya Sankeerthanas (1408 – 1503 A.D.) Historical Perspectives And Translations 216
Pandi Shivamadhuri
14. Temple Architecture Of The Telugu States 241
Dr. E. Sivanagi Reddy
15. An Outline Of Tribal Culture And Ecology In Deccan Region 261
Dr. T. Srinivas
16. Cultural Heritage Site Kolanupaka - A Study 268
Dr. Pothuraju Srinivasa Rao & Prof. R. Chandrasekhara Reddy
17. The Historical Aspect Of Goddess Yellamma of Telangana: A Discussion On The Native Religion 276
Prof. Pulikonda Subba Chary

18. Rachakonda and Devarakonda Forts Study 298
Bandari Suresh
19. Telangs – The Mons Of Burma And Thailand 306
S. Uday Bhanu
20. పుట్టపాక మల్సూరు అలియాస్ పర్వతాలు 319
డా॥ పుట్టపాక అంజయ్య
21. అభివృద్ధి పథంలో గజ్వేల్ - ఒక పరిశీలన 331
2 జూన్ 2014 - 2 జూన్ 2018
డా॥ పాశం జయరాజు
22. మునగాల సంస్థాన చరిత్ర 347
డా॥ పి. లింగయ్య
23. భారతీయ నృత్యములు - రకములు 356
కొత్త నాగేష్
24. తెలంగాణా మారుమూల పల్లె నాగులవంచలో 16వ శతాబ్దం 362
నాటి డచ్ పాలన
కట్టా శ్రీనివాసరావు
25. సోమేశ్వరాలయాల వాస్తు, శిల్ప సౌందర్యము, 380
పానగల్లు చారిత్రక విశ్లేషణ
డా॥ ముసుగు శ్రీనివాసరావు, డా॥ బండి కళ్యాణి
26. పర్యాటక కేంద్రంగా అనంతగిరి అభివృద్ధి అవకాశాలు 387
యం. శ్రీశైలం
27. మునగాల పరగణా జమీందారి వ్యతిరేక ఉద్యమం ఇతర 396
ప్రాంతాలపై దాని ప్రభావం
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EDITOR'S NOTE

Telangana History Congress (THC) was established in 2007 with the purpose of promoting historical research in the State of Telangana without losing sight of the national forces at work with a historical perspective. It is the aim of the THC to encourage young and upcoming research scholars in history to create a forum to discuss, debate and exchange their views on historical aspects by conducting annual sessions and also to bring out such presented select research papers as a volume. THC has so far brought out the volumes of all the annual sessions conducted so far. The present one is the collection of papers presented at the Nadigudem Session held in 2020.

The present volume contains the Presidential Addresses of the general President, the Sectional Presidents, the Memorial Lecture as well as the research articles presented as papers by the delegates who attended the session. The papers thus presented by the delegates included in the present volume belong to a broad spectrum of Telangana's history, culture and heritage cutting across all the periods, from prehistory to Ancient, Medieval, Modern and to contemporary times.

There have been a good number of articles on prehistoric and ancient periods of history. For example the article on Peacock figures in prehistoric rock art presents several unique features. The paper on Goddess Yellamma brings out the importance of Yellamma cult in Telangana region. Similarly there are other well researched presentations on Art and Architecture. A very well written paper on the Temple architecture of the Telugu States finds place in the volume. A separate paper deals with Stone art and architecture specially on the Technology and tools used. There is yet another one on Nelakondapalle Buddhist site and another on a Rashtrakuta Inscription. The one on Someswara Lingam brings out the splendor of the temple. On the fort of Devarakpnda there is an interesting article. Heritage through manuscripts on borders

of Telangana is another paper. Some observations on the Gadhasaptasathi and the 1931 Census reports form part of a brilliant paper. On the Mons of Burma and Thailand there is yet another paper. The Dutch rule in Nagulavantha during 16 th. Century offers interesting insights.

On Munagala Samsthanam there are quite a number of Papers. While one deals with the history of the Zamindari, the other is about the establishment of the Munagala Zamindari ryots association. Yet another on the subject is about the Peasants movement against the Munagala Zamindari. The article on American Baptist Telugu Missions offer several interesting facets on the subject. The life of Sardar Vallabhai Patel and his role in freedom movement are well documented in another paper. The article on Puttapaka Malsuru alias Parvathalu stands apart as it focuses on a local hero hitherto unknown. The article underscores the need to bring to light such overlooked and unsung heroes whose lives offer a shining example to emulate for the present and future generations.

The articles in the volume do add to the existing historical knowledge and thus enrich the corpus of known sources on the history of Telangana and its culture. However, it is earnestly hoped that the depth, spread and rigor as well as the number of research papers presented by the delegates at the coming sessions would considerably increase so as to help the young and upcoming future research scholars.

PROF. K.S.S. SESHAN

Editor

Hyderabad
March, 2023

SECTION - 1

PRESIDENTIAL ADDRESSES

TELANGANA: THE PAST GLORY AND THE PRESENT DUTY

Dr. K.P. Rao*

Dear respected colleagues and friends, I deem it a great honour to address this gathering of historians, scholars and students on the occasion of the 5th Annual meeting of the Telangana History Congress. I take this opportunity to highlight some of the important aspects of the pre and protohistoric cultural contributions of the Telangana region. The region occupies unique position at the geographical confluence of north and south Indian terrain. And also it lies at the confluence of the so called Aryan and Dravidian linguistic provinces. Naturally, such conditions helped in the synthesis of new trends and ideas that are evident in the culture of this region, as I justify in the foregoing paras. The region is also endowed with rich natural resources, be it water, mineral or other terrestrial resources. Two of the major rivers of south India - Godavari and Krishna and their tributaries weave through this region, providing ample irrigation and transportation. The rich iron ore deposits sprinkled throughout the region helped the ancient communities exploit the iron technology, and made them the pioneers in harnessing this metal much earlier than their brethren in the other parts of India. The above said conditions naturally nurtured flourishing of varied cultural trends right from prehistoric period, and provided rich ground for study of human cultural evolution in different periods. In this short address, probably, I may not be able to cover the whole gambit of pre and protohistoric cultures of this region.

However, I would like to draw here, the attention of this august gathering to some of the interesting aspects of the significant trends that make this region unique in the cultural

* Professor, Department of History, University of Hyderabad

map of India. In fact, the modes of disposal of the dead are reflective of the cultural refinement of any society, and in this respect, the practices in Telangana region tend to stand on high pedestal. Such trends are evident in the practices of the disposal of the dead during the megalithic period. In Telangana we come across the best and most imposing megalithic monuments that we find anywhere in India. Here, we have the Dolmens and Dolmenoid cists constructed using perfectly cut stone blocks.¹ Whereas, throughout India we see use of only roughly hewn stones for megalithic monuments, here in Telangana we have monuments constructed with stone blocks perfectly cut to size. This, clearly suggests that, the communities of this region are the pioneers in 'stone cutting' technology. It has to be noted here that during the previous Neolithic and Mesolithic periods, though structures were erected, there was no evidence of cutting the stone. The reasons for early start of this technology in this region would be discussed in the foregoing.

Abundant availability of raw material in the form of sand stone in the Godavari valley, coupled with the access to the steel grade iron tools required for cutting stone, laid path to the evolution of sophisticated variety of burial monuments. We have burial chambers enclosed by perfect circles obtained by careful trimming of stone blocks to arrange them in perfect geometric formations. Though, stone circles are very common throughout the world, nowhere, we come across such perfect stone circles, as found in Telangana. Achieving such perfection requires complicated calculations and engineering skills. This speaks highly of the scientific and technological advancement in the fields of metallurgy, engineering and maths.

The desire for providing decent disposal of the departed is evident in the unique practice of using stone sarcophagi.² This feature is again, unique only to the Telangana region. We find such stone sarcophagus in the megalithic monuments of northern Telangana districts. Here, we find three to six (some times even more) stone sarcophagi in each dolmen or

dolmenoid cist. Each stone sarcophagus measures an average of about four to six feet in length with a width of about one and a half to two feet. Interestingly, there are smaller sarcophagi for disposal of the untimely child mortalities. It is to be noted here, that the use of stone sarcophagi is evident only in Telangana and no where else in India.

More important contribution of the Telangana region is in the development of stone carving in India. In this respect, the Telangana region seems to have played pioneering role. Let me first make an assessment of the current understanding on this aspect till recently. We all know that the earliest stone carved images were found in the Indus valley sites that date back to the second and third millennium BCE. Afterthat, due to unexplained reasons, there is a hiatus, and it is believed that the stone carving tradition in India was revived only during the Mauryan period. This belief needs to be changed in the light of the evidence coming from Telangana region, as there was very active stone carving tradition prevalent among the megalithic communities of this region, which could be dated to around 1000 BCE. This aspect has been highlighted for the first time by me way back in 1993, in an article titled “Beginnings of Sculptural Art in South India”, published in the *Proceedings of the Indian History Congress*, 53 Session, held at Warangal.³³

It is high time that we claim the credit as the pioneers in stone carving art in India.

These early sculptures in stone are scattered at several sites, mostly in the forests of northern Telangana. These stone sculptures are found invariably in association with the megalithic monuments. These sculptures, usually known as ‘Anthropomorphic statues’, as they are in the shape of human body, but lack some details of human anatomy. These statues are about four to six feet in length and one to two feet in width. The statues are carved on all sides and both ‘dorsal’ and ‘ventral’ parts are finished with the same care. In fact, it is difficult to distinguish which is front and back, as these figures lack

depiction of facial and other body features, which can help in this distinction. The sensory organs like the ears, eyes, nose and mouth are also not depicted.⁴ Only few sculptures reveal female features in the form of breasts.⁵ The upper and lower limbs are also not delineated properly, as the lower part representing the legs is combined into a uniform extension. Even the upper limbs are just suggested by an outward projection at the shoulders without any details to suggest extension of the arm. The whole effort of the carvers seems to just represent the human form in a very abstract manner. These figures in all possibility represent the departed. The whole idea may be suggestive of the concept of ghost or spirit, which is conceived to have no specific shape. This early carving tradition still continues in the form of wooden figures erected by the Savaras and Gonds in the northern Telangana and the adjoining regions of Maharashtra and Chattisgarh in memory of the departed.

The strong stone cutting and carving tradition seems to have stemmed from the mastery achieved in the iron smelting technology in the Telangana region, much earlier than in other parts of India. I might mention, here that one of the megalithic site located in the campus of the University of Hyderabad, at Gachibowli has given a date going beyond the second millennium BCE,⁶ which is incidentally, the earliest date for any iron age site in India. I am happy to inform the august gathering here, that I have the privilege of excavating the said site. Traditionally, the Deccan region is famous for the 'wootz', which is known colloquially as 'ukku'. Early records suggest that the wootz steel used to be exported to Middle east (Asia) region to make the famous 'Damascus' swords. In fact, the earliest use of crucible technology in the world for production of steel is noticed in Deccan.⁷ The mastering of producing steel grade iron in the Deccan region⁸ is well supported by the early date of iron from an archaeological site in Telangana.

The glorious contributions of Telangana region are not only confined to stone carving and iron technology, even in other

fields of science, there is ample evidence suggesting their advancement, especially in ancient Astronomy. Here, I would like to draw your kind attention to one remarkable site located at Mudumal (also known as Mudumala 16.378963N 77.411251E) in the Narayanpet district, just on the northern bank of river Krishna. This site has probably, the largest number of megalithic menhirs at a single place. The central area of the site has about 80 big menhirs standing as tall as about 12 to 14 feet. Due to these standing stones, the site is also known as 'Niluralla Thimmappa'. Some of these tall menhirs are arranged in straight rows forming alignments and avenues. Observation over a period of time has indicated that these rows are arranged to synchronise with the movements of the celestial objects like Sun.⁹ One of the row has been observed to sync with the rising sun on the day of winter solstice. This indicates that the megalithic community of this region has clear understanding of the seasonal propagation of Sun, when observed in relation to the horizon. They must have been using this information to predict the seasons to regulate the agricultural operations. The site also has several thousands of smaller alignment stones arranged in several formations, which are yet to be studied properly to unravel the mysteries.

More interesting than these alignments is the Ursa Major constellation depicted on a stone at the site. The squarish stone having a slanting flat top has several cup-marks. The stone is planted in an area (16.378365N 77.407606E) having several megalithic stone circles and alignment stones. Thus the association of this stone with the megaliths of the place cannot be doubted. Further, cup marks is a well known feature associated with the megalithic culture throughout the world. Ursa Major constellation is identified with seven prominent stars that could be easily recognised in the sky. All over the world, this constellation is associated with the culture and traditions of several communities since ancient times. In India the constellation is known as '*Saptarshi Mandala*' or constellation of seven sages. The well known Arundhati (Alcor) star is a binary

star, faintly visible by the side of Mizar, which is one of the bright star in the constellation. It is an usual practice to show Arundhati star to the newly wed couples during all the Hindu marriages. Another important feature of the constellation is that, irrespective of the season and time, the two stars (Merak and Dubhe) on the top of the constellation always point to the north, if we draw an imaginary line connecting them. Hence, ancient communities, travellers, caravans and mariners used this constellation to identify north during the night. At Mudumal not only the seven stars of the constellation depicted, but also the peripheral groups of stars associated with the constellation are depicted. Even more interesting is the fact that the two cup-marks denoting Merak and Dubhe point to north, making it a technically perfect depiction. Achievement of such perfection in the remote past, when proper instruments were not available, is remarkable. From this we can understand that the megalithic community had good understanding of the astronomy and, Telangana region also has contributed to the evidence of ancient astronomy. Dear colleagues, I have immense pleasure in this discovery, as this depiction is the earliest depiction of the night sky found anywhere in south Asia.¹⁰ You may be surprised to know that almost exactly similar stone with cup-marks exists in Portugal. Further, depictions of the Ursa Major were noticed on the megalithic monuments in south Korea. This points to universality of the features of megalithic monuments located at different places in the world.

Such similarities among the monuments is also noticed in the Anthropomorphic statues found here and in Indonesia. Indonesia has number of stone vats or jars, which are associated with the megalithic monuments.¹¹

Our recent explorations have resulted in the discovery of such stone vats in the forests of Mancherial and Jayashankar Bhupalpally forests. It is likely that the megalithic community of this region was maintaining long distance contacts, including maritime contacts. Such a presumption is strengthened by the

discovery of human skeletal remains at a place known as Wang-Suk-Ri from a megalith in South Korea revealing characteristics of a south Indian migrant.¹²

Before concluding my address, I feel it is important to draw the attention of the scholars to the need to show more interest in the preservation of our rich heritage. Apart from the interesting evidence I presented about Mudumal, there used to be a circle of menhirs, which was unique and the only one in the whole of Asia. The circle is arranged by planting several menhirs in concentric circles. Unfortunately, this unique monument is no more existing as the treasure hunters have dug and destroyed the whole monument and laid the stones in heaps in the year 2006. Thus we lost a very important and unique monument to the vagaries of human greed. It is high time that the concerned authorities are persuaded by all of us to protect the unique Ursa Major constellation, as it is also on the verge of destruction. In the recent past several hundreds of truckloads of earth has been dug up from the close vicinity of the stone.¹³ You can realise the destruction which is very clearly visible in the satellite imageries of the Google Earth.

I would like to conclude my presentation with the remark that the Telangana region has made immense and unique contributions to the culture and traditions of south India. There is urgent need to highlight these contributions so that the world would be aware of these facts, and takes interest in the preservation of the cultural and historical wealth of this region.

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MAKING HISTORY INCLUSIVE- RETHINKING WOMEN'S HISTORY AND NEW CATEGORIES- A CASE STUDY OF THE TEMPLE GIRLS IN MEDIEVAL DECCAN

Prof. Rekha Pande*

Dear Ladies and gentlemen, it gives me a great pleasure in delivering this sectional presidential address in this esteemed Telangana History Congress and I would like to thank the organizers for giving me this opportunity. In requesting me to render this enormous task I feel the organizers have given importance and recognition to a hitherto neglected and marginalized area of history and in today's paper I would like to speak on women's history. Besides making a case for women's history, I would like to focus on the problems in the reconstruction of women's history, look at how we understand the different categories of women and would like to argue that we need to think out of the box, out of the patriarchal understandings of categories of women and develop new categories in order to evaluate the past. I will take up the example of the temple dancers in Medieval Deccan and show how they occupied a space which was beyond the realms of the family and hence do not fit in the traditional understanding of women and we need to evolve new categories.

Why Women's history?

I would like to start by asking, Why women's history? The answer is very simple .If as historians we are hopefully

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working towards recreating a total picture, moving away from the hitherto male and elite perspective, and then unless the history of women is studied and researched the picture of the past shall continue to be a partial one. The feminist movement of the 1960's and the consequent development of Women's studies have drawn attention to the fact that, though women like men have been actors and agents in history, their experiences and actions are not recorded. Traditional historiography has always focused on areas of human activities in which the males are dominant, ie. War, diplomacy, politics or commerce, as worthy of studying and women's participation in agriculture, animal husbandry, family ritual, folk art are regarded as unimportant and outside the realms of study of history.

Men's history has been presented as universally human. The framework, concepts and priorities of these universal histories reflect male interests, concerns and experiences.¹ Activities which are mainly female like child bearing, cooking, women's work in agriculture, husbandry, magic, folk art and traditions have been generally regarded as unimportant and unworthy of study and as such outside the purview of the academic discipline of history.² Traditional historiography has thus either ignored the positive role of women or portrayed it as insignificant. In many of the undergraduate books earlier we often had a chapter at the end of , let us say Vedic period, later Vedic period, Vijaynagara period, entitled women, and this has a discussion of dress, Jewellery, festivals and pastimes. While this may be important it in no ways does justice to the role of women, rather it reinforces the prevailing prejudices of representing women and also serves to divert the focus from the millions of toiling women who have contributed to the making of history as much as men. In any case the contributions of women to the past and in shaping its religion, politics and society have not been fully brought out. Recently there have been attempts to rehabilitate the many aspects of women's lives particularly the royal women. Anila Verghese links up the dress and other aspects of women's lives. She links this to the

architecture of the zenana and since women in the Vijaynagar empire lived in separate spaces they set up new styles which were not under patriarchal control.³

The general principle of the patriarchal society is that men work in the public domain and women are to be restricted into the private domestic sphere. Since it is the public domain, which is considered important, women become more passive participants in the historical process. This is reflected in the lack of any substantial and substantive documentation about them. There is no doubt that a social science, which ignores the role of women, can be a social science which can only give a distorted picture of society as a whole.

Problems in doing women's history:

To many, women's history is not "intellectually interesting". A wide spread impression is that it is held in low esteem and the field itself lacks legitimacy. One of the reasons for this lies within the practice of women's studies where according to Naomi Wolf we find two types of feminism, victim feminism and power feminism.⁴ It is time now that we move from victim feminism to power feminism, not only to make women's history more broader in focus but also signal a vibrant shift that moves beyond a critique to essay the role of women as much as men. Many feel that the study of women must be the ultimate harbinger of scholarly chaos. Scholars suffering from lingering, "Victorianism" might well feel that women are too eternal or unworldly to have much to do with politics and economics.⁵

Historians who work in the field of women's history find it necessary to develop an "underlying conceptual framework", for their field primarily due to three interrelated reasons. First, a low evaluation of past work in the field closely related to skepticism about its legitimacy within the discipline of historical study. Second its unique character of the group which the field seeks to study and third the existing tradition of theories attempting to explain the historical experiences of women.⁶

The reluctance to accept work in women's history for its own sake is a reflection of the low esteem and stereotype image in which women are held. Women's history besides trying to set the balance right could also be for its own sake. One does not ask a Jew, Chinese, a Black or a Dalit to justify their interest in their history.

Perspectives on women's history:

As history has been taken away from women it is necessary to put them back into the picture and document their role and work, a task which may take many year of painstaking work. However this is not enough as women have to recover their lost self ie. womanhood. The effort is not just to tackle women's history to the existing framework but to work for a better understanding of the past, to understand myth evolution of an ideology, social relations and institutions that led to the subordination of women. This perspective has proved extremely fruitful both in terms of theoretical insights as well as in detailed empirical studies. For example even while talking of dress, Tarlo's book on clothing focuses on what to wear rather than what is worn and how different individuals and groups have used clothes to assert power, challenge authority, define or conceal identity, and instigate or prevent social change at various levels of Indian society. She has pointed out that the early ethnographic accounts of Indian dress were collated by men like Colonel Dalton who were heavily involved in the Colonial administration. These works which have come down to us have cast a great deal of influence on the practice of history writing and have to be deconstructed.⁷

The starting point of women's history is that although men and women are different what is historically significant is that, women constitute a social group as opposed to a biological group. Biological explanations are contradicted by the fact that the behaviour prescribed for women and men vary enormously from one society to another. There are also large variations in gender roles from one time period to another in the same

society. Social forces are crucial determinants of the opportunities and limitations available to individual women.⁸

In the past few decades due to the contributions of feminist sociologists and anthropologists and people's historians new paradigms have emerged. Women's Studies approach to the study of women in different historical contexts has enabled us to have a better and fuller understanding of women, their status and relations with the rest of the society. Gerda Lerner was a pioneer in emphasizing that, Women have a history and women are in history. She remarks that women are essential and central to creating society; they are and always have been actors and agents in history. Women have "made history". Yet they have been kept from knowing their history and from interpreting history, either their own or that of men.⁹ These words have gone a long way in thinking about gender. Instead of accepting feminine identity as natural and essential, historians and other social scientists are now treating this as being constructed.

Approaches to women's history:

In the west there have been three general approaches to women's history. The earliest of these was additive history, which is history written after a reexamination of the sources to discover the contributions and role of women. The second approach, genderized history, draws on feminist perspectives to rethink historiography and make gender differences a key to the analysis of social relations. A third approach, contributory history, privileges female agency while recognizing how patriarchy impedes women's actions.¹⁰

A big lacuna in most of the works related to Women's history are that they are based in European context, and there are very few works which have attempted to look at women within the historical context in ancient and medieval period of India. The problem is more so and twin pronged with the medieval period with its male biased and elitist sources. In order to write a new history worthy of its name we will have to

recognize that no single methodological and conceptual framework can fit the complexities of historical experiences of all women.¹¹ In order to construct a new women's history we have to relook at the existing material, chronicles, literature and archival information and to read between the lines and ask for each and every aspect, "what about the women". Here it may be pointed out that there are certain facts and figures which cannot be generalized. Therefore the history we read ignores this and becomes a master discourse or a meta narrative which explains why different people at different times and places have used generalization with out emphasizing these facts. There fore the history that has been handed down to us becomes a series of accepted generalizations.¹²

Women as a Category:

Women as a category in history have always been distinct from men and their activities. Sexual divisions have been one of the most basic distinctions within the society encouraging one group to view its interests differently from another. Just like class or race, sex has been used to create a separate identity for men and women. By studying the history of men and assuming that this will give us an understanding of the lives of women too, would not be correct. Gender though not recognized has always been a powerful factor in history like class, caste or race. It is therefore necessary to view the development of women's history from the feminist perspective of women as a distinct sociological group which experiences both overt and covert controls through legal, political and social restrictions.¹³

Though gender becomes a useful category of analysis for elucidating the many ways in which relations of power are constructed and represented in society, this is easier said than done. The major problem comes with regards to sources. Most of the historical sources of the earlier period generally refer to elite group, the King, the court and the rich merchants. We have to infer about other sections of society from indirect references. If there is some reference to women it is primarily from the

aristocratic classes. The women of aristocracy were regarded as gentle creatures, the mother of future rulers. Marriage was frequently a disguise for a political alliance and for those of lesser standing a means of mobility for the family. The aristocratic woman led a well protected and isolated life. Reference to women from respectable homes moving about veiled goes back to early centuries A.D. and the purdah of Islam intensified the seclusion of women.¹⁴

The women of the artisan families and those of the peasants had a less relaxed life. Here the pressure was not so much from social mores as from the needs of economic survival, where leisure was limited and women participated in the professional works of men. Perhaps the most independent among the peasant woman were those who had distinct economic role, where they had individual access to local markets. Hence the pressure of seclusion and purdah as a moral code was less strictly enforced on these women. Hence it would be wrong to generalize that purdah intensifies and became strictly enforced on women after the coming of Muslims in India. Such misconceptions are part of the general societal domain and concern all not just women.

The task of writing women's history in Medieval India is problematic and has to be seen in as an exercise of rehabilitating women back to history. Women have had no history because the expropriation of history is an important mechanism for reproducing in the ideological sphere social inequality. In the economic realm the relations of domination and subordination are reinforced by the expropriation of the economic surplus. So expropriation of history from women means reinforcing male dominance. Women are ignored in history because of the assumption that they did not play a part and were behind the scenes. If we believe this we continue to get a partial picture of His- Story and not Her- Story. Unless we add this our understanding of the past will continue to be partial and biased and we will never get Our- Story. There is a need to evolve a methodology of locating women's history by using the category

of gender and contextualizing the same. We have to use methods not only from history but also subjects as diverse as folklore where we get such facets of life that are scattered¹⁵.

Women were tied to different modes of production and over period of time different modes of surplus extraction developed with different levels of intermediaries. However, when we talk of women, we do not link them to these patterns of production but look upon them based on a patriarchal understanding of respectable women who are in the household under the domination of a male and those who are not respectable for they are outside the patriarchal family and are not under the domination of any single male. The past also had the fallen women the prostitutes, courtesans and the Twaifs who are outside the family. People without histories continue to be social and political out castes or vice versa. The out castes are one people chastised and neglected in history.¹⁶ Even within the outcaste we have varying degrees of institutionalized patriarchy and the specific socio cultural processes in relation to the varying experiences of women as against a simplified notion of an overarching patriarchy. Many of the women in the past do not fit into these neat divisions and in medieval Deccan, the temple dancing girls are one example.

A study of the institution of the temple girls becomes very important in this connection because it helps us in understanding the role of women in perpetuating a particular ideology and understanding the complexity of the women's situation in terms oppression within a patriarchal structure. These temple girls, commonly referred to as Devdasis in popular literature and dedicated to the temple and performing sacred duties have become an object of reminiscences of the past. They were employed in the temples as dancers, singers, musicians and for offering certain services to the deities. Often they were not allowed to marry a mortal man. Some of them were responsible for the smooth functioning of the temple administration. They have been regarded as a *nitya sumangali* an ever auspicious one, an entire tradition as part of the *sacer*

ludus of Hinduism and investigated as an example of traditional arts.¹⁷

So far the researches done in this regard represents the temple girls either as performer-cum prostitutes or performers,¹⁸ echoing their indexical status in the society, despite their professional scholarship. The institution of temple girls is viewed as an isolated entity, but not as an associated component of sacred complexes which were one of the power loci of the state and society. The transformation of *sanis* into *devadasis* is not highlighted in terms of changes in status of temple institution. It becomes very important to see the rise of the temple girls with in this context of medieval Deccan.

The Deccan region is an amalgam of many Eco zones, from the arid rocky plateau of the Rayalseema to the bountiful coastal Plains flanked by the eastern and western Ghats to the vast hinterlands with agricultural Plains and forests such as Coorg and Dandakarnya with its varied social formations, agrarian, pastoral, hunting-gathering, artisans and other forms of production to which many great dynasties made their contributions. This region in the medieval period witnessed many transformations in the politico-economic and socio-cultural spheres. Politically, the state gradually transformed into a multi-centered power structure, fragmented and segmented at different levels, owing to the extensive growth of socio- religious, philanthropic and service tenures, which operated with in the matrix of tax- tribute –plunder. The dharmic kingship of ancient times transcended into ritual kingship, further legitimized by the performance of *Dana*, *dakshina*, *titha*, *darshana* etc. Deforestation and land reclamation during the kakatiyan (1000-1323 AD) and Vijaynagara times (1327-1600 AD) contributed to the growth of brahminical institutions, brahmadeyas and devabhogas on the one hand and the growth of industries and agricultural expansion on the other. This resulted in the consolidation of the peasant and non-peasant groups like the merchants and artisans into guilds; the caste cum professional organizations, but also the temple as an

institution that controlled the power structure of state and society.

During this period we find that there was a mutual exchange of honors between the kings and the pontiffs of religious institutions, the former for legitimization of their ritual status and the latter for protection of their tenures. The sectarian religions, Saivism and Vaishnavism, their leaders and institutions like temples, pithas and mathas through the ideology of the bkakti, manipulated the political base of the state. In other words the temple became a nexus of power that gradually transformed into a state in miniature and appeared homologous to political center. It had a huge bureaucracy at its command amongst which the temple girls or the sanis, who were employed in the service of God deserve special mention, since they formed significant officiating dignitaries. These were the most important ritual performers and no festive occasion was complete in the temple with out the performance of the temple girls. Hence, the employment of these dancing girls became customary on the part of the devasthanas, which gradually institutionalized into a professional organization.

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Sources:

We have a variety of sources, which give us a lot of

information about the temple girls and help us in locating them within the politico, social-economic milieu. The sources for the study are inscriptions, literature and travelogues of the Portuguese, Venetian and Muslim travelers. We have a number of inscriptions about the endowment made by these women or the gifts they received and the services performed by them. We have a large number of donative inscriptions, which consist of the records of gifts made to the temple and public works such as tanks, choultries and satras. These prove to be a rich source of information in understanding the role of the temple and the dancing girls in medieval times. Inscriptions published in South Indian Inscriptions, Vol. 4,5,6.9 part I and II, 16, Inscriptions of Warangal, Nalgonda, Karimnagar Districts, Tirumala Tirupati Devasthanam inscriptions, Epigraphia Indica and Epigraphia Andhrica, Epigraphia Carnatika, Vijaynagara Inscriptions, Inscriptions of Andhra Desa etc. further give us much information on temple girls.

The indigenous literature of the period, *Andhra Mahabharatam* of Nannaya and Tikkana ¹⁹ *Kumar Sambhavam* of Nannechoda ²⁰, *Basava Puranam* and *Sri Panditaradhya Charitra* of Palkuriki Somnatha ²¹, *Prataprudra Yashobhusanam* of Vidyanath ²² *Kridabhiramam* of Vallabhacharya ²³ and *Amuktamalyada* of Krishnadevraya ²⁴ give a vivid picture of the court life, temple festivities of the dancing girls in the Vijaynagar period. *Kasikandam*, *Palanativiracharitra*, *Sivaratrimahatmyam* of Srinatha, *Simhasana dvatrimasika* of Koravi Goparaju, *Vijnanesvaram* of Ketana throw a flood of light on different aspects of the lives of the temple girls and prostitutes. The accounts of the Portuguese writers Domingo Paes and Fernao Nuniz²⁵, Abdur Razzak a Persian ambassador who was sent to Zamorin on an important mission²⁶ is also very useful. The Portuguese traveler Duarte Barbosa also leaves a rich narrative of the Vijaynagara empire.²⁷ Futuh-us Salatin of Isami also touches upon the Vijaynagara rulers ²⁸ and the Dutch traveler Huighen Van Linschoten who visited around 1583 also leaves us some information²⁹.

Geo- Political Milieu:

The medieval period in Deccan was a period of the rise of various feudatories to power and in order to give legitimacy to their power they used the support of the Brahmin priests, the temples and the tribals. Prior to the coming of Kakatiyas the Andhra region especially the deltaic strip formed the peripheral part of the empire either in Karnataka as in the case of the western Chalukyas or Tamilnadu as in the case of the Chalukyas Cholas. The upland region as it was sparsely settled was seldom incorporated. Now when the Kakatiyas came to power with their base in Telengana, we find a shift in the political, economic and cultural activity from the coastal region to the interior Andhra.

The eastern and western ghat regions of the Kakatiya kingdom were covered with deciduous forests and hilly areas. Three major rivers and their tributaries Godavari, Krishna and Pennar flowed through the region and the soil was red loamy with a lot of arable land. The Kakatiyas realized the importance of this and tried to clear the forests by donating land to their officials and Brahmins. As a result many new villages were established and several thousands of acres of land were put under the plough. Irrigation was established in these areas and many new tanks dug. Trichana Pallava granted Lavanpura to one thousand Brahmins who came from Ahichatrapura situated on the banks of Ganges³⁰. Virchoda near Pithapuram was granted to about 536 Brahmins³¹. This was a continuation of the practices of the earlier period.

It has been pointed out that in the early medieval period when the archaeological data is corroborated with the inscriptional evidences, we find that land grants were given in a large scale to priests and the temples. Most of these land grants, between the 5th to 7th century AD were concentrated in tribal areas of Bengal, Assam, Orissa, Madhya Pradesh, Maharashtra and Andhra Pradesh.³² As a result we have a large number of tribal and sudras also coming into the fold of

Brahmanism. The spread of Brahmin ideology in new areas gave a legitimization to the state because the Brahmins by advocating Varnashram Dhrama and respect to the king brought in stability to the empire and removed any dissenting voice. In fact the medieval period saw a gradual establishment of a process started much earlier in early medieval times with the clearance of forests, system of land grants to Brahmins and monastic establishments, recruitment of sudras as artisans and agricultural laborers and contact with different forest dwelling communities³³. Kingship assumed a dualistic sovereignty incorporating both the political and ritualistic aspect. While the kings stabilized their political power by coercion, they established their ritualistic power by conciliation and giving gifts. The earlier Vedic sacrifices were now replaced by *Dana* and *dakshina* as a legitimizing factor for kingship. This reveals a shift from dharmic to ritual kinship. Gifts giving included land grants to the temple, Brahmins, monastic establishments and the construction activities under the ideology of Saptasanta.³⁴ The example of the ruler was followed by the ruled. Thus the state polity backed by the dharmic ideology fostered the temple building activities.

Temple building activities:

Temples were expected to confer on the builder several merits and benefits such as longevity, health, wealth and prosperity in this world and religious merit.. We had kings building temples in token of gratitude for victories.³⁵ Sometimes temples were raised in the name of the dead person.³⁶ Many a times vassals erected temples in the names of their overlords³⁷. Temples were built for the merit of parents and preceptors.³⁸ We also have instances of temples being built for self-merit or to establish the religious merit of their *gotras*.³⁹

The various economic functions of the temple made it a citadel of economic power enjoying a status co-equal to that of the state. Temples directed agricultural development, through

the endowments it received. Endowments were made in order to provide income for temple maintenance, for festivals honoring the deities and for food offerings to the deities. The endowments involved made provisions for a perpetual service for the merit of the donor or someone designated by the donor. Of the land endowments, which the temple received, it did not have ownership rights but had a major share in the income. The money investments received by the temple were frequently loaned to the village assemblies and commercial firms for a perpetual interest and these added to the income of the temples.⁴⁰ Temple became the citadel of the socio-economic activities of the people. It was the nucleus around which village, towns and commerce flourished. The temple was closely associated with the territorial and communal bodies in the administration of local areas. It was both a landlord and an employer. Its treasury was a bank, which received deposits and lent money.

Thus there was a total institutionalization of the temple. These temples flourished because the ruling warrior groups.⁴¹ provided them with support and protection. A vast range of officials and warlords came to exercise a lot of control over the temple functioning. Besides these functionaries there was also a substantial participation by pilgrims.

Homologisation of the God and the King:

There was now a perfect homologisation of the God and the king. Along with the growth in the number of temples there was a growth in the number of rituals performed in them. It now became necessary to employ a number of specialized priests to perform the daily rituals. They were supported by a large group of people belonging to various professions. These included weavers, potters, carpenters, musicians and a large number of girls. The temple girls were thus a very necessary and integral part of the socio- economic and political set up of medieval times.

The temple firmly established the agrarian feudal order.

The rise of the devotional bhakti literature also suggests this. There are a number of attempts to authenticate and legitimise the new feudal polity of the period through a parallelism between the deity and the king.⁴² In fact the deity in the temple is equated with the king and a parallel world of authority is reconstructed on the spiritual plane. Ritual worship in the temple is conceived on the same lines as ritual services offered to the king.

Since the temple and the God were homologous with the royal court and the king respectively, the *Devasthanam* had to maintain the same bureaucracy as that of the *Rajasthanam*. Elaborate temple rituals were developed. These were of two kinds, Angabhoga- the general worship services and Rangabhoga, which were special services performed at the Rangamantapa, either daily or on festive occasions and constructed for this purpose.

All these services meant that god was an earthly king and like the king in the court his daily needs had to be taken care of right from the beginning of the day to the mid night service. In both these places the temple and the court women were employed in large numbers. In fact we often find the distinction between the Devas and the kings court diminishing with certain inscriptions interchangeability of women in the temple services with those of the kings court. An inscription from Sri Kalahasti temple records the orders of the king transferring dancing girls and their descendants from his service to that of the temple.⁴³ A record from Mukha lingam temple mentions that Vasama the Gudisani of Madhukisvara temple was also the Lanjya of Doddapanayaka, an officer of the Velanaduchoda king Rajendra Choda.⁴⁴ An epigraph dt. 1531 from Tirumala states that Muddukuppayi, who was originally attached to the palace of Achuta Raya, was ordered to proceed to the temple.⁴⁵

Linking the sacred and the secular:

Therefore the temple girls were the link between the

God and the king and served to establish the power of the lord and give it legitimacy in the eyes of the people. In this background of medieval times it was these girls who crossed from one boundary to another with ease and were the objects of ritual exchange between the king's court and the temple. These girls could also with ease cross another boundary set up by our traditional scriptures that of an ideal traditional woman, who is a pativrata and tied to the home, by not being tied to one man but to an immortal god and the temple. All these girls were regarded as "Nityasumangali", women who were auspicious because since these women were married to God an immortal, there was no chance of their ever becoming a widow and being deprived of their marital status and the toe ring which was a symbol of this status.

The elaboration of temple ritual and homologisation of God and the Lord necessitated the expansion of the temple hierarchy, especially the sanis or dancing girls. All the temples in medieval times had anywhere between 300 to 500 of these girls depending on the location and importance of the temple. These girls were employed to perform dance and play music before the deity, sing mangalgitas and namasankirtanas, wave fly whisks in the presence of the God, carry on administrative responsibilities and clean and decorate the temple premises.

The kings, noblemen, vassals and their generals donated some of these girls. Nearly thirty daughters from the Nayaka family of Kalinga mandals were donated to the temple of Mukhalingam by an officer of Eastern Ganga to execute various deeds specified in the records.⁴⁶ General Jaya donated 300 girls in the age group of eight years to the temple at Cherbrolu.⁴⁷ A record dated 1390 AD records that the king Achyuta Raya ordered the daughter of Ranjakam Kuppasani to serve as a dancer in the temple of Sri Venkatesa at Tirumalai in the year 1531.⁴⁸ Hanumasani, the daughter of Uddida Timmayan was also sent by the king Achyut Raya to serve in the temple at Sri Venkatesa.⁴⁹ Another record indicates the donation of a girl, Bhanaramu Akkama as sani to the temple at Velpuru by Ganapatidevraya,

son of Kota Bayyaladevi. He also donated lands and gardens as vritti to her.⁵⁰

Rangabhoga became so customary that musicians were brought from long distances like Kashmir as in the Sri Visvesvara temple at Malkapuram built by Visvesvara Siva.⁵¹ Many a times parents donated their own daughters as an act of religiosity. A merchant of Elesvaram donated his two daughters to the temple.⁵² Many a times women entered the temple to seek employment and they were often given a portion of the prasadam in lieu of their services. This enables us to understand that the profession of sanis was respected by society and its sacrality was given due place.

Nomenclature:

In the records of medieval period the temple girls are hardly referred to as Devdasis, a name which becomes synonymous with them in the later period. The temple girls are referred to as Sanulu, Sani, Sampradayamuvuru, and Gadsanulu. Some times they are referred to as Munuti Sanulu, Pdamunuti, Sanulu, Sani or Munnuri, indicating numeric status.⁵³ The males employed in the temple irrespectie of their posts were designated as Manyulu or Manulu, where as female employees are known by different names. An inscription from Srikakulam mentions of Munnuru Sanulu or Sani vada, stating that a gift of certain grants was made to the Sanis of Sani vada, probably residing in that area.⁵⁴ The Tirumala Tirupati inscription mentions the temple dancer as Tiruvidhisani. The inscription states that Tiruvidhisanis as women attached to the temple accompanied the procession of deities through the streets, with their set of pipers, drummers, dancers and dancing masters and exhibited their skills in dancing in the streets and before the deities.⁵⁵ A medieval Andhra inscription of 14th century refers to the term, Sampradaya, for those temple girls who rendered the Vinjamara service i.e. The fanning service. ⁵⁶ A gift of cash, was deposited for the sampradaya of those who rendered the service of recitation of Kirtanas.⁵⁷

We also come across the term basavi's for few temple girls ⁵⁸ besides patri ⁵⁹ and devara sule ⁶⁰. In fact in most of the Karnataka inscriptions the Devdasis of the Saivite shrines are denoted as basavis. We come across many categories of basavis such as gudi basavi (principal wife of the village deity), jati basavi (dedicated by the caste group to the caste deity), balagada basavi (born to a couple who had no male children and use one of their daughters to propagate their progeny), nandikola basavi (dedicated to the flag post of nandi- sacred vehicle of Siva), Yade basavi (who made food offerings to the deity and Gurudag ambada dasi (who worshipped the flag post erected for Guruda, the vehicle of Vishnu. ⁶¹

Social background of the temple girls:

In medieval times the temple girls came from different social backgrounds, each having to perform a different ritual and they had a different status. Some of these girls participated in charities, public utilities work and were also involved in elaborate ritualistic services. Few of these women were the honored ones because the king did himself their appointment. Probably their public appearances were restricted to certain ceremonial occasions. These girls represented the hereditary class namely, sampradayamuvaru or kanya sampradayamuvaru. They came from elite and royal families and attached themselves to the service of the temple and the deity. Next to these were the sanis described as nartakis(dancers) or gayaki(singers). These were followed by the fan bearing sanis. Besides these there were a large number of temple girls who did menial jobs and came from lower sections of society. They performed duties like supplying flowers, decorating the floor. Sometimes to supply flowers to the Gods, flower gardens were raised and temple girls were in charge of maintaining these temple gardens.

Another important category of temple girls, often from menial castes were those who were offered or dedicated to female deities or the village goddesses. The worshipers of village deities or goddesses belonged to the lower orders of

society. The Brahmins helped in directing few parts of this worship by standing at a distance for these goddesses were considered to be very powerful and could not be neglected. There were gods belonging to the family(Kul deva), those belonging to the place (Ur Deva) and lineage (Kula). There were both dangerous goddesses and friendly goddesses and the women were dedicated to these. The fierce village goddesses were called Sakti. Hence the term temple dancing girls or devdasis cannot be used as a blanket term but it had various categories and differences with in it.

Ritual of initiation:

The ceremony of initiation of the temple dancing girl was held in the precincts of the temple and acquired the aura of a religious function and through this act the community, the priest and the noble men all became a part and parcel of the system and granting it a legitimacy. The temple girls that were dedicated to the temple were dedicated with a vow and with the approval of the deity, the priest and the community at large. It was necessary that at the time of initiation the girl should not have attained puberty. Before her retirement her caste group was expected to designate her successor from among their families. The family members hardly refused for this brought in a lot of socio-religious and financial advantages to the family.⁶² Often these were children born to illegal alliances to the mothers of the same profession. So a typical devdasi was young, charming, beautiful and accomplished women in singing, dancing and public relations.

There was an elaborate ceremony of initiation performed. The procedure began with the senior devdasi of the first kudi (house), presenting the girl's application to the Yogakkar. The application took the form of request for being enrolled as one of the devdasis and being granted a kudi(house) and padi(allowance for temple service). The yogakar took into account the number of girls admitted in that particular year and the status of the applicant's family and then accepted or rejected

the application. If the application was approved a document was executed with the mother or the nearest kins woman of the girl and this was considered as the Jataka ceremony.⁶³ After this the marriage or tallikettu ceremony of the girl with the deity took place on an appointed day. All the ceremonies of an orthodox Hindu marriage were gone through and the priest officiated on behalf of the deity and tied the tali, consisting of a triangular bottu bearing the image of Ganesa with a gold bead on either side around the girls neck.⁶⁵ She was also initiated into the act of dancing. For two days marriage celebrations of marriage like feasting, merriment took place. The girl was also taken in procession through out the streets.

Functions of the temple girls:

The functions of the temple girls were both ritualistic and non-ritualistic in nature. The former was customary and the latter were obligatory. The temple girls were expected to entertain their patrons with dance and music. Besides this they also performed certain assigned duties. They sometimes acted as priestesses for a few castes especially the lower ones who were not permitted by tradition to have priests of their own.⁶⁴ They rendered services like vijamara seva (fan service). In 1376 AD a gift was made to a woman for waving the chamar at the time of Chandanalagi in Simhachalam temple.⁶⁵ An endowment for Chamarseva was made in 1381 AD by the sanis of Kodepa of the Sampradaya.⁶⁶ They had to accompany the deity (Utsav Vijrahas) when ever it was taken around the village in a procession during festive occasions. Among the various services rendered by these dancing girls they were also assigned duties of decorating the floor with various designs of coloured powders. A provision was made by the wife of Suresvarajiyana in 1381 AD for the maintenance of women who decorated the floor with designs before the deity at Simhachalam.⁶⁷

Another record dated 1376 A.D speaks of the appointment of a woman before the god with kolamu or colored designs once a week.⁶⁸ Duties like cleaning the premises,

cleaning the cooked vessels, Husking the paddy, cutting the vegetables and other sundry works were also done by the temple girls.⁶⁹ Most of these temple girls probably belonged to the lower sections of society. The temple girls therefore performed a variety of duties. They were in charge of maintaining temple properties, supervising grants or other endowments of the temple, mobilising temple resources, through leasing out lands and cattle, and performing various tasks connected with the day to day running of the temple.

Each temple had the recitation of religious and sacred texts like the *Vedas* and the *Puranas vishnustotas, purusasukta, gajendra-moksam slokas, Venkatachalamahatmyam & srinivasakalyanam*. Many a times temple girls were appointed to sing these sanskritanas. In 1359 AD one Naramsimha Bharati made provision for keeping two flurist and eight women singers to form two batches which did the sanskritanam at the time of the dhupa in the Simhachalam temple.⁷⁰ Many a times these women played musical intruments . An inscription dt. 1356 A. D. make a provision to maintain two women to play on the veena.⁷¹ These women played a very important role in the temple administration. The various donations made by them to the various temples show their rich economic status. About 300 of these samis along with sltanapati were made nibandhakarass and were authorised to see that the gifts were properly administered.⁷²

We come across a number of donations made by the devadasis for the well being of the temple . Sometimes they even carried out repairing in the temple when it was in dilapidated condition. The devadasis of suchindram temple constructed a vasanta mandapa and the natakasala of the Siva temple at suchindaram.⁷³ Some of the temple dancers were honored and conferred with certain privileges for their services. Tiru Venkata Manikkam a dancer in the temple of Sri Venkateswara or Tirumala was permitted to use a palanquin for her conveyance by the temple authorities during Achute

Raya's time.⁷⁴ In Kannada region there was a dancing girl named Mangayi of Belagula who was bestowed with the title of "Raya patra Chudamani", meaning a crest of Jewel of royal dancing girls. She was a lay disciple of Charukirti Pandita Acharya.⁷⁵ Kuppasani, mother of Muddukuppayi was honored with the title of, Vidvatsabharaya ranjaka," meaning one in the court of Scholars.⁷⁶

Since the services of the temple girls was frequently required we find that they were often provided with quarters in the vicinity of the temple. In temples like those at Srikurmam, Juttiga, Ghantasala, Chebrolu there were separate quarters built for the dancing girls.⁷⁷ Chebrolu inscription of General Jayapa records the construction of two rows of double storied buildings for 16 lady temple attendants.⁷⁸ The Pillamarri inscription of the Recherla chief Namireddy record the construction of houses for the temple girls attached to the temple of Erkesvara in the fort of Pillalamarri.⁷⁹

Indeed such was the prestige and status of these dancing girls, especially the ones which came from elite sections that the kings and noblemen had no hesitation in marrying them. Velanti Gonka III married Kamidevi, the daughter of Sokkara, who was a dancer in the temple of Pandisvara at Tsandavolu⁸⁰ Virasekhara Varma who ruled Venad around 1225 A.D. married Kandiayar Tevadici Unni Kaltram who was a sani⁸¹. The temple girls were allowed even to enter the presence of wives of the king and they could spend some time with them and eat beetle leaf, a privilege not bestowed on any other person, no matter what their rank was.⁸²

Most of the functions performed by the temple girls took on a hereditary character by the 12th century. These temple girls who served the temple on a hereditary basis were called Sampradaya Sanulu. They were among the permanent employees of the temple. The Sri Kurmam temple makes a reference to thirty, Sampradaya Sanulu.⁸³

Income and Wealth:

The temple girls were paid generally in kind, with a share in temple property. They were often given a part of the prasada offered to the deity. Occasionally they were also paid in cash. Many a times the donors specified the manner of enjoying share in temple lands by the temple girls and deposited certain amount in the temple treasury for their maintenance. The temple dancers acquired a lot of wealth as can be seen from the numerous grants made to the temples. They also paid taxes to the State. An epigraph dt. 1547 AD records the remission of taxes paid by the dancing women to the villages of Kommuru, Voruganti, Ravipadu, Gomgulamudi belonging to the God Agastyeswara of Kommuru.⁸⁴ They were entitled to receive monetary benefits, lands, share of prasadam towards their remuneration. An important inscription dated 1250 AD and coming from the Srikurmam temple gives us the details of the sanis and musicians employed and the wages paid to them in both cash and kind. These girls were employed to render rangabhoga to the God Srikurmanatha.⁸⁵

Conclusion:

Therefore to conclude, the medieval period in Deccan is a period of the rise of feudatories. The Kakatiyas came to power with their base in Telangana and there is a shift in the political, economic and cultural activity from coastal region to the interiors of Andhra. Many forest areas are cleared by donating land to the officials and Brahmins. Many new villages are established by putting the land under the plough. The Brahman ideology spreads into these newer areas to give a legitimization to the state because the Brahmins advocate Varnashramdharma and respect to the king, to bring in stability and remove any dissenting voices. The kingship now assumes dual sovereignty with political and ritualistic aspect.⁸⁶ While the kings stabilized their political power by coercion, they establish their ritualistic sovereignty by conciliation and giving gifts. The earlier Vedic sacrifices were now replaced by Dana

and dakshina as a legitimizing factor of kingship. Gifts giving included landgrants to the temples, Brahmins and monastic establishments and construction activities. In fact the number of land grants to the temple increased from 12th to 16th century.

Since the temple and the God were homologous with the royal court and the king respectively, the Devasthanana had to maintain the same bureaucracy as that of the Rajsthana. Women were employed in large numbers in the temples. These temple girls were the link between the God and the King. In the feudal political background of the medieval times, it was these girls who crossed from one boundary to another with ease and were the objects of ritualistic exchange between the kings court and the temple.⁸⁷ Elaborate initiation ceremonies were designed and the king and nobility also participated in these. We can see three distinct categories of these girls, the elite temple girls, and the girls performing menial tasks and those dedicated to village goddesses and local deities. While there was exploitation by and large under this system under the guise of religion, they were given legitimacy through gifts, involvement in temple functions and rituals, and various honorable titles.⁸⁸ Thus both the temple girls and the kings gave legitimacy to each other and were mutually supportive to each other. These girls do not fit into the traditional understanding or categorization of women as elite, respectable and those that are not respectable. They are very much a part of society as well as outside it. Hence we need to find new categories to understand them.

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WHY HISTEM?

Prof. Deepak Kumar*

I am grateful to the organizing committee of the Telangana History Congress for giving an opportunity to talk to you on a theme on which I have worked for more than forty years. The acronym HISTEM stands of Histories of Science, Technology, Environment and Medicine. This is not a very new subject or approach. In fact, way back in 1844 the Calcutta Review in its very first issue had talked about history of science as a very relevant area of study. Later the Indian Positivists under the influence of August Comte talked about it. P.C. Ray, the great chemist and educationist, went back to history and wrote the History of Hindu Chemistry more than a century ago. There were many nationalist leaders who harked back to the Indian past in terms of its scientific achievements. After independence we were naturally obsessed with the history of national movement, partition, etc. Then came peasant studies, labour studies and the subaltern emphasis. These were very relevant and useful interventions and gave new turns to the Indian historiography.

Simultaneously there was a welcome trend to encourage to micro studies. This gave a new fillip to regional history and this is so rewarding as we shall see in the present conference. The significance of regional history cannot be understated. Economists are so good at using the micro data and then build upon them theories of high relevance and consequence. In biological sciences the microscope allows one to go deeper and deeper to unravel the secrets of nature. Even telescope surveys a large area only to focus on a small region! Like philosophy and mathematics, history is a fundamental discipline. We may not be aware of it but it lives inside us,

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probably in our genes. There is no escape from it. All the political and social brouhaha that we see today has origins in history and solution to the consequent problems probably lay in its proper understanding. Here the term proper is heavy and loaded. For long historians have talked and written, for instance, about communalism. Yet the society became more communal. Why so? Should we have talked more about scientific temper or history of scientific ideas, technological innovations or history of diseases? Natural resources like water or health hazards like epidemics know no boundary. Concerns for food and environment are truly secular in nature. All these, cut across caste and community divisions. So why not talk about these as part of our regional, comparative or *long duree* studies?

Take the cylinder out of my kidneys,
The connecting rod out of my brain,
The camshaft from under my backbone,
And assemble the engine again.

So went a song sung by airmen during the Second World War.¹ Every generation has a right to reassemble 'the engine'. This is the relevance and beauty of historical investigation. History is always a contested intellectual territory; and no historiography can ever be a neutral enterprise. Every society, indeed every individual, has a right to reflect upon it. They need not come to a single or consolidated conclusion, rather more the merrier. Then there is no guarantee that the 'new' will work better than the earlier one. What appears as a new explanation may actually be an old wine in new bottle. Nevertheless, the variations in arguments or thrust deserve no less appreciation. Certain portrayals or arguments, based on a little imaginative use of sources, may have a longer validity or wider acceptance. But this does not mean that those which go against the grain be consigned to dustbin. New evidence or a fresh look may induce a rethinking. And the cycle goes on. In the process theories often melt and very often historians appear better than their theories.²

Another issue that calls for attention is the concept of 'mainstream' history. What constitutes the 'mainstream'? Does it really exist? Where do the 'tributaries' stand? When do they become 'mainstream'? Agreed that a study of material culture is mainstream history. But what this study would be without history of tools and techniques? Again, what history of ideas would be without a study of scientific ideas? Some scholars, perhaps due to a misplaced academic ego, think that what they do is mainstream history.³

So, in the context of modern Indian History, those writing on national movement, partition, etc. tend to treat their themes as 'mainstream' research. Some scholars, working in hitherto unexplored areas, are sometimes themselves keen on 'mainstreaming' their themes. A relevant work on history of medicine, for example, claims, 'Mainstreaming takes a historical subspecialty, like the history of medicine, lifts it out of the confining limits of a disciplinary channel, and re-floats it in broader historical currents.'⁴

I consider this a meaningless exercise. There is no mainstream, instead there are numerous streams that collectively produce the ocean that history is. Such an approach not only admits both macro and micro studies as equally relevant but also allows other disciplines a significant role and thereby ensure interdisciplinary.

The most significant feature of HISTEM lies in its necessarily inter-disciplinary nature. It borrows and benefits from different disciplines. Philosophy, parts of physical and biological science, and social sciences like sociology, anthropology, political economy, etc. provide valuable insights. But any dependence on or overuse of any one may interfere with the simplicity of a historical narrative and may even make a fine historical construction jargon-ridden. Conceptual analyses need not always result in epithets, labels or jargons. Concepts and empirical study should and do often mesh together and HISTEM provides ample opportunities for this interplay. This

agenda must necessarily be not only inter-disciplinary, but also be comparative in both content and analysis. Comparisons are relatively easier in terms of centre and periphery relationship but these are not sufficient. Here a major question is, can a periphery alter the terms of the centre?⁵ The traffic is complex and we need to undertake comparative studies, for example, in regard to different colonial experiences in different parts of the globe. Even within a particular colony, there can be different strands; the policies and responses would vary according to the time and locale. The incorporation of these comparative facts and data may provide a correction to 'mainstream' histories of sciences. I am consciously using the term 'histories', there need not be one history, there can be many. Technology, for example, can be seen from the perspectives of social history, economic history, even cultural history. So is the case with medical history. HISTEM, like any other historical project, thus involves a study of several cross-sections representing events and ideas which are inter-connected and which exemplify the cause and effect relationship.

The discursive terrain of HISTEM was never flat. It had its ups and downs, ruptures and dichotomies. The ancient Greeks had talked of the 'desire to know', later it gave way to 'desire for power'. Ancient Indians had hailed knowledge as 'a liberating force,' Bacon popularized it as 'power to control'. For long scholars debated the distinctions between *theoria and praxis*, between *episteme and techne*. Historians of science have wrangled over internalism and externalism. Many have played 'historiographer royal' to science, transforming an individual genius into an icon. In this sense history of science helped an *ex post facto* legitimation and pandered to the scientists' amour proper. 'We are liable to optical illusions if we only have eyes for the mountain-peaks', warns Butterfield.⁶ On another occasion he wrote, 'Sir Issac Newton is the starting-point of a new age not merely for us but also for the Indians and the Chinese'. However, in recent years there has been an almost universal realization to view HISTEM within 'the wider spheres

of thought, culture and society'.⁷ Men of sciences are no longer the sole 'creators and consumers' of this new discipline. It now has a wider appeal. And in this sense HISTEM belongs to the mainstream of social and cultural debates in history.

How does the above discussion fit in the context of Telangana history? This region has several centuries of recorded history. Both religion and reason were given due consideration by its people. I am unable to go into its distant past but the last two centuries had definitely seen changes of enormous importance. Education, for example, has undergone change beyond belief. It was a continuous process and went in tandem with growing social consciousness.⁸ Its reflections can be seen in contemporary newspapers and weeklies like *Aftaab-i-Deccan* (1860), *Asif-ul-Akhbar* (1878), *Raiyyat* (1934), *Payaam*, (1936), *Hitbodhini* (1913), *Telugu Patrika* (1921) and many more.⁹ As early as 1846 a medical school had been established. It gave the local hakims an opportunity to interact with western medicine. In late 1890s one of the most original contribution to medical knowledge was made at a fever hospital in Secunderabad. This was the discovery of the malaria parasite and its life cycle by Ronald Ross.¹⁰ In this discovery he was ably assisted by his local assistant Mohammad Bux. The engineering college at Warangal dates back to 1871. Later several industrial schools were opened to meet the industrial needs of the region. An astronomical observatory was established in 1908 at Ameerpet. So some sort of institutionalisation of science and technology was taking place and this must also have led to what one may call proto-professionalisation. It is not without these developments that today Telangana (especially its capital region) boasts of numerous scientific and technological institutes and also industries driven by science and technology. To record and recall their history would be a fascinating exercise and a task cut for the young scholars.

Thanks again.

NOTES

1. Quoted in J. B.S Haldane, *On Being the Right Size*, OUP, New York, 1985, 83-84.
2. Charles Gillespie quoted in Peter Dear, 'Cultural History of Science: An Overview with Reflections'. *Science, Technology and Human Values*, 20, 2, 1995, 150-70.
3. Some of the recent titles read 'Situating' social history or history of science etc. We now want to 'situate' history and 'fix' people: mere study is not enough!
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8. For details see, Y. Vaikuntham, *Education and Social Change in Andhra*, Madras, 1983.
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10. Ross still remains the only Nobel laureate from this region. It is a pity that he is still not recognized as a Hyderabadi and he does not figure among the statues of the venerable saints and politicians of the region on the Tank Bund Road.

THE IMPORTANCE OF LOCAL HISTORY

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The East India Company that was formed by a Charter in 1600 in London – with the very first merchants from the Levant Company being sent to visit the Court of the Great Mogul in 1599 with a view to open up the Indian trade - was able to establish Madras in 1639 and especially Fort St. George, constructed in 1644, into a thriving business model over a period of 40 years of its formation, i.e., by 1640. In fact, the very first foray by the English into the southern part of the country, into the Qutb Shahi Kingdom was to the port of Masulipattam, where the French and Dutch were already involved in a burgeoning trade with the local traders and merchants. The access to the sea port of Masulipattam came through the presence of the huge naval yard thriving at that time at nearby Narsapuram, where not only new ships were constructed, but the seafaring ships that crisscrossed the oceans and that required repairs would stop over here. It was in fact the Dutch/Holland merchants that informed the English about the golden opportunity of initiating a highly profitable trade in the locally available produce and products. The *Globe* travelled from England and landed on the shores of Masulipattam in 1611. The Captain of the ship and a merchant by profession, Captain Nippan stayed here at Masulipattam for nearly 3 years and after buying lot of goods from the local merchants that included Indigo, fine cotton yarn, clove oil, aromatic oils and essences, kalamkari artifacts and fine cotton fabrics and clothes, he set sail back to England in 1614 and reached his home country by 1618. After selling his goods, he informed the Company that he had made more than 200 per cent profit on the goods he brought back from the Indies.

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That is when the British East India Company first came to the East Coast of India, they landed first at Masulipattam, saw a very good business opportunity and decided to set their headquarters in the Madras region and Fort St. George came into being.

The English competed with the French and the Dutch, who were already running their businesses here quite successfully and over a period of a century, developed a strong, established military force and though within this period there were many fights in which the British Company involved itself, it was never a formal combat, but more of a friendly assistance either to keep the peace or to avert a violent attack, especially in the areas where their businesses were thriving. What began as a friendly assistance to the local rulers to protect their budding business interests evolved, over a period of century and a half into a comprehensive Suzerainty.

What started as administration of English subjects alone that were slowly increasing in the Indian Provinces, especially Madras (then the chief of the Company's settlements in India) and implementation of justice to enforce obedience in the more unruly Englishmen resident under the Company's jurisdiction over the next decade and a half opened up to encompass the natives, be it the rulers as well as the people. A request for the same was sent from the Company to the Council of State in England, to be provided the Great Seal of England in October 1651 and which request was approved through Charter 13 Charles II in 1661. This Charter has wide ranging powers to Company – the factories were to be run under their own command, authorisation given to appoint their own Governors and officers, to make peace or war against any princes or people that were not Christian, to erect fortifications across the regions where there was Company presence and last but not the least, the Governors and Councils were empowered to administer civil and criminal law.

For example, in Madras, the administration of justice

began with documenting the various alienations or sales (of slaves, houses, gardens, boats, ships, etc.) happening in the region by the officers of the Madras Company (like the Customer or Fourth in Council, Mint Master, Pay Master, Purser General and Scrivener of the Choultry) and a Register was to be maintained and the Company's due from these sales were to be paid to the Customer and the bills of certificates of the payments were to be signed off by one of the above mentioned officers. Not only this, but details regarding deceased men, registration of wills and testaments, inventories of dead persons, registration of births, christenings, marriages and burials of the English residents, both men and women, in the town of Madras were documented as well. In addition to this, information regarding the disputes arising in the garrisons of the soldiers that accompanied the officers of the Company were also documented and the officers also acted as Justices and Coroners. This changed in 1678, when the decision was taken by the officers that all persons living under them at all cases whether criminal or civil were to be judged, according to the English laws and a constabulary was to be added (though this High Court of Judicature was not to supersede the Court of Justices of the Choultry). All small misdemeanours, breaches of the peace and actions for debts, not exceeding fifty Pagodas were to be decided by these Justices.

What began like this, first the businesses, then the administrative charges, then the judicial decisions, which included both law and order, evolved within the next century to the actual ruling over of the provinces, as mentioned above. What began in Madras in the 1600s spread across the Peninsula to encompass the entire Sub-Continent in this period of less than one century. If one particular historical period or event were to be highlighted which ensconced the British as the rulers, then it would have to be the period when the Great Mughal Empire was disintegrating, after the death of the Great Emperor Aurangzeb and the different provinces across the Indian sub-continent took advantage of the distance to Delhi, the capital of

the Mughals, to declare themselves as independent kingdoms. This was taken advantage by the Europeans in general, but most efficiently by the English East India Company, to first associate/affiliate themselves to these kingdoms, provide the necessary monies and then the necessary military support for these kingdoms and local chiefs, while on the side instigating them to fight amongst themselves, thereby gaining actual vast geographical tracts ruled by these kings and Chiefs, by getting the same transferred over through Agreements and Treaties, in the name of the Company.

One of the best examples of these alliances was the one that developed between the Nizam of Deccan and the Europeans. When he declared himself the ruler of the Deccan, there were already altercations going on between the several European business stakeholders as to who had the hegemony of the vast coastline of the Indian Peninsula. When Nizam decided to move away from the overarching supremacy of the Mughal Empire, this worked perfectly into the hands of the Europeans, and the first to move in to exploit this situation were the representatives of the French East India Company. This was also was the turning point for the British as, in the process of defeating the French here in India and taking control of their holdings *en masse*, they were able to dictate the fates of those rulers who were supported by either the French or the Dutch. Thus were they able to grow to the level of actually demanding and getting, the lands of/with strategic importance which they required from the Nizam, along with the provinces already under the control of the French. This was how and when they got the control of the Northern Circars initially in 1766 and the administration of the Paraganah of Munagala, which was then under the Circar of Kondapalli, became the responsibility of the British East India Company.

One Kandregula Jogipanatulu who was a *dubashi* between the Company and the Nizam and one Hussain Ali Khan who was in independent charge of Rajahmundry area were handed over the land holdings, which were acquired by the

Company as part of the Treaty of 1766, under lease to them for a period of 3 years, for an amount of 383,000 Madras Pagodas. Both Jogipantulu and Ali Khan were good friends and together they were of great support for the Company in establishing its businesses. In addition this, the Company leased out the Eloor and Mustaphanagar (later coming to be known as Kondapalli Circar) Circar over to Hussain Ali Khan alone for an amount of 4,00,000 Madras Pagodas.

The probable cause of this could have been because the Company was quite new to the actual administration of the parts of India it had just then begun to procure, its focus all along until then being solely on expanding and establishing its businesses successfully across the Sub-Continent. There was also the additional doubt as to whether the local rulers as well as the common people would accept the direct rule of the Europeans, aliens to their land. As it considered its mediators, here Jogipantulu, to be quite competent and also being local, the Company leased out the landholdings which it was beginning to acquire across the country, during this period.

During the next three years, the policies of the Company began to change, to adjust to and finally accept the reality that direct rule by the Company was going to be more practical and more importantly, more profitable than to lease out the acquired landholdings to the local nobles. But the Company still was wary of angering the established system of rule existing at that point of time, of going against the might of the Great Mughal Empire, even if it was warning, thus the reason for its support to the smaller nobles who declared independence against the Empire in Delhi. By 1769, when the lease period ended, the Company was still in the process of acquiring lands and small kingdoms, and so it began to find explore various avenues for the administration of these lands, though with mixed success.

One such experiment was to auction off the landholdings or Zamindaries and Paraganahs to the local nobles. As part of this endeavour, the Company decided to auction off

the Zamindaries of Peddapuram, Pithapuram, Kotaramachandrapuram under the Rajahmundry Circar and Mogultoor, Nuzvid, Charmahal and Devarakota(now called Challapalli) Zamindaries under the Eloor/Mustaphanagar Circar, as an experiment. As far as the response was concerned, it was an unmitigated success. The nobles fell over each other to outbid one another and bid exorbitant amounts to gain control of these Zamindaries. But that was just about it. When it came time for actual payment of the amounts successfully bid, not one of them were able to fulfil the same. On the other hand, some of them, like the Zamindars of Nuzvid and Devarakota, rebelled against the payment of the auction bid amounts, hid themselves away in forests to protect themselves and declared war against the armies of the Company. The response from the Company was quite predictable. The representatives of the Company selected the children and grandchildren of these “renegade” Zamindars and handed them the powers of the Zamindaries, the thinking here being, when the rebels saw their own progeny running the Zamindaries, they would return back and pay the dues owed. But the losses overall to the Company from the auctioning process were quite considerable.

From 1769 till 1802, when the Permanent Settlement came into force and total control finally came into its hands, the Company thus experimented with several processes of administering the provinces now under its control. All through this, the Company ensured that the revenues accruing from these landholdings, which were increasing exponentially, were collected by the Company. It must be noted here that the Company collected the revenues as a profit for its investments, which was nothing more than forming a military of its own, which was extended to those kingdoms which required its might and in turn, getting landholdings as payment for this military support.

The Munagala Paragana, which was part of the land that was leased to Hussain Ali Khan from 1766 to 1769, that is, Mustaphanagar/Kondapalli Circar, was transferred permanently

over, first to the Company after 1802 and then eventually, to the British Empire. The administrative and political history of Munagala Paragana, being traced minutely and in detail in this book more or less reflects the histories of the other Zamindaries in the region and across the Sub-Continent. Once the Company gained total control after 1802, the most common occurrence that it had to tackle was the Zamindars dying without leaving any direct issue, which in turn led to hereditary claims from other members of the Zamindar's family, thus leading to the Company deciding on who must come to power and the Court of Wards - an integral part of the Company – rising to become a crucial component of the Company. This also meant that the education and rearing of the persons selected by the Company to be future Zamindars came to be directly under the supervision of the British.

A point to be noted here is that after the Permanent Settlement of 1802, most of the Zamindaries became mired in hereditary claims and disputes between the various lines of families of the last ruling Zamindars. For example, the Zamindar of Amaravati, Vasireddy Venkatadri Naidu (1761-1816) had two wives, Verremamba and Parvati and as he was issueless, both his wives adopted a child each as their respective sons and reared them – the second wife Parvati adopted Jagannatha Babu, the grandchild of the Zamindar's paternal younger uncle and Verremamba adopted Ramanatha Babu, the grandchild of the Zamindar's paternal older uncle. When he was on the death bed, the Zamindar divided his Zamindary of Amaravati into two – Chebrolu (with 237 villages) and Chintapalli (with 314 villages) – estates or Zamindaries and gave the former to Ramanatha Babu and the latter to Jagannatha Babu. After the death of Vasireddy Venkatadri Naidu, both the adopted sons wanted complete control of Amaravati as a whole for themselves and they filed cases against each other in court – and the case went up till the Privy Council – but the only result of all this was that their debts went on piling more and more. Jagannatha Babu also had two wives and after his death in 1825, in 1831 the

judgment regarding the Zamindary of undivided Amaravati was given in favour of Ramanatha Babu. But by this time the Zamindary was really deep in debt. The Company, which was lying in wait for a chance to grab the Zamindary, got it in 1846 when it took over the Zamindary *in toto*, with a payment of 1200 Rupees per month to the remaining family members of the Zamindar.

Another example is the Urlam Zamindary in Ganjam district of the erstwhile Srikakulam area (now in Odisha state). During the implementation of the Permanent Settlement of 1802, several Zamindaries were created by the Company for their own convenience and especially for better revenue generation. There were two villages, Urlam and Devadi, where there were people living. To these were added 5 *bechirag* villages (these types of villages were those where though they are present on the revenue records, they are in actuality abandoned due to migration, and so no longer in existence) and together, these 7 villages were set up for auction as one Zamindary. One Brahmin named Koormanatha Sarvothomukhayajulu bought this Zamindary in the said auction and after the Permanent Settlement was implemented, he took this Zamindary in his name in 1803. The *peishcush* for this Zamindary was decided at 1200 Rupees per annum. His son, Ramavadhanulu became the Zamindar after his father's death and he invested in his Zamindary, repaired the old and built new lakes, tanks and canals. In spite of this, due to lack of rains during the monsoons, there was no agriculture possible and so the farmers were unable to pay him the *kists* or dues.

Due to the non-payment of revenue dues the Company took over, made a civil attachment and set the Zamindary for auction yet again. Ramavadhanulu, the Zamindar somehow gathered some amount of money, through loans mostly, and sent his advocate, Buddiraju Basavaraju, to buy back his Zamindary in the auction. Basavaraju did win the auction but the twist here was that he bid in the auction in his own name,

instead of his client's, and after he won the bid, he claimed the Zamindary to be his own.

The above examples were but two of many such cases of hereditary and other claims for the Zamindaries that were witnessed during this period. One of the reasons for this kind of disputes to arise was that the Company had restricted the Zamindaries from maintaining their own armies, which they were won't to do earlier. The deficit of the army meant that the disputes that arose could be fought out in battles but were to be battled in the courts alone, through legal cases and the Zamindaries had to be satisfied and live with whatever results – in the form of judgements – were handed to them, not that they did not try to dispute the same.

The Company created such Zamindaries from out of abandoned villages not just in the instance of Urlam Zamindary but in 26 other instances where independent Zamindaries were newly created and the Company auctioned off these with the concession that the persons who bought these Zamindaries would be given deduction in the revenues payable to the Company for a period of 10 years, as an incentive. What is interesting that the persons who bid for these Zamindaries successfully let the pride of becoming Zamindars go to their heads, were unable to gauge the actual incomes to be collected from the villages under the respective Zamindaries and this in turn led to a lot of mismanagement of these Zamindaries, which in turn prompted the Company to sieze them back, to be re-auctioned again.

Regarding the auctioning of Zamindaries by the English East India Company, as mentioned above, there was a history for this as well. Soon after the Permanent Settlement was brought out in 1802 and over the next few years, many Zamindaries came under the control of the Company and there were several reasons for this – the Zamindars thought they were actually declared rulers of their respective Zamindaries and were accountable to no one and so found this process of paying dues

to the Company both confusing and exasperating; the Zamindaries were unable to generate the kind of revenues required for their own maintenance as well as to pay the dues or *Kists* to the Company; mismanagement of the revenues already they were already getting from their farmers; not being able to tally the expenditures according to their incomes; internecine battles within the Zamindar's families and many other reasons.

The most important reason for the Zamindaries to go into the control of the Company during this period was in fact a natural calamity. From 1831 to 1841, there was continuous drought in this region and in 1835, there was a famine in the Guntur region. This led to a complete collapse of the agricultural system, the meagre irrigation facilities available then failed completely, thus leading to massive failure of crops, what little produce could be cultivated and harvested, the prices of the produce fell drastically in the market, the farmers were driven to a position where they were no longer able to pay their dues, and to add to this, the oppression of the Zamindars and the high levels of corruption of the revenue officials, all added to a massive collapse of the administration of the Zamindaries. There was heavy loss of lives – in the Godavari river region, the population was 7,38, 308 in 1821-22 and by 1842, after just a decade, this population fell drastically to just 5,61,402. This loss was reflected across the entire southern part of the country.

In this way, by 1817, 59 Zamindaries came under the control of the Company and this number increased to 153 Zamindaries by 1830 and by 1840 the number increased further to 361 Zamindaries. The Company, which took control of badly managed and revenue deficit Zamindaries over the next few decades auctioned off the same whenever they came into their hands. This process reached its nadir by 1851, when in just a matter of one year, as much as 876 Zamindaries were appropriated by the Company and re-auctioned off. But the iron hand of the Company, into whose grip these Zamindaries either slipped on their own due to their mistakes or were made to

through the Company's machinations, was still clenched around these Zamindaries.

Another aspect of this scenario was that the Company would only stand to lose, especially its businesses and to a greater extent, its revenues, if it allowed the Zamindaries to maintain armies. An example for this is the Karvetinagaram Zamindary, overlaying the Chittoor and Puttur area, with 792 villages and spread over 945 square miles. The Zamindars had been vassals of the Karnataka Nawabs, on the condition that the armies of the Zamindaries and Nawabs would come to each other's help and support whenever either of them required it. The daughter of Mohammed Ali, the Nawab of Karnataka was kidnapped by one of the *Paalegallu* or *Polygars* (these were the feudal class of territorial administrative and military governors appointed by the Vijayanagara kings and later the Madhurai Nayakas – a group of rulers who went on to become quite independent of their respective kingdoms, we're able to stand against the onslaught of Aurangazeb quite successfully and so were quite averse to bow down to the Company and its demand for the payment of revenues, thus leading for most of them to be either slain or imprisoned on Andaman Islands, and long considered to be some of the first freedom fighters of this country), who have been prevalent in the Rayalaseema region for a very long time. The Nawab demanded that the Zamindars of Karvetinagaram and Kalahasti were to seek out and capture this Polygar and his daughter. These two Zamindars took advantage of this situation and overcame and occupied the smaller Polygars in the region and encompassed them into their own Zamindaries.

The natural outcome of all this appropriation of land was the initiation of battles between the Zamindaries of Karvetinagaram and Kalahasti, in fact this went on from 1790 to 1799. The result of this continued battle between the two armies of the Zamindaries was persistent violence, mayhem and general disturbance in this region. In the meanwhile, the Company made an Agreement with the Nawab of Karnataka in

1801, and one of the conditions as part of this Agreement was that all the armies of the vassals of the Nawab were to be dismantled. The reason behind the Company inserting this stipulation was that the Zamindaries of Karvetinagaram and Kalahasti had by this time become quite good experts in warfare and the Company felt that somewhere down the line, these armies would actually be put to use to drive the British out of this region. This stipulation was later on made mandatory in all the Agreements and Treaties that were signed by the Company with the local rulers, thereby ensuring that there was no military might to speak when the English East India Company and later the British Empire took over the direct administration.

Another point to be noted is that not just the Munagala Zamindary but other Zamindaries like Vizianagaram, Nuzvid, Challapalli, Merangi, Peddapuram, Punganuru, Pithapuram, etc., went into the hands of the Court of Wards (the details of which are given below) some time or the other during their history and so also into some form of litigation regarding legal claims to the Zamindaries by various clans of their respective families.

The few young Zamindars who were trained and tutored by the British, through the aegis of the Company, were either educated here by the British or were sent directly to England, to gain education and culture more amenable to the British. One of the adverse effects of this kind of education was that some of the Zamindars no longer felt themselves affiliated with the people whom they ruled, as more often than not, they moved to live lavish lives in larger cities such as Hyderabad and Madras rather than live in conditions of minimal comfort in their own Zamindaries. This in turn resulted in their complete alienation from the very people who were the cause for the riches and rich lifestyles that they were slowly but surely getting accustomed to.

By the end of the 19th Century and the beginning of the 20th Century, the male rulers of some of the Zamindaries under the Madras Presidency died and for various reasons – as they

died issueless or as their sons were minors or the adopted sons were too young to begin ruling – the women of these families came to take over power and ruled the Zamindaries. And they proved to be extremely efficient at this. In their intelligent hands, most of the Zamindaries thrived, developed and concurrently their incomes and revenues improved exorbitantly, so much so that all these Zamindaries were not only able to come out of debt but had stabilised and become quite rich. Some of these women include Gonesetty Janakayamma Gajapathi Rao, the Zamindarini of Anakapalle, Zamindarini Savairani Bhagyalakshamma Devi of Atmakur Zamindary, Zamindarini Kandukuri Mahalakshamma of Urlam Zamindary, Zamindarini Rao Ramayamma Rao of Kolanka and Veeravaram Zamindaries, Maharani Adilakshmi Devamma of Gadwal Zamindary, Zamindarini Manyam Mahalakshamma of Gutala Zamindary, Zamindarini Rao Ramayamma Rao of Gollaprolu Zamindary, Zamindarini Vatsavai Venkatasubadhrayamma Jagapati Rao of Tuni Zamindary, Zamindarini Rani Venkata Lakshmayamma Sardesai of Papannapeta Zamindary, Zamindarini Nayani Lachchamma Rao of Munagala Zamindary, Zamindarini Rani Sarala Devi of Vanaparti Zamindary (and daughter of Nayani Venkata Ranga Rao, the Zamindar of Minagala).

Not only were the women mentioned above extraordinary administrators, they also contributed to the exemplary development of Telugu culture, art, literature and education in their respective Zamindaries at the same time, by patronising poets, writers and composers. This was the reason that the Zamindars who came into power later once they attained majority were influenced to a large extent by these women and their thinking, in addition to the influences of the Western education and culture to which they were exposed.

The beginning of the 20th Century was also the time when the voices for national independence from the British rule were gaining and evolving into systematised movements and many of the major cities and towns across the country were

developing as hubs for these Nationalist movements. Nayani Venkata Ranga Rao, who was adopted and thus was under the tutelage of the Court of Wards was stationed at Masulipattam during 1892 and 1900, when he was getting his education and Masulipattam was then evolving into a hotbed of Nationalism an example of which was the establishment of Andhra Jaateeya Kalashala by Kopalle Venkata Hanumanta Rao and it was only inevitable that the young Zamindar was influenced by this. Some of his contemporaries included people like Ayyadevara Kaleswara Rao, Bogaraju Pattabhiseetaramayya, Gadicharla Harisarvothama Rao, Komarraju Venkata Lakshmana Rao (who became the Diwan to the young Zamindar), Desiraju Pedabapaiah, Mutnuri Venkata Krishna Rao along with Kopalle Venkata Hanumantha Rao and him along with them would participate in debates and discussions on several topics in vogue at that time like the social reforms occurring in Maharashtra, the adverse impact of Telugu language and how it was being debased in Nizam's Hyderabad under the British Residency, and many other such critical political, economic and cultural issues of his time.

Most of these young progressive and political thinkers mentioned above were directly influenced and greatly inspired by the book "Forgotton Empire (Vijayanagar) – A Contribution to the History of India" written by Robert Sewell in 1900 and read it together as soon as it was published. This inspiration found its fruition in the setting up of the Sri Krishnadevaraya Andhra Basha Nilayam in Sultan Bazaar, Koti in 1900, as their contribution and tribute to the greatest Southern empire that was the Vijayanagara Empire. Not only that, the Zamindar continued to be the patron and de facto administrator of this library for the next fifty years until 1950, presided over many meetings held here, including presiding over the Silver and Golden Jubilee celebrations of the Library. It was thanks to these discussions and exposure to the same that the young Zamindar became more and more progressive in his way of thinking.

The young Zamindar Nayani Venkata Ranga Rao was also

heavily influenced by such stalwarts like Swami Vivekananda and Raja Rammohan Ray, Dadabhai Nauroji, Lokamanya Bala Gangadhar Tilak, Bipin Chandra Pal whom he made it a point to go and meet personally. The Indian National Congress was held in 1906 at Calcutta under the leadership of Dadabhai Nauroji and the Zamindar and his Diwan attended the Congress as representatives from the Telugu speaking region. He even invited Bipin Chandra Pal to give a talk at a meeting held at Vijayawada in 1906, for which he personally presided. Over the next 40 years, the Zamindar evolved into one of the greatest patrons for the spread of and easy access to education, literature, science and technology. Nayani Venkata Ranga Rao had connections with most of the socio-political movements that occurred during the 5-decade period between 1900 and 1950, in the Krishna district region as well as the Hyderabad State. The life and history of this extraordinary social reformer and patron of Telugu literature, who encouraged the development of the history of Telangana, his contribution to the movements that arose against the Zamindari system and against the Nizam's Hyderabad and Telangana is too extensive to be discussed in this book at present and so will be published as a separate book at a later date.

The Munagala Zamindari went through all of the upheavals and adverse conditions, be it the conspiracies of the Nizam and more importantly the British through their Court of Wards, Board of Revenue, etc., the internal litigations and claims to the Zamindari from various lines of the ruling family, mentioned briefly above and given in detail in the following book, in spite of all of which the Zamindari never lost its integrity or buckled under the conditions prevailing but was able to sustain itself through the ups and downs to survive more or less intact for nearly 4 centuries, right from the 1640s up until the 1940s.

Though what is being given below in detail and traced is the history – be it the family, administrative and political history - of one Zamindari with just 43 villages under it and could be

categorized as local history, in examining the day-to-day affairs of the Zamindary, one also examines the larger administrative, political, and economic picture of Southern India and the country as a whole and how they influence each other, while at the same time shaping each other as well. It is only through researching and documenting the local histories that one can research, understand and arrive at 'national' histories. A national discourse cannot be built without the support of the local histories such as that of Munagala Zamindary. The materials quoted in the book below were sourced from the Munagala estate papers.

SECTION - 2

RESEARCH PAPERS

MANUSCRIPTS HERITAGE ON THE BORDERS OF TELANGANA

Bhujanga Rao Bobde*

ICOM (International Council of Museums) gave a theme for last year; the future is invented through a dialogue with the past engaged in the present. Memory is the reservoir from which any society or individual draws the resources to be able to shape that future. The obliteration of memory by time or historical events is a challenge for any society especially those societies that have witnessed the forced reshaping of their cultures through globalisation. An act of remembering and a careful sifting of knowledge systems of the past is therefore a logical response in these situations. In the current context of knowledge production and dissemination consequent on globalization it also becomes a radical response to engage in a countervailing struggle for retaining and asserting cultural identities and local intellectual traditions. The world is passing through a revolution in the field of documentation in terms of decoding and digitisation of ancient manuscripts, data sharing and data mining. Whenever the technology is upgraded, the documented data has to be updated with the compatible mode of technology. This is a continuous and vulnerable process, a sigh of relief is that the ancient record is documented technologically through scanning, photography, videography and data entered in the meta-data form.

Here For this paper I chose the area - borders of Telangana which includes Nizamabad, Adilabad, Ranga Reddy Districts of Telangana state where as Nanded, Latur, Solapur, Osmanabad Districts of Maharashtra State and Bidar, Gulbarga, Basvakyalyan of Karnataka State.

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Background of Research

I am a student of Electronic science, Engineering, History and Museology. My work in the field of Manuscripts collection, Cataloguing, Digitization, Conservation and Preservation, Publication, Display techniques and Digital Networking is efficiently possible only because of my multidisciplinary studies.

I began as a History lecturer, after clearing the Maharashtra Govt. Exam I joined as Nanded District Surveyor for Archives Dept. Then I joined The Andhra Pradesh Govt Oriental Manuscript library Hyderabad as a Research Scholar for a project named 'Cultural Inter-relations between Marathi and Telugu People'. At the Same time I got an opportunity to work for National Mission for Manuscripts. I have visited many rural places on the borders of Telangana, Maharashtra and Karnataka. Later because of Dr. Srinivas Varkhedi and Dr. Ravindra Sharma, I got a chance to work with Rashtriya Sanskrit Sansthan, OU, Hyderabad. Also worked in a project of "Indian Institute of Heritage of Medicine" collecting manuscripts related to Ayurveda, Yoga, Unani, Siddha and herbal Practices in our area. Afterwards I started working as Director, Manuscript Dept. in Deccan Archaeological and Cultural Research Institute where I got guidance of great scholars like Dr. V. V. Krishnasastri, Dr. Raja Reddy, Mandali Buddha Prasad, Dr. E. Sivanagi Reddy, K. Jitendra Babu, Dr. S. Jaikishan and D. Suryakumar. Because of the guidance of these great personalities from various fields I got a multidimensional perspective of History, Archaeology, Archives, Museums and Cultural Studies. In 2010, I was appointed as a coordinator of Khandesh Archives and Museum in North Maharashtra University, Jalgaon, Maharashtra. In 2012 I joined Gandhi Research Foundation, Jalgaon as a Curator. GRF has an international Museum with best archives about Mahatma Gandhi's life and works.

Knowledge Tradition:

India was magnificently advanced in intellectual activity during the ancient and medieval times. The intellectual

achievements of Indian culture lay scattered across several fields of study in ancient Indian texts ranging from the Vedas and the Upanishads to a whole range of scriptural, gnostic, scientific and artistic sources. As in the manuscripts collections of Metapalli Raghvendra Charya at Soan (Ancient name Suvarnapuram), Nirmal Mandal, Dist. Adilabad there is a wide variety and multiplicity of thoughts, languages, life styles and scientific, artistic and philosophical perceptions. The rich classical and regional languages such as Marathi, Telugu and Kannada which are repositories of much of the ancient wisdom, emerge from the large stock of the shared wealth of a collective cultural harmony imagination.

For centuries, the knowledge systems here were passed down from generation to generation through schools called gurukulas (“family of the guru”) and transmitted entirely from mouth to ear in an unbroken oral tradition. Ex. Chandori Manuscripts and inscriptions (taluka Bhalki Dist. Bidar) gradually, they came to be written down on different materials such as stones, copper plates, palm leaves and paper. Even after the texts started to be written down, the oral teaching continued to be the means employed for the learning of the traditional arts and its practices through the literary sources. The treasure of the wisdom containing the ancient knowledge systems has come down to us in the form of manuscripts. Composed in different local languages, these manuscripts are spread all over in different institutions, libraries, mutts, temples and in several private collections spread across the region. In fact, India has possibly the oldest and the largest collection of manuscripts anywhere in the world. However, India has possibly lost a vast amount of this wealth.

Today, in the areas like Udgir, Kinvat, Bhokar, Bhainsa, Mirialgudawe are tolerating with the remarks like ‘illiterate, uneducated and uncivilized society’, instead we should be proud to owe such stupendous heritage of knowledge system with more than thousands of manuscripts. While working there I was

left wondering, how such a staggering number of manuscripts were written by great scholars in this area!

I have traversed around these regions in search of manuscripts since 2007. As you read this, I make my way from one city to another in all seasons day and night, in search of undiscovered, unpublished manuscripts to 'Save our Past to Save our Future'.

India has a history of using herbs and other natural products against the activity of bio-organisms, and these products were very effective and were apparently non-toxic to humans. So in border areas of Telangana also various practices were followed to preserve manuscripts from decay in conjunction with natural products. Manuscripts were often stored in kitchen lofts or in Worship room where smoke due to various materials used kept the insect away eg. Patil Family Manuscript Collection, Bhainsa (Ancient Name Mahishapuram). The storage boxes were made of hard wood with insect repellent properties. The manuscripts were wrapped in yellow or red cotton cloth. It is perhaps for this reason that red leather and cloth is common in India to wrap books and manuscripts. Combination of *Acorus calamus*, cumin, cloves, pepper, cinnamon and camphor was used as an insect repellent for six months, though it had to be replaced after six months or so. I also saw in a manuscript collection in Kandhar Village, Dist. Nanded Peacock feathers and snake slough being kept in old books perhaps for their insect repellent property. It was also a common practice to rub-citronella oil on palm-leaf manuscripts to increase flexibility and to deter attack by insects.

Turmeric has also been used as an insect repellent by rubbing its paste on the palm-leaves, and by dyeing the binding cords and the cloth covers. Dried leaves from a Neem tree were sometimes placed between the covers of the book to deter booklice. It has been believed that the insecticide present in the leaves is at its maximum potency at spring time, when the tree is in its flower and the leaves are of red colour. These

practices still continued in Adilabad Shankara Charya Matthum.

The aim of my work in APGOML - National Mission for Manuscripts was to make an intensive and extensive study to highlight the present status of selected manuscript repositories containing thousands of valuable manuscripts and suggest some remedial measures which are required to be adopted for proper conservation, care and management of manuscripts within the geographical limit of Telangana Border. To collect data and to ascertain the present condition of manuscript kept in different repositories I have surveyed and studied manuscripts collections which include Museums, Archives, Libraries and Private holding situated in different city, district town, urban and village areas. I have tried to analyse in detail about the materials used for making of different types of manuscripts, considering the vital aspect of conservation, care and management of manuscripts and manuscript repositories, because it is very essential to know the nature of base material, inks, pigments, binding media, techniques of writing and illustration etc., used in particular manuscript to prevent or retard further damage and deterioration.

During survey at different repositories I have found that the condition of the most of the manuscript collection is very bad, which is a matter of great concern and the factors responsible for deterioration of manuscripts to be taken into consideration and should be addressed properly. So, during my work I have dealt with various factors responsible for deterioration of manuscripts. In this region the biological factors responsible for deterioration of manuscript include various types of micro-organisms like fungi, bacteria, and macroorganisms like different types of insects and rodents. The common outward signs of biodegradation are fluffy growth, coloured stains, different shaped holes and tunnels on manuscript collection. As a result manuscripts have gradually been lost. Other factors responsible for deterioration of manuscript are lack of proper care, mishandling, human vandalism, negligence which I have

found in most of the repositories. Out of all collections there are at least three repositories where I have isolated some manuscripts which are severely damaged by flood water Chivli (Dist. Nanded) By Manyad flood, Kandakurti (dist. Nizamabad) by Godavari-Manjra-Haridra Flood and Lakhangaon (Dist. Bidar) – Manjara Flood. Without considering the effect of all such factors one cannot undertake and or suggest any steps for conservation of manuscripts. All the above factors must be discussed without any boundaries to highlight the urgent need to make an academic audit of the prevailing condition of the manuscript collections.

Since manuscripts are the 'cream of our cultural heritage, proper upkeep of manuscript is essential to prevent deterioration as well as to restore their originality. So, in all my project reports, books and articles, I have narrated the preventive measures taken so far by some manuscript repositories and some suggestive measures which could be taken for preventive conservation of manuscripts irrespective of all repositories. But I have found in most of the repositories specially situated in rural areas as well as some private holdings of this region that the curatorial staffs of the repositories are indifferent about their duty, because they are not fully aware about the value of such manuscript collection. They have just kept their collection in a metal trunk or gunny bag and dumped at one corner of the room. Some of them even do not bother to open the trunk or gunny bags even for a decade such as Krishna Shastri Pujari Bodhankar Collection at Bodhan Dist. Nizamabad. Some best and important Ayurveda Manuscripts are in worst situation at Kolambi Mattum (Dist. Nanded) where all the manuscripts are bundled in cloth and put in an underground room which was locked before 40 years. Except some of the renowned museums most of the repositories do not adopt proper preventive measures like periodic examination, proper documentation, cleaning, dusting, providing a stable environment by monitoring and regulating the macro and micro environment inside the manuscript repositories; control of

biological organism by using various indigenous methods, Integrated Pest Management Programme, fungicides, insecticides etc., to check and control deterioration of their manuscript collection. eg. Godatir Itihas Sanshodhan Mandal established by Tatyasaheb Kanole in Nanded City. Only some Govt funded repositories have done microfilming and digital preservation so as to minimize the physical, chemical as well as biological deterioration of manuscript, ex. APGOML or Salar Jung Museum Hyderabad.

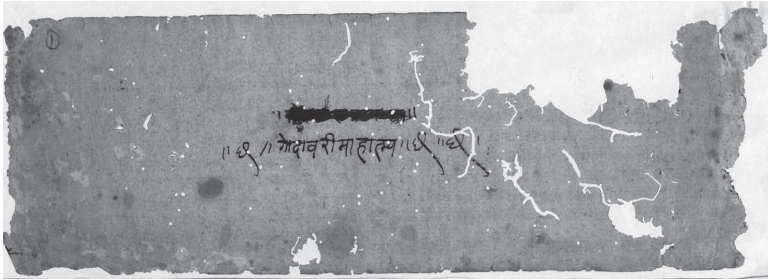
Conclusion:

In the border areas of Telangana there is a really good collection of Manuscripts in personal and institutional holdings. We can get Telugu manuscripts in Maharashtra or Karnataka. Same as Marathi manuscripts can be seen in Telangana and Kannada Manuscripts in Telangana and Maharashtra. Somewhere we can get Brijbhashi, Bengali or Tamil manuscripts also such as in manuscript collection of Bhimashankar Deshpande, Aland, Gulbarga. Because of all these there is an excellent cultural interaction, cultural and communal harmony between the people of this region. Some collections such as Bharat Gunvardhak Mandal, Shah Ali Banda area Hyderabad or Marathi Sahitya Parishad, Kothi were noticed by Salar Jung Museum and APGOML but still all manuscripts are not properly digitised or preserved.

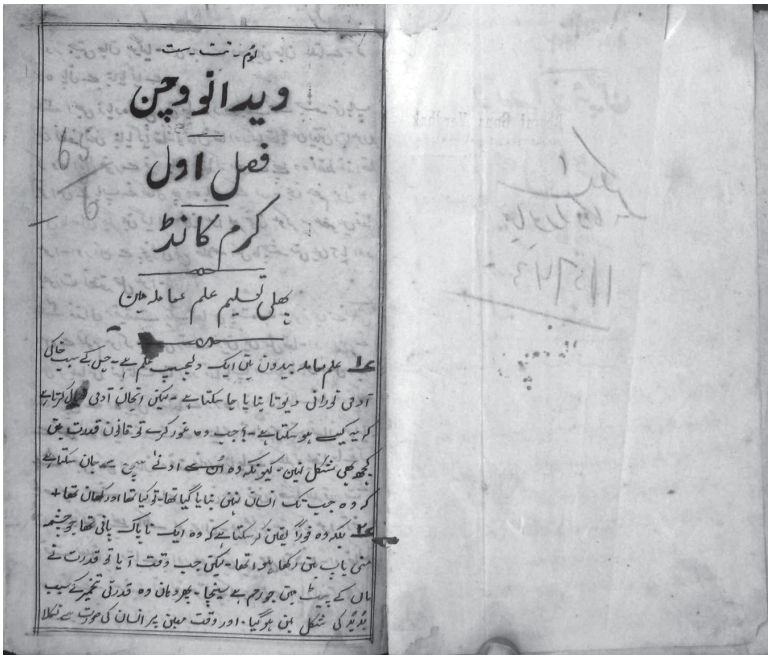
I am always thinking about all these personal collectors and institutions and can they be networked somehow? Do they share their best practices? Is there an apex body? A co-ordinator? But till now I don't have any answer. If we all try to come together in this aspect, it will be a great service to our future generation to preserve our legacy by proper methods.

I thank the organizers of the Telangana History Congress for inviting me and giving me an opportunity to present my small experience in this field.

Some Imp Manuscripts:



Godavari Mahatmya – A Manuscript which have only 3 different copies get up to now



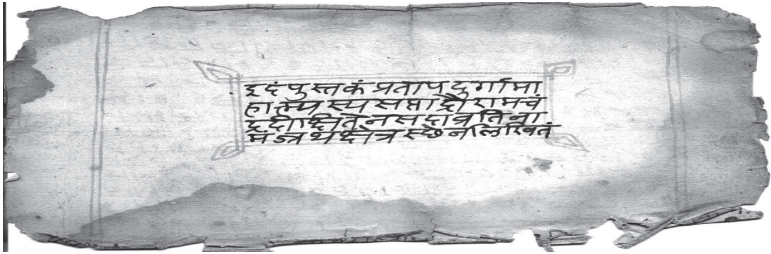
VedVachan– Urdu Manuscript (There is no any Manuscript in Sanskrit for how to pronounce Vedas)



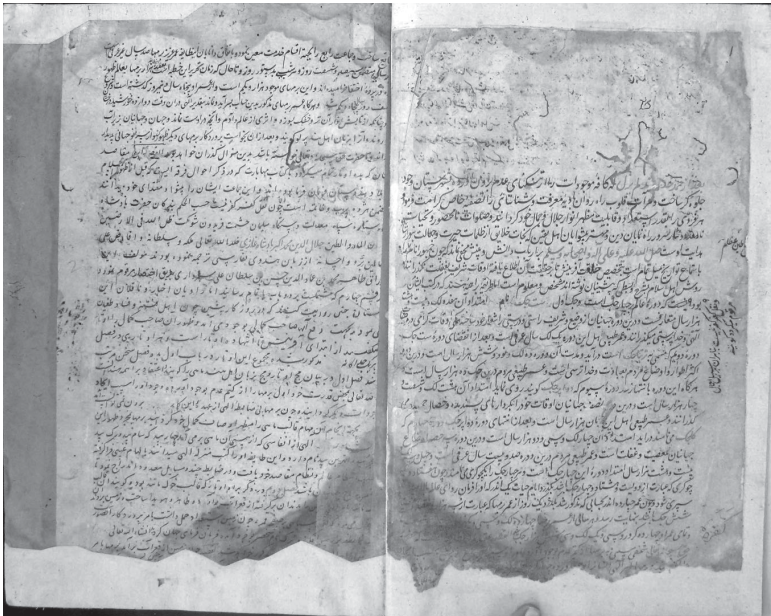
Gurugranth Sahib - Illustrated Manuscript



Gunj-E-Mani (Tarikh-E-Dakkhan) – Deccan Hist



PratapdurgaMahatmya – First Manuscript About King Chhtrapati Shivaji



Tarikh-E_Hind by TaherMd Bin ImaduddinHasan Bin Sultan Ali Sabzwari

List of Manuscripts (Unpublished Collection) – Institutes and Personal

Teleangana State

1. Krishna Shastri PujariBodhankar – Bodhan
2. Yadavrav Kandakurtikar – Kandakurti
3. S. S. Patil – Bhainsa
4. Adilabad Muttum – Adilabad
5. Bharat Gunvardhak Sanstha – Shahlibanda, Hyderabad
6. Marathi Sahitya Parishad – Koti, Hyderabad
7. Pandurang Kadepure – Purana Pul, Hyderabad
8. Metapalli Raghvendra Charya at Soan (Ancient name Suvarnapuram), Nirmal Mandal, Dist. Adilabad
9. Patil Family Manuscript Collection, Bhainsa (Ancient Name Mahishasapuram)
10. Krishna Shastri Pujari Bodhankar Collection at Bodhan

Karnataka State

1. Bhimashankar Deshpande – Aland
2. Balajirao Mane – Khudavandpur
3. Govindrao Huple – Bhalki
4. Vasantrao Biradar – Valsang
5. Bhaurao Biradr – Ladha
6. Kamlakar Hattarge – HalsiTugav
7. Taterao Mule – Chandori
8. Vijaykumar Chandiwale – Lakhangaon
9. Pavan Hasnale – Gorchincholi
10. S. Asha – Chikalchanda (Now shifted to Hampi)

Maharashtra

1. Tatyasaheb Kanole – Godatir Itihas Sanshodhan Mandal – Nanded

2. Bharatiya Mulbhut Itihas Sanshodhan Manadal - Nanded
3. Datta Sampradayi Muttum – Kolambi
4. Gosavi Muttum - Betmogara
5. Walchand College – Solapur
6. Hirachand Nemchand Library – Solapur
7. Dayanand College – Pune
8. MahaveerShastri – Pune
9. Jain Muttum - Dahigaon
10. S. G. Joshi – Latur
11. Punam Patil – Osmanabad
12. Shivling Shivacharya Muttum – Ahmedpur
13. Santiteerth Swami – Renapur (Now settled in Aurangabad)
14. Vedshastrottejak Mandal – Sagroli
15. Ganesh Sarvajanic Vachnalaya – Parbhani
16. Anant Lakshman Bende (RajrajeshwarBende) – Udgir
17. Rajrajendra Shivendra Raje – Gangakhed
18. Manikrao Patil – Shambhu Umarga

NIZAM'S CONSTRUCTIONS IN HYDERABAD – A HISTORICAL PERSPECTIVE

Ch. Chandraiah*

Hyderabad was separated from the northwestern part of Andhra Pradesh as the newly formed 29th State with Hyderabad as its historic permanent Capital On 2nd June 2014. The state of Telangana is divided into 33 districts. Telangana is a State in India situated on the centre-south stretch of the Indian peninsula on the high Deccan Plateau. It is the eleventh largest state and the twelfth most populated state in India.

Qutb Shahi dynasty's king Muhammad Quli Qutb Shah, was the founder of Hyderabad City and ruler of the Qutb Shahi dynasty in the year 1591, he laid the foundation of a new city which he called Bhagyanagar after his beloved queen 'Bhagmati'. Bhagmati embraced Islam and took the name Hyder Mahal and consequently Bhagynagar was renamed Hyderabad. The Hyderabad State was located in the south-central region of the Indian subcontinent, and was ruled by a hereditary Nizam. The Asif Jahi dynasty was very popular in the British India. Asaf Jahi dynasty ruled the state of Hyderabad for seven generations establishing it as the largest and foremost Muslim princely state in India. Hyderabad's existence and development was intrinsically linked to the rule of the Asaf Jahi dynasty and their contributions were foundational to not only the States but the Deccan's social, economic and cultural milieu. The Asif Jahi dynasty spanned seven generations from A.D. 1724 to 1948, a period much longer than the preceding Qutub Shahis. The state covered an extensive 95,337 sq. miles - An area larger than Mysore or Gwalior and the size of Nepal and Kashmir put together! With the diversity of languages and peoples, sheer

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size and culture Hyderabad gained a nationwide importance under this dynasty. Nizam-ul-Mulk of Hyderabad popularly known as Nizam of Hyderabad, was a former monarchy of the Hyderabad state, now divided into the states of Telangana, Andhra Pradesh, Karnataka and Maharashtra on a linguistic basis. Here some Nizams archaeological places

Mir Qamaruddin Chin Qilij Khan–Nizam was Founder. Mir Qamaruddin Chin Qilij Khan–Nizam 1st Founder and first ruler of Asaf Jahi Dynasty(1724–1748). II. Nizam Ali Khan–Nizam 2nd ruler of Asaf Jahi Dynasty.(1762–1803). III. Mir Akbar Ali Khan Sikander Jah–Nizam 3rd ruler of Asaf Jahi Dynasty(1803–1829). IV. Mir Farkhunda Ali Khan Nasir-ud-Daula – Nizam 4th ruler of Asaf Jahi Dynasty(1829–1857). V. Mir Tahniat Ali Khan Afzal-ud-Daula–Nizam 5th ruler of Asaf Jahi Dynasty(1857–1869). VI. Mir Mahboob Ali Khan - Nizam 6th ruler of Asaf Jahi Dynasty(1869–1911). VII. Mir Osman Ali Khan - Nizam 7th and last ruler of Asaf Jahi Dynasty(1911–1948). The Asaf Jahi's was a dynasty of Turkic origin from the region around Samarkand in modern day Uzbekistan, who came to India in the late 17th century, and became employee of the Mughal Empire. The region became part of the Mughal Empire in the 1680s. When the empire began to weaken in the 18th century, Asif Jah defeated a rival Mughal governor's attempt to seize control of the empire's southern provinces, declaring himself Nizam-al-Mulk of Hyderabad in 1724. The Mughal emperor, under renewed attack from the Marathas, was unable to prevent it. The decline of the Mughal power, in south India saw the rise of Maratha Empire, Nizam himself saw many invasions by the Marathas which resulted in Nizam paying a regular tax (Chauth) to the Marathas. Battle of Palkhed . From 1798 Hyderabad was one of the Princely state under British East India Company's suzerainty. By a subsidiary alliance it had ceded to the British East India company the control of its external affairs. In 1903 the Bearer region of the state was separated and merged into the Central Provinces of British India, to form the Central Province and Bearer. After India gained Independence, the Nizam declared his intention to remain

independent rather than become part of the Indian Union. The Hyderabad State Congress, with the support of the Indian national Congress and the Communist Party Of India, began agitating against Nizam VII in 1948. On 17 September 1948, the Indian Army took control of Hyderabad State after an invasion code named Operation Polo.

“Archaeology is the discipline with the theory and practice for the recovery of unobservable hominid behaviour patterns from indirect traces in bad samples.” David Clarke. “Archaeology is the scientific study of peoples of the past... their culture and their relationship with their environment. The purpose of archaeology is to understand how humans in the past interacted with their environment, and to preserve this history for present and future learning.” Larry J. Zimmerman. “Indeed, archaeology is only really delightful when transfused into some form of art.” Oscar Oscar.

The Nizams archaeology different from other architecture. It is totally muslim and persian culture. These places or their remains are muslim culture dominated constructions. Below are the Nizam’s Historical constructions and remains.

State Archaeological Museum; The State Archaeological Museum was established during the rule of the VII Nizam in 1920. The museum is regarded as one of the best museums in the country. The things in the State Archaeological Museum of Hyderabad which will fascinate are An Egyptian mummy, coins of the Shatavahana period, important Buddhist and Jain relics sculptures of different periods, a Buddhist gallery, Brahmanical and Jain gallery, arms and armour gallery, numismatics gallery, Ajanta gallery, Bronze figures from the Vijayanagar and Chola periods, ninth and tenth century Jain figures (particularly the goddess Ambika), Roman coins, copies of Ajanta Caves’ Buddhist murals, In close vicinity of the State Museum lies the Contemporary Art Museum. We can find the representatives of the period from the 1st to the 4th century AD. We will also find

the 11th century Jain sculptures from Patancheru. The State Archaeological Museum garden has a hall with columns and ornate ceiling.

Public Garden; The Public Garden of Hyderabad is one of the oldest, largest and finest gardens in Hyderabad. It came into being in 1846 during the tenure of the Nizam government. Located right in the center of the city, incorporates some important buildings within its premises. Within the premises of the Public Garden of Hyderabad are several public buildings, some of which are, State Legislative Assembly, State Archaeological Museum, Jubilee Hall, Jawahar Bal Bhavan, Telugu Lalita Kala Thoranam. The Public Garden is a popular haunt for school picnics. The Public Garden is a well known hangout spot and tourist destination in Hyderabad.

Andhra Pradesh High Court; Situated on the Southern bank of the river Musi the Andhra Pradesh High Court building is one of the finest architectural monuments of the Asaf Jahi period. It was constructed between 1915-1919 by Nizam VII Nawab Mir Osman Ali Khan. This classic structure is built in red and white stone in Saracenic style with a majestic arched entrance and is still well-maintained. The AP High Court was one of the prime examples of the main architectural contributions of Vincent Esch who was commissioned by the Nizam's Government to execute numerous large and important public buildings of Hyderabad. The engineer who executed the design was Mehar Ali Fazil of the City Improvement Board of Hyderabad. The construction started on April 15th, 1915 and was completed on March 31st, 1919. On April 20th, 1920 the High Court building was inaugurated by Nizam VII. Ruins of the Qutub Shahi Palaces, namely Hina Mahal and Nadi Mahal were unearthed while digging for the foundations of the High Court. The High Court looks beautiful and impressive from the Naya Pul Bridge at sunset. A silver model of the High Court with a silver key was presented to the Nizam by the Judiciary, after its construction, during the Silver Jubilee Celebrations in 1936. The

facsimile of the buildings was perfectly carved in a thick sheet of silver weighing about 300 kgs. The model is now in the Purani Haveli Museum.

Arts College, Osmania University; The construction of the Arts College building of the Osmania University began with the foundation laying ceremony on July 5th 1919 by its founder the Nizam Mir Osman Ali Khan. Designed by Earnest Jasper, a Belgian architect, whose services were retained as a consultant and executed under the directions of Ali Raza and Zain Yar Jung, the Chief Architects. The Arts College building was a triumph of architecture, the crowning glory of the Asaf Jahi period. The Nizam considered architecture as a medium through which he could convey his royal ideals. At the inauguration he declared Osmania University to be one of the greatest achievements of his reign and the Arts College a lasting memorial to his rule. The Arts College is a two-storied construction with basement, symmetrical in plan and having a plinth area of 2.5 lakh square feet. The main entrance to the building is an immense portal in a vertical oblong standing out from the façade and rising higher than the wings of the structure. It encloses a trefoil arch whose peak soars higher than the walls of the edifice to either side of the portal. The interior of the arch is deep to make an iwan covered by a semi-circular vault with stalactites into this façade of Islamic character seems introduced the look of rock-cut architecture of the Deccan, undoubtedly inspired by Buddhist cave architecture, as is evident from the ground floor verandah railing and the heavy octagonal shafts that serve as columns. The 24 ornamental pillars in the central Darbar Hall, holding up a lofty dome, are a superb representation of Kakatiyan architectural style with partly fluted shafts and an amalaka capitol.

Jubilee Hall- Located in the Bagh-e-Aam (Public Gardens) on the Nampally Road, Hyderabad. The Jubilee Hall was constructed in 1935 for the Silver Jubilee of the Nizam VII, Mir Osman Ali Khan's coronation. It is an example of 'Qutub Shahi

revival' architecture at its zenith, also known as Osmanian style. The phase of Hyderabad's architecture arose out of the post floods restructuring of the city. The bold and sweeping lines of the exteriors, which evolved from an appreciation and conscious adaptation of Qutub Shahi fundamentals, contrast pleasantly with the rich stucco and gilt interiors. The building and the pavilion in the internal courtyard are well-maintained and the interiors are well-kept. The royal portraits and the paintings of the original 1936 durbar create an ideal atmosphere and help the visitor go back in time and appreciate not only the architecture but also the culture, which was instrumental in the building's construction. The building, which is presently used mainly for State Government functions, also serves as a perfect setting for exhibitions and conferences. It is a unique example of an important phase of Hyderabad's architectural heritage.

Kachiguda Railway Station-The Kachiguda Railway Station is representative of the transition period in Hyderabad's architectural history. From the intricate stucco decorations, which marked the Qutub Shahi revival during the early period of Mir Mahboob Ali Khan's regime, there was a noticeable shift at the beginning of the 20th century, which eventually culminated in the distinct Osmanian style of architecture. Constructed by the Nizam of the erstwhile Hyderabad State in the year 1916, Kachiguda Station is architecturally the most beautiful station in South Central Railway and was the headquarters of the then Nizam State Guaranteed Railway. A marvel in Gothic style of architecture it is endowed with central and side domes and accompanying minarets. Towering like a Maharaja's palace, the Kachiguda Station is one of the landmarks in the Hyderabad city. Housing many modern passenger amenities, this station now serves as the headquarter station of the Hyderabad Division of South Central Railway.

Mozzam Jahi Market-The Mozzam Jahi Market, an ensemble of buildings of vernacular style was built in 1935 and has an impressive appearance having a very convenient

combination of introvert and extrovert shops and an imposing arcade built in local granite stone presenting elegant skilled Ashlar work. The tall arched Clock Tower surrounded by beautiful domes provides an imposing entrance and enhances the architectural character of the Asaf Jahi period. Constructed during the reign of the last Nizam, Mir Osman Ali Khan it was named after his second son Mozzam Jah. This building is a great landmark of Hyderabad even today and is built entirely in stone.

Falaknuma Palace; One of the finest palaces existing in the historically rich city of Hyderabad, Falaknuma Palace is situated in Falaknuma, 5 kilometers from Charminar. It was built by Nawab Vikar-ul-Ulmarah, the then Prime Minister of Hyderabad. An Italian architect planned this palace and its foundation was laid in 1884. The entire process of construction took 9 years. Mainly comprising Italian marble, Falaknuma Palace occupies a total floor area of 9,39,712 square meters. It was purchased by Nizam VI in 1897 and functioned as a royal guest house. The ballroom contains a two-ton manually operated organ, possibly the only one of its kind in the world. Besides, there are 220 richly decorated rooms and 22 vast halls. The famed table in the dining hall of Falaknuma Palace accommodates 100 guests at one go. Falaknuma Palace is a distinguished landmark in Hyderabad.

Salarjung Museum; The Salarjung Museum proudly holds the coveted crown of being one of the 'largest one-man collections of the World'. The Salarjung Museum is the aspiration of Mir Yusuf Ali Khan better acquainted as Salar Jung III who was elected to be the Prime Minister of the Nizam 1912. When he was only 23. He later refused the post and consecrated his entire life to the accumulation of one of a kind antiques and paintings which was the sole source of joy in his desolate life. The year 1961 marked the declaration of the Salarjung Museum of Hyderabad to be an 'Institute of National Importance' imposed by an act passed by the Parliament. The Salarjung Museum in Hyderabad houses over 43000 paintings, 9000 holographs and

47000 books that are all printed. The section dealing with Indian Art comprises of sculptures of stone, bronze idols, cuttings of jade, painted textiles, wood carvings, small paintings, modern art , carvings of ivory, textiles, metal utensils, holographs, arms and various other war attires meant for protection. The next section at the Salarjung Museum of Hyderabad deals with art concerned with the Middle Eastern Region whose prominent possessions include the amalgamation of prized carpets, paper (holographs), lacquer, sorted furniture, etc, that descended from countries like Egypt and Persia. Prominent Attractions:- Veiled Rebecca, ammunitions used by Aurangzeb, Noor Jahan, Shah Jahan, Mestophilis, The Lady With The Lamp and others

Chowmahalla Palace; Chowmahalla Palace is a palace of the Nizams of Hyderabad State. It was the seat of the Asaf Jahi dynasty and was the official residence of the Nizams of Hyderabad while they ruled their state. The palace remains the property of Barkat Ali Khan Mukarram Jah heir of the Nizams. In Persian, Chahar means four and in Arabic Mahalat (plural of Mahal) means palaces, hence the name Chowmahallat/four palaces, or four. All ceremonial functions including the accession of the Nizams and receptions for the Governor-General were held at this palace. While Salabat Jung initiated its construction in 1750, it was completed by the period of Afzal-ad Dawlah as V, the V Nizam ensured its completion between 1857 and 1869. It is believed to be modelled on Shah of *Iran's* palace in Tehrn. The palace is unique for its style and elegance. Building of the palace began in the late 18th century and over the decades a synthesis of many architectural styles and influences emerged. This palace consists of two Courty yards, southern courtyard and northern courtyard. They have elegant palaces, the grand Khilwat (the Dharbar Hall), Fountains and Gardens. The palace originally covered 45 acres (180,000 m²), but only 12 acres (49,000 m²) remain today.

Purani Haveli; Purani Haveli is situated to the south east of Afzal Gunj Bridge near Dewandevdi in Hyderabad . It is a U-

shaped housing complex with a single storied central building in typical European fashion, flanked by two double storied oblong shaped wings. Purani Haveli (literally meaning 'Old Quarters') was originally intended to serve as the residence of Mir Momen, the Peshwa (Prime Minister) of Mohammed Quli Qutub Shah in the late 16th century. It came into the possession of Nizam III in the 18th century. A library and the Mukarram Jah Technical Institute also constitute part of the complex. A museum exhibiting the seventh Nizam's collection of gifts is also present.

Paigah Tombs- Paigah tombs of the Paigah nobles of the erstwhile Hyderabad state are a magnificent example of intricate stucco decoration which has been a hall mark of the Deccan. The Paigah Tombs are situated at Santoshnagar, 10 km from Charminar. Drawing heavily on the Mughal-Rajput schools of architecture while retaining the stucco heritage for ornamentation, the tombs which date from 1786 AD onwards are a testimony to the skills of the craftsmen of erstwhile Hyderabad. Apart from the family of the Nizam, the highest-ranking nobles in princely Hyderabad were the Paigah nobles. The Paigah nobility was founded by Abdul Fateh Khan Tegh Jung and it rendered service to the second Nizam (1760 and 1803). A major part of the construction was undertaken during the mid-Nineteenth century and is considered as the jewel in Hyderabad's crown, perhaps unparalleled in its beauty of craftsmanship and detailing. Though a recent discovery, the Paigah Tombs date back to the late Eighteenth century and embody unparalleled grace and elegance in marble. Decorated with flowers, famousjali work and marble inlay work. It is built with unique lime and mortar in the Indo Saracenic architecture style. The Paigahs were also great patrons of arts, literature and sports and commanded the respect of the rulers and the people. Permitted by the Sultans, the Paigahs were the only noble family of Hyderabad to maintain by private army. These are the Nizam's Historical remains in Hyderabad.

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NELAKONDAPALLI - A BUDDHIST SITE FROM KHAMMAM DISTRICT IN TELANGANA STATE: A STUDY OF ART AND ARCHITECTURE

G. Chandra Reddy* & B. Renuka Devi**

The main object of the paper is to study the Buddhist site and briefly sketch their Architecture & Art. This Buddhist site is located at Nelakondapalli village near Khammam district headquarters. At Nelakondapalli, the birth place of Bhaktha Rama dasu (Kancharla Gopanna), who built the famous Rama Temple at Bhadrachalam during 17th century CE. This Buddhist center flourished during the pre-Sathavahana, Sathavahanas, Ikshvaku and Vishnukundin periods. The source material of this research paper is based mainly on my personal research work taken at the spots of Buddhism flourished and left indelible mark on the architecture and art of this region.

Nelakondapalli village

It is an ancient fortified city comprising numerous mounds. Inside this entire area is enclosed by a mud rampart to an extent of more than 100 acres.

It is proud to say that this stupa is major (big) next to the Amaravathi and important Buddhist site in not only in Telangana State but in the whole of South India. This site is situated (latitude 17.6' North: longitude 80. 3' East) between villages of Nelakondapalli and Mujjugudem, which are 20km away from the headquarters of Khammam District. Approached via Kodada from the main Vijayawada-Hyderabad high-way at a distance of

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25 miles there is another Buddhist Kshetra Jaggayyapeta. This site opened an important chapter in the history of Buddhist architecture and art. Recently, one big brick-built *mahastupa* was brought to light. The important major Buddhist antiquities at Nelakondapalli are a wheel-planned stupa and two viharas, Aramas, a chaitya, a votive stupa, throne and a metal image of standing Buddha and nine stone idols of Buddha. This site was center of different phases of Buddhism like: Theravada during the pre-Satavahana and Satavahana period, *Mahayana* during Ikshvaku period, Vajrayana during Vishnukundins period.

Maha Stupa



Locally known as Virataraju dibba, Garlagadda, Bairagiguda seems to have been constructed with five tiers and 24 spokes with the support of rectangular socket cells. Adhithana (Vedika or

Medhi), Pradakshina patha, Dome, Drum are also seen. Ayaka pillars are not found at the stupa but one pillar is seen at Muthyalammagudi at Mujjugudem village. Probably, it might have been an ayaka pillar of the stupa.

The stupa seems to have undergone two phases of construction. In the earliest phase this was in smaller dimension. In the later phase this was enlarged together with all its components in the present size. This is also confirmed by the two different sizes of the bricks. Hence this stupa indicates two phases of construction and finally completed during the second phase i.e. Ikshvaku period.¹ **Bricks sizes:** 22x9x3 inches (Satavahana period). 18x9x3 inches (Ikshvaku period). 12x12x3 inches (Vishunukundin period).

The most prominent characteristics of the architecture of Nelakondapalli stupa is the wheel-shaped and the presence

of *ayaka vedikas* in all the four cardinal directions, each supporting a group of five long free standing pillars. The ayaka platforms and the plan of the stupa is in *Dharma Chakra* (Wheel) type which is the symbol of Buddhist Dharma.

The special features of stupas in Andhra i.e. Amaravati, Nagarjunakonda and others are wheel shaped plan was followed probably to give a structural stability to the stupa and to save the material and to introduce the sacred wheel which is one of the symbols of Buddhist Dharma. Thus the plan is a combination of material innovations and technical advancement with an ideological concepts. This plan further facilitated the architects to execute large and stable stupas which could survive for centuries.² The stupa appears with all its complete components like Adhithana (Vedika), Pradakshinapatha, drum, dome, Ayaka platforms and connected with stair cases. Resound system technology adopted in between stupa and viharas.

The stupa with its circular hub includes five radiating and tapering tiers with bricks. Each tier is separated with a gap filled by earth and connected with running spokes appears like a brick wall.³ This stupa has different tiers and connecting spokes from hub up to *Pradakshinapatha*.

Viharas & Monastery (Bairagulagutta, Garlagadda)

Two hundred yards away to the north of the Mahastupa and in the vicinity of Byragulagutta, there are a few brick foundations and brick pavements of two viharas. A four winged monastery with 73 monastic cells has also been exposed and cleared. Three wings are consisting of 15 cells each. The remaining fourth wing has double rows with 28 cells. In the same site at Garlagadda another monastery and residential places was brought to light.

Votive Stupa

This type of miniature stupa is a very rare finding in the history of Buddhist Art. It was used for the purpose of worship by the householder found near Byragulagutta. It has been made

of white lime stone. Its measurements were approximately one feet and six inches in height and one feet in diameter. It has all parts of stupa i.e base, drum, dome and at the top a square *harmika*. This might have been a replica of Mahachaitya (Maha stupa) of Nelakondapalli. A label inscription inscribed on it which reads as **Skanda Bhadrassa**.⁴ The votive stupa may be assigned to the period of first or second century AD.

Throne

This throne represents of Lord Buddha, is a very rare and significant find of Nelakondapalli Buddhist site, which was carved out of sand stone. This throne has four legs and beneath it there was a *Sirivaccha (Srivatsa)* symbol along with gem *Kausthubha*, flanked by one feet six inches height and one feet width approximately. It was an important object of worship for Buddhist devotees.

Buddha Figures : In Standing posture(Samapada)



During the excavations, Nelakondapalli site has yielded a large number of lime stone Images of Buddha. It might have been a center of many workshops where Buddha images were produced and exported to other places.⁵ Nine images are collected from single spot at the site during the excavations. These nine Buddha figures are more regal and sensitive from with a regal sublimity in its human feature. Each figure indicates Buddha as a *Dharmika Chakravartin*

in the dress of a preaching monk who was a benevolent and great spiritual teacher. These round sculptures are in standing position with frontal pose. Its long robes fall gently with its folds on both sides, modelled according to its body and leaving the *sanghati* is drawn to the left in a heavy swag. The folds

appear over the body in 'U' shaped drapes and hence it is thick at the left side. The standing figures from Nelakondapalli are depicted frequently in *Abhaya* and *Vyakhyana mudras*. This indicates Buddha imparting *Abhaya* to the devotees and protecting them from the fear of evil with raising his right hand which a favourite feature.⁶ They seem to be alive and nearer to the spirit of the master. The drapery with well regulated folds, the drooping eyes, the round face with parted lips and curly hairs of Buddha figures from Nelakondapalli are very handsome.

Stone Head of Buddha Image

The head part of a Buddha image from Nelakondapalli is a rare finding.⁷ It is more beautiful than the Sarnath Buddha of the Gupta period, even though the Nelakondapalli figure was earlier to the Sarnath's figures. The head of Buddha indicates that the sculpture was modelled as in *dhyana mudra*. The facial expressions of Buddha convey the feelings of divineness, serenity, calm and graciousness. The facial features of Buddha are represented with round chin, nose with clear nostrils, arrow type eyebrow and half opened eyes indicating *Karuna* and sympathy and express love and compassion. The tendered ears are large and elongated and adorned with ear lobes. The *urna* on forehead is very impressive head covered the snail-shaped short curly hairs of protuberance *ushnisha* on head is one of the physical features of *Mahapurusha* and signs of the great-man reflected in every image of Nelakondapalli.

Panchaloha metal image of Avalokiteshwara Padmapani Buddha

Around 4th and 5th century AD during Ikshvakus and Vishnukundin period, Buddha images in various metals in different forms collected. But *Panchaloha* Buddha image a great land-mark in the history of religious art. This image of Buddha from Nelakondapalli, though small in size, it is elegant and trim, clad in diaphanous robes clinging to the body. It was prepared with a combination of *panchalohas*. These metals were used to indicate the significance of the cosmic relations of the image.

This metal image is one the important findings from Nelakondapalli Buddhist site, in all over Telugu States which indicates an advanced achievement of technological skill in the metal craft.⁸ Its height is 60cm, and breadth 21cm. Its weight is 10 kg. This image is graceful, attractive *Ushnisha* on head with curly hairs, and *Urna* of Silver between eye brows on forehead without any ornamentation and bare footed. The facial expressions of this Buddha image are benign and youthful with tender looks. The right hand of the Buddha is kept stretching down in *varada hasta* pose, while his left hand is clasping the left corner of diaphanous *sanghati*. Its clear opened eyes are focusing sympathy towards devotees. The head is covered with turning from left to right. His forehead is covered with well regulated beautiful curlyhairs turning from left to right. His forehead is carved. with "*ushnisa*" with protuberance and flanked with elongated ears. The image is the being treated diaphanously. This feature does not seem to have happened at Amaravati. The image appears to belong to the late phase of the Ikshvaku period i.e. fourth century AD and Vishnukundin Period. Nelakondapalli was a center of Buddhist art contemporaneous to the last phase of Nagarjunakonda school of art.⁹ It belongs to *Vajrayana* Buddhism. *Vajrayana Tantrika Mantra* of Padmapani is "*Om Mani Padmeham*". He is favourite God to Nagas (snakes).¹⁰

Conclusion

Common People Like all professions, peasants, traders, kings supported to this *mahasthupa* from 1 BC to 5th C.AD.

At Nelakondapalli trade route connected and Commerce developed. Buddhism spread peace, moral values, love, Karuna (*mamatha*), kindness, truth, ahimsa (non-killing), principle of equality (*samatha*) in society. At present if we develop Nelakondapalli Buddhist site as great tourism hub. There will be many chances to attract international and domestic tourists. Hence the govt. must take immediate steps to develop this site. One of the important programs of the tourism policy of

Telangana state and India is the development of Buddhist Circuit Tourism to attract the Buddhists from all over the world. It will bring the international tourists and foreign exchange to our country. Finally we can enrich our Buddhist Heritage and Culture, architecture, art, sculptures, inscriptions, coins, pots, beads etc. collected in excavation of Stupa and its surrounding areas which are now placed in different museums of various places. Hence a museum must be established at the site at the earliest.

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CHODA KINGS HISTORY FROM PANAGAL, NALGONDA REGION

Musham Damodhar Rao*

Lets us start our journey from my ancestral region Nalgonda. Chaya Someshwara Temple is unique in many ways so I chose this one as study. This temple has unique in architecture, iconography and shows science mixed with astronomical study. Nowhere in the world have we seen another example of this daylong shadow trick in the form of Lingam rather a pillar form. We come across many sunrays illumination of deity for few minutes in many parts of world.

Dating of Temple. We don't get correct dating of this temple. The Inscription on Stone at this temple gives us Solar Eclipse on Prabhava nama samvatsara, Adhika Jyesta, bahula 15, surya grahanam corresponding to Wednesday 25 May 1267AD.Kakatiya shasanam.Built before them under Kunduru Choda kings.

This shadow giving temple was built by sculptures from Dravidian origins, who are experts in playing with shadows. One such example of such shadow play was seen at Tanjore, Bruhadeshwara Temple. As I collect coins and banknotes my first info on this fact comes after I saw old 1000 note with Tanjore Temple on it.

The historical shortfall of ancient Indian scholars, historians and biographical writer's, their style was completely different from modern European historian's style which needs a drastic change. Here we don't want to do same blunder in recreating in Telangana history too. I am in this process, so want to first give where we erred in a systematic way, need of the hour. We may not be carried away in stream of path traversed by

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ancient historians and some modern scholars impressed by them and compelled to do so during the reign and influence of East India Company.

It is well known that many scholars have attempted to trace the history of the Telugu Cholas for the last over eighty years. 1, Rai Bahadur V. Yenkeyya was the first to write on them (1899-1900) and it was he who gave them -t the name Telugu Cholas. Prof. K.A. Nilakanta Sastri, M.Yenkataramayya and several other scholars contributed to the history of the Telugu Cholas. Dr. V. Yasodadevi covered the history of the Telugu Chola families.

The Terms Choda and Telugu Chola The term Chola is indeed very familiar through the numerous records of the dynasty. Yet we do not come across any explanation, fanciful or factual of this term anywhere.

For any satisfactory explanation or interpretation has been suggested by any scholar. It is “known that it- figures in one of the edicts of Asoka as Choda. In later times, the term Chola with the ordinary and with the Taril became quite common in the Tamil region.

A Telugu Chola inscription of 1097 A.D., at Ollala or Vallala in Nalgonda district .As for the term Telugu Chola or Choda, it is evident that they had connections with the Chola dynasty of the Tamil region and, for various reasons.

They settled In different parts of the Telugu land. To distinguish them from the imperial Cholas of farther south, Y. Venkeyya designated them as Telugu Cholas for the obvious reason that they flourished here

Chityala inscription 1253 A.D.

The enemies of Kakatiyas. Kakatiyas and kayastas were not comes under Dalit group according to the earliest inscriptions belong to the Western Chalukyas of Kalyana, who exercised their sway over the present Nalgonda District with Kollipaka, Modern Kolanupaka as headquarters, situated in Bhongir taluk, Nalgonda district which was a subdivision of Kollipaka .

The Chalukyan emperor, Someswara Bhuvanaikamalla, who ruled over the district

The Kolanupaka inscriptions dated A.D. 1070 and A.D. 1075 respectively. These inscriptions are interesting, for the former mentions 'reddimanya' probably a service endowment granted to reddy, who was a village officer, while the latter refers to a levy called settisumka meaning "a mercantile tax".

Panagallu inscription (1124)

The Kanduri Chola Tondanripa and his wife mailambika who the Kanduri Chola Udayaditya, Bhima and gokarna granted an agrahara called Choda Bhima Narayanapuram to 108 Brahmanas.

In and around of his Panagallu town, which was a trade centre during 11th century river Musi

Divided this area into two small kingdoms Eastern side of Musi region under the kingdom of Kalyanapura, while the Chalukya emperor Tribhavana malladeva was ruling victoriously, his subordinate Mahapradhana Govindarajulu who was ruling Kondapalli from 300 A.D. to 1123 A.D.

The western region under Musi river was the kingdom of Amanagallu , Bhimana Peggada, Madugulu palli (Maduvula) one of the small village province under Kukkadam.

Another Panagallu inscription dated A.D. 1124 installed by ruler kandurin Choda Tondanripa, who granted an agrahara called Choda Bimanarayanapuram to 108 Brahmana.

Panagallu had a great importance only because of Panaguallu tank. This was built embankments for the storage of rainy water. Stored water has been utilizing for agriculture, now drinking purpose. Panagallu was attracting by pilgrims, luggage transporters, who are taking rest and shelter at Panagallu per a period of time being, gradually this place became centre for traveller peoples and traders.

CHAYA SOMESHWARA TEMPLE PANAGAL

This temple is situated about a mile to the east of the village of Panagal. This is a triple shrine which is of particular importance on account of the stepped Sogara vimanas of the shrines which are intact and the play of shadow inside the Garbhagruha of the main shrine.

The shrine is situated inside a compound built of large blocks of stone which is now partly ruined. There are three entrances to this compound, one in the east, consisting of a mantapa of four pillars, another in the south, consisting of a long, narrow mantapa and the third in the west, consisting of a two storied mantapa. There are six small subsidiary shrines in the compound, two in the south, three in the west and one in the north, each with walls on three sides and two pillars in the front.

The main shrine consists of a mukhamantapa with a roofed porch in the south and three shrines to the north, east and west.

The front consisting of a flat upana, deep gala adorned with four petalled lotuses and a fiat ulingapattika. Above this is a vidi, the outer side of which is decorated with a row of elephants, a row of female dancers, warriors, drummers and some erotic figures and a fiat band.

The adhistana of the shrines is not visible. The walls are built of large blocks of stone. The vimiina of each shrine consists of twelve steps, a narrow gala and a Nagara sikhara . The entrance of the porch is made of four short pillars and a flight of four steps guarded by elephant trunks.

The Mukhamantapa contains sixteen pillars and the floor in the centre is high. There are four carved granite pillars in the four corners of this square. There is a fine Nandi now broken into pieces of many minor temples .

The jambs of the doorway of the garbhagrha contain the figures of dvarapalas, The lintel of the cross beam has the

figure of Gajalaxmi. The architecture above is decorated with a row of miniature shrines. **There is a square beam of shadow above the lingam on the wall, observable throughout the day time.**

Chaya Someshwar , Shiva of Shadow !-.Temple of more than a 1000 years ago demonstrates the phenomenal understanding of the science of optics by the architects and Rishis of India. The temple sports a “Shadow” of a pillar that appears right behind the idol of Shiva that never changes any time of the day and any season. Moreover, the shadow cannot be removed by standing in front of or blocking any single pillar.

Centuries later the mystery has been solved by modern physicists as an application of the diffraction of light around various pillars of the temple so that collectively they cast a dark region in the same place irrespective of where the sun is!. Though we can explain the phenomenon now, it is surely a daunting task even now to recreate such a precise implementation. The very phenomenon of light bending around the edges of objects was discovered only in the 17th century- an good 700 years after this temple.

The eleventh century architect might be aware of light diffraction and he constructed the temple in such a way that the light enters the inner chamber diffracting through two narrow passages on either side of the pillars in front of the chamber. The diffracted light enters the chamber making shadow of edges of entrance crisscrossing one with another leaving a gap between them.

It may be noted here that Italian scientist Francesco Maria Grimaldi coined the word “diffraction” and was the first to record accurate observations of the phenomenon in 1660.

One more of the scientists of India who went away unsung in the glorification of the western lineage. And another glorious marvel from our past that is desolate and stands as a testimony to the 1000 years of abuse Hinduism has faced from

invaders and continues to face today in the name of secularism.

Scientific Reason Behind this Shadow:

It's been a secret for long years how and where that shadow comes from. Scientists conducted many researchers to know its cause, it was then that it's secret was cracked that shadow was formed due to "Diffraction of Light" which was caused by all the pillars in the temple. As per records, this "Diffraction Phenomenon" was scientifically discovered by western world in 1660, by an Italian scientist Francesco Maria Grimaldi who was the first to record accurate observations of this phenomenon and coined this word "Diffraction". .

This mysterious shadow is the main reason which attracts a huge number of pilgrims to this temple. The chaya that falls on the deity looks like a shadow of one of the pillars carved in front of the sacred chamber Garbhagriha of Lord Shiva. But it is not actually the shadow of one pillar.

The dark area was formed due to the reflection of light through multiple pillars placed in front of garbhagriha and the shadow covering the deity is a consolidated shadow of those four pillars. The pillars in the temple were so strategically placed that the light falls at the same place on deity throughout the day for whole year.

Kanduru Chodas their ancestry details

Origion Karilkela Chola, widely accepted date is 190 CE,

All info missing till Eruva Bhima Choda I[1040-1050]

EruvaTondaya Choda II 1050-1056AD

Eruva Bhima choda II 1065-1077AD[wife name Gangadevi]

Eruva Tondaya Choda II 1077-1098AD

Kondaya Choda 1098-1101AD

Mallikarjuna Choda 1098-1101AD

Somadeva Deva Choda 1108-1109

Nalla Bhima Deva Choda [Choda Bhimarayana]1101-1124AD

Gokarna Deva choda 1124-1136AD

Udayana Choda 1136-1176AD

Bhima Deva Choda 1176-1200AD

Somanatha Deva Chida 1209-1225AD

Udayaditya Deva choda and Bhimadeva Choda both ruled together or diff regionsa from 1235-1260AD

ViraMalnada Deva Choda 1260-1275AD

Rama natha Choda 1275-1290AD Last king

Unfortunately we get no coins of Choda dynasty .

TELUGU CHODAS /CHOLAS ARE FIRST TO USE DEVANAGARI =HINDI ON COINS SO WE CAN ASSUME WE ARE PIONEERS OF HINDI IN WHOLE INDIAN SUB CONTINENT AND IN THE WORLD.



CONCLUSION:

Dating of Temple. We don't get correct dating of this temple. The Inscription on Stone at this temple gives us Solar Eclipse on Prabhava nama samvatsara ,Adhika Jyesta ,bahula 15 ,surya grahanam corresponding to Wednesday 25 May 1267AD.Kakatiya shasanam.Built before them under Kunduru

Choda kings. Surprised when I saw inscription kakatiya kings which state Kanduru Chodas are distant relatives of Karikela Chola.

During ancient and medieval period present Nalgonda District was a centre point of east to west of South India and Deccan plateau. This place was centre for Traders, armies, travelers, not only that Trade and Merchant activities were happened from this place. In my article I bring out many new names of Chieftains, soldiers, village level leaders and names of the tanks and villages.

According to Hanumakonda 1000 pillar temple details about Kanduru Chodas come to us. Udaya Choda was Surya Vamsa king, Kashayapa Gotra, Karikarala ancestry. 1*

When did Chodas attain kakatiya friendship and sponsorship?

Usage of DALIT word in Chityala sasanam.

Why Cholas name changed to Choda that too in Telangana .

Science behind the formation of shadow inside garbagruha for daytime.

Hindu temples as time-keepers.

Sculptures came to Nalgonda in Telangana from Tanjore.

Same shadow method was used in different style in Tanjore and Panagal.

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SARDAR VALLABHBHAI PATEL : A REAL ACTOR IN INDIA'S FREEDOM MOVEMENT

Dr. Deepak Singh*
Mr. Mugale Ravindra Vyankatrao**

As the first Home Minister and Deputy Prime Minister of India, Patel organised relief for refugees in Punjab and Delhi, and led efforts to restore peace across the nation. Patel took charge of the task to forge a united India from the 565 semi-autonomous princely states and British-era colonial provinces. Using frank diplomacy backed with the option (and the use) of military action, Patel's leadership enabled the accession of almost every princely state. Hailed as the Iron Man of India, he is also remembered as the "patron saint" of India's civil servants for establishing modern all-India services. Patel was also one of the earliest proponents of property rights and free enterprise in India.

Patel travelled to attend schools in Nadiad, Petlad and Borsad, living self-sufficiently with other boys. He reputedly cultivated a stoic character — a popular anecdote recounts how he lanced his own painful boil without hesitation, even as the barber supposed to do it trembled. Patel passed his matriculation at the late age of 22; at this point, he was generally regarded by his elders as an unambitious man destined for a commonplace job. But Patel himself harboured a plan — he would study to become a lawyer, work and save funds, travel to England and study to become a barrister. Patel spent years away from his family, studying on his own with books borrowed from other lawyers and passed examinations within two years.

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Fetching Jhaverba from her parents' home, Patel set up his household in Godhra and enrolled at the bar. During the many years it took him to save money, Vallabhbhai — now a pleader — earned a reputation as a fierce and skilled lawyer. His wife bore him a daughter, Manibehn, in 1904 and later a son, Dahyabhai, in 1906. Patel also cared for a friend suffering from Bubonic plague when it swept across Gujarat. When Patel himself came down with the disease, he immediately sent his family to safety, left his home and moved into an isolated house in Nadiad (by other accounts, Patel spent this time in a dilapidated temple); there, he recovered slowly.

At the urging of his friends, Patel won an election to become the sanitation commissioner of Ahmedabad in 1917. While often clashing with British officials on civic issues, he did not show any interest in politics. Upon hearing of Mohandas Gandhi, he joked to Mavlankar that Gandhi would “ask you if you know how to sift pebbles from wheat. And that is supposed to bring independence.” But Patel was deeply impressed when Gandhi defied the British in Champaran for the sake of the area's oppressed farmers. Against the grain of Indian politicians of the time, Gandhi wore Indian-style clothes and emphasised the use of one's mother tongue or any Indian language as opposed to English — the lingua franca of India's intellectuals. Patel was particularly attracted to Gandhi's inclination to action — apart from a resolution condemning the arrest of political leader Annie Besant, Gandhi proposed that volunteers march peacefully demanding to meet her.

Patel gave a speech in Borsad in September 1917, encouraging Indians nationwide to sign Gandhi's petition demanding Swaraj — independence — from the British. Meeting Gandhi a month later at the Gujarat Political Conference in Godhra, Patel became the secretary of the Gujarat Sabha — a public body which would become the Gujarati arm of the Indian National Congress — at Gandhi's encouragement. Patel now energetically fought against veth — the forced servitude of

Indians to Europeans — and organised relief efforts in wake of plague and famine in Kheda. The Kheda peasants' plea for exemption from taxation had been turned down by British authorities. Gandhi endorsed waging a struggle there, but could not lead it himself due to his activities in Champaran. When Gandhi asked for a Gujarati activist to devote himself completely to the assignment and Patel volunteered, much to Gandhi's personal delight. Though his decision was made on the spot, Patel later said that his desire and commitment came after intensive personal contemplation, as he realised he would have to abandon his career and material ambitions.

As Gandhi embarked on the Dandi Salt March, Patel was arrested in the village of Ras and tried without witnesses, with no lawyer or pressman allowed to attend. Patel's arrest and Gandhi's subsequent arrest caused the Salt Satyagraha to greatly intensify in Gujarat — districts across Gujarat launched an anti-tax rebellion until and unless Patel and Gandhi were released. Once released, Patel served as interim Congress president, but was re-arrested while leading a procession in Mumbai. After the signing of the Gandhi-Irwin Pact, Patel was elected Congress president for its 1931 session in Karachi — here the Congress ratified the pact, committed itself to the defence of fundamental rights and human freedoms, and a vision of a secular nation, minimum wage and the abolition of untouchability and serfdom. Patel used his position as Congress president in organising the return of confiscated lands to farmers in Gujarat. Upon the failure of the Round Table Conference in London, Gandhi and Patel were arrested in January 1932 when the struggle re-opened, and imprisoned in the Yeravda Central Jail. During this term of imprisonment, Patel and Gandhi grew close to one another, and the two developed a close bond of affection, trust, and frankness without reserve. Historians have described this relationship as that of an elder brother — Gandhi — and his younger brother — Patel. Despite having arguments with him, Patel respected Gandhi's instincts and leadership. The two leaders would discuss national and social issues, read Hindu

epics and crack jokes. Gandhi taught Patel the Sanskrit language, while his secretary Mahadev Desai kept detailed records of their conversations. When Gandhi embarked on a fast-unto-death protesting the separate electorates granted to untouchables, Patel looked after Gandhi closely and himself refrained from partaking of food. Patel was later moved to a jail in Nasik, and refused a British offer for a brief release to attend the cremation of his brother Vithalbai, who had died in 1934. He was finally released in July of the same year.

Patel headed Congress's all-India election campaign in 1934 and 1937 — he would collect funds, select candidates, determine the Congress stance on issues and opponents. Not contesting a seat for himself, Patel nevertheless guided Congressmen elected in the provinces and at the national level. In 1935, Patel underwent apiles operation, but also guided efforts against plague in Bardoli and again when a drought struck Gujarat in 1939. Patel would guide the Congress ministries that had won power across India with the aim of preserving party discipline — Patel feared that the British would use opportunities to create conflicts between elected Congressmen, and he did not want the party to be distracted from the goal of complete independence. But Patel would clash with Nehru, opposing declarations of the adoption of socialism at the 1936 Congress session, which he believed was a diversion from the main goal of achieving independence. In 1938, Patel organised rank and file opposition to the attempts of then-Congress president Subhash Bose to move away from Gandhi's principles of non-violent resistance. Patel considered Bose to be un-democratic and desirous of more power over the party. He led senior Congress leaders in a protest, which resulted in Bose's resignation. But criticism arose from Bose's supporters, socialists and other Congressmen that Patel himself was acting in an authoritarian manner in his defence of Gandhi's authority.

In 1917, Sardar Vallabhbhai was elected as the Secretary of the Gujarat Sabha, the Gujarat wing of the Indian National

Congress. In 1918, he led a massive “No Tax Campaign” that urged the farmers not to pay taxes after the British insisted on tax after the floods in Kaira. The peaceful movement forced the British authorities to return the land taken away from the farmers. His effort to bring together the farmers of his area brought him the title of ‘Sardar’. He actively supported the non-cooperation Movement launched by Gandhi. Patel toured the nation with him, recruited 300,000 members and helped collect over Rs. 1.5 million.

In 1928, the farmers of Bardoli again faced a problem of “tax-hike”. After prolonged summons, when the farmers refused to pay the extra tax, the government seized their lands in retaliation. The agitation took on for more than six months. After several rounds of negotiations by Patel, the lands were returned to farmers after a deal was struck between the government and farmers’ representatives.

Patel stepped down in favour of Nehru from the 1946 election for the Congress presidency, upon the request of Gandhi — Gandhi had declared Nehru to his “successor” in 1942. Patel had the support of 11 out of 15 Congress PCCs, while Nehru had none. The election’s importance is in the fact that the elected man would lead free India’s first Government. Gandhi is criticised for not backing Patel, but Patel respected Gandhi’s judgment, and knew that he did not have Nehru’s assets: health and youth, mass popularity and a likeable image with the country’s Muslims and youth. Some historians argue that Gandhi asked Patel to step down as Gandhi knew that Nehru would be unlikely to accept second place, and feared a split in the Congress. However, Gandhi’s real desire was that Patel and Nehru head the government together, with the distinction being only titular. After the election, Patel began directing the Congress campaign for the general elections to be held to elect the Constituent Assembly of India

In the elections, the Congress won a large majority of the elected seats, dominating the Hindu electorate. But

the Muslim League led by Muhammad Ali Jinnah won a large majority of Muslim electorate seats. The League had resolved in 1940 to demand Pakistan — an independent state for Muslims — and was a fierce critic of the Congress. The Congress formed governments in all provinces save Sindh, Punjab and Bengal, where it entered into coalitions with other parties.

Governor General Chakravarti Rajagopalachari, Nehru and Patel formed the triumvirate which ruled India from 1948 to 1950. Prime Minister Nehru was intensely popular with the masses, but Patel enjoyed the loyalty and faith of rank and file Congressmen, state leaders and India's civil services. Patel was a senior leader in the Constituent Assembly of India and was responsible in a large measure for shaping India's constitution. Patel was a key force behind the appointment of Dr. Bhimrao Ramji Ambedkar as the chairman of the drafting committee, and the inclusion of leaders from a diverse political spectrum in the process of writing the constitution.

Patel was the chairman of the committees responsible for minorities, tribal and excluded areas, fundamental rights and provincial constitutions. Patel piloted a model constitution for the provinces in the Assembly, which contained limited powers for the state governor, who would defer to the President — he clarified it was not the intention to let the governor exercise power which could impede an elected government. He worked closely with Muslim leaders to end separate electorates and the more potent demand for reservation of seats for minorities. Patel would hold personal dialogues with leaders of other minorities on the question, and was responsible for the measure that allows the President to appoint Anglo-Indians to Parliament. His intervention was key to the passage of two articles that protected civil servants from political involvement and guaranteed their terms and privileges. He was also instrumental in the founding the Indian Administrative Service and the Indian Police Service, and for his defense of Indian civil servants from political attack, he is known as the “patron saint”

of India's services. When a delegation of Gujarati farmers came to him citing their inability to send their milk production to the markets without being fleeced by middlemen, Patel exhorted them to organise the processing and sale of milk by themselves, and guided them to create the Kaira District Co-operative Milk Producers' Union Limited, which preceded the Amul milk products brand. Patel also pledged the reconstruction of the ancient but dilapidated Somnath Temple in Saurashtra — he oversaw the creation of a public trust and restoration work, and pledged to dedicate the temple upon the completion of work (the work was completed after Patel's death, and the temple was inaugurated by the first President of India, Dr. Rajendra Prasad).

When the Pakistani invasion of Kashmir began in September 1947, Patel immediately wanted to send troops into Kashmir. But agreeing with Nehru and Mountbatten, he waited till Kashmir's monarch had acceded to India. Patel then oversaw India's military operations to secure Srinagar, the Baramulla Pass and the forces retrieved a lot of territory from the invaders. Patel, along with Defence Minister Baldev Singh administered the entire military effort, arranging for troops from different parts of India to be rushed to Kashmir and for a major military road connecting Srinagar to Pathankot be built in 6 months. Patel strongly advised Nehru against going for arbitration to the United Nations, insisting that Pakistan had been wrong to support the invasion and the accession to India was valid. He did not want foreign interference in a bilateral affair. Patel opposed the release of Rs. 55 crores to the Government of Pakistan, convinced that the money would go to finance the war against India in Kashmir. The Cabinet had approved his point but it was reversed when Gandhi, who feared an intensifying rivalry and further communal violence, went on a fast-unto-death to obtain the release. Patel, though not estranged from Gandhi, was deeply hurt at the rejection of his counsel and a Cabinet decision.

In 1949, a crisis arose when the number of Hindu refugees entering West Bengal, Assam and Tripura from East Pakistan climbed over 800,000. The refugees in many cases were being forcibly evicted by Pakistani authorities, and were victims of intimidation and violence. Nehru invited Liaquat Ali Khan, Prime Minister of Pakistan to find a peaceful solution. Despite his aversion, Patel reluctantly met Khan and discussed the matters. Patel strongly criticised, however, Nehru's intention to sign a pact that would create minority commissions in both countries and pledge both India and Pakistan to a commitment to protect each other's minorities. Syama Prasad Mookerjee and K.C. Neogy, two Bengali ministers resigned and Nehru was intensely criticised in West Bengal for allegedly appeasing Pakistan. The pact was immediately in jeopardy. Patel however, publicly came out to Nehru's aid. He gave emotional speeches to members of Parliament, and the people of West Bengal, and spoke with scores of delegations of Congressmen, Hindus, Muslims and other public interest groups, persuading them to give peace a final effort. The pact was approved and within a year, most of the Hindu refugees had returned to East Pakistan.

Gandhi had profound effect on Patel's politics and thoughts. He pledged unwavering support to the Mahatma and stood by his principles all through his life. While leaders including Jawaharlal Nehru, Chakravarti Rajagopalachari and Maulana Azad criticized Mahatma Gandhi's idea that the civil disobedience movement would compel the British to leave the nation, Patel extended his support to Gandhi. Despite the unwillingness of the Congress High Command, Mahatma Gandhi and Sardar Vallabhbhai Patel strongly forced the All India Congress Committee to ratify the civil disobedience movement and launch it without delaying further. Upon Gandhi's request he gave up his candidacy for the post of the Prime Minister of India. He suffered a major heart attack after Gandhi's death. Although he recovered, he attributed it to having lamented silently for the loss of his mentor.

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NEW RASHTRAKUTA INSCRIPTION WHICH THROWS LIGHT ON THE PERIOD OF SHANKARAGANDARASA AND THE EMBLEM OF FARMERS FEDERATION

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Introduction

This paper is focusing on Two important historical points, one about the period of Shankaragandarasa's who was the ruler of Kolanupaka-20,000 nadu as the feudatory of the Rashtrakuta king 'AKALAVARSHA' (Krishna-II) and the second is about the emblem of The 'PLOUGH', which tells us about the Farmers' Federation in the period of Rashtrakutas.

This is a new Rashtrakuta inscription found near Ramalingeshwara Temple, located on a hillock of Amanagal. Amanagal is a village in the Vemulapalli Mandal of Nalgonda Dist. in the Telangana state. It is at a distance of 137 kms from Hyderabad, 145 kms from Suryapet Hyderabad Highway and 55 kms from Nalgonda, the dist. Hqrs. Once upon a time Amanagal was the capital city of Padmanayaka dynasty and the great ruler 'Bethireddy' or Chevireddy, the founder of Padmanayaka dynasty, ruled from Amanagal itself.

The Amanagal Inscription

It consists of 94 lines of Telugu script of 9th century Language is Halekannada, and the Kingdom was of Rashtrakuta. This inscription was erected in the time of the King Akalavarsha (Krishna-II), Year : (saka endu nuraruvattera ...Daneya PLAVANGA samvatsaradim,) 810 Saka year Means 810+78=888 A.D. in Telugu Years, it is Plavanga.

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This inscription contains the eulogy of Shankaragandara, who was ruling over Kollipaka-20,000 nadu as the capital, in the period of Rashtrakuta (19-16 lines). It says that Shankaragandara as '*Mahasamantadhipati, Jayadhira, Bhuvanykarama, Abhimanadhavala, Rattarameru, Rajabhunishrava, Vidvishta Narayaneem, Dharmaratsagaram*'.

This is a donor inscription. It mentions the names of Gavundas like Vamadevaiah (34 line), who donated hundreds of *gadyanas* and some *martures* of land to 'Gokalagurbulu' (53 line) Jaina basadi.

Rashtrakuta dynasty

Empire	753-982 A.D.
Dantidurga	735 to 756 A.D.
Krishna I	756 to 774 A.D.
Govinda II	774 to 780 A.D.
Dhruva Dharavarsha	780 to 793 A.D.
Govinda III	793 to 814 A.D.
Amoghavarsha	814 to 878 A.D.

(Amoghavarsha Nrupathunga 1)

Krishna II	878 to 914 A.D.
Indra III	914 to 929 A.D.
Amoghavarsha II	929 to 930 A.D.
Govinda IV	930 to 936 A.D.
Amoghavarsha III	936 to 939 A.D.
Krishna III	939 to 967 A.D.
Khottiga Amoghavarsha	957 to 973 A.D.
Karka II	972 to 973 A.D.
Indra IV	973 to 982 A.D.
Tailapa II	973 to 997 A.D.

(Western Chalukyas)

Rashtrakutas	Established	753
	Disestablished	982
Preceded by		Chalukya dynasty
Succeeded by		Western Chalukya Empire

Rashtrakuta (rastrakuta) was a royal dynasty ruling large parts of the Indian subcontinent between the sixth and 10th centuries. The earliest known Rashtrakuta inscription is a 7th-century copper plate grant detailing their rule from Manapura, a city in Central or West India. Other ruling Rashtrakuta clans from the same period mentioned in inscriptions were the kings of Achalapur (modern Elichpur in Maharashtra) and the rulers of Kannauj. Several controversies exist regarding the origin of these early Rashtrakutas, their native home and their language.

The Elichpur clan was a feudatory of the Badami Chalukyas, and during the rule of Dantidurga, it overthrew Chalukya Kirtivarman II and went on to build an empire with the Gulbarga region in modern Karnataka as its base. This clan came to be known as the Rashtrakutas of Manyakheta, rising to power in South India in 753. At the same time the Pala dynasty of Bengal and the Pratihara dynasty of Malwa were gaining force in eastern and northwestern India respectively. An Arabic text, *Silsilat al-Tawarikh* (851), called the Rashtrakutas one of the four principal empires of the world. This period, between the eighth and the 10th centuries, saw a tripartite struggle for the resources of the rich Gangetic plains, each of these three empires annexing the seat of power at Kannauj for short periods of time. At their peak the Rashtrakutas of Manyakheta ruled a vast empire stretching from the Ganges River and Yamuna River doab in the north to Cape Comorin in the south, a fruitful time of political expansion, architectural achievements and famous literary contributions. The early kings of this dynasty were influenced by Hinduism and the later kings by Jainism.

During their rule, Jain mathematicians and scholars contributed important works in Kannada and Sanskrit. Amoghavarsha I, the most famous king of this dynasty wrote *Kavirajamarga*, a landmark literary work in the Kannada

language. Architecture reached a milestone in the Dravidian style, the finest example of which is seen in the Kailasanath Temple at Ellora in modern Maharashtra. Other important contributions are the Kashivishvanatha temple and the Jain Narayana temple at Pattadakal in modern Karnataka.

The origin of the Rashtrakuta dynasty has been a controversial topic of Indian history. These issues pertain to the origin of the ancestors of the Rashtrakutas during the time of Emperor Ashoka in the 2nd century BCE, and the connection between the several Rashtrakuta dynasties that ruled small kingdoms in northern and central India and the Deccan between the 6th and 7th centuries. The relationship of these medieval Rashtrakutas to the most famous later dynasty, the Rashtrakutas of Manyakheta (present day Malkhed in the Gulbarga district, Karnataka state), who ruled between the 8th and 10th centuries has also been debated.

The sources for Rashtrakuta history include medieval inscriptions, ancient literature in the Pali language,^[6] contemporaneous literature in Sanskrit and Kannada and the notes of the Arab travellers.^[7] Theories about the dynastic lineage (*Surya Vamsa* - Solar line and *Chandra Vamsa* - Lunar line), the native region and the ancestral home have been proposed, based on information gleaned from inscriptions, royal emblems, the ancient clan names such as "Rashtrika", epithets (*Ratta*, *Rashtrakuta*, *Lattalura Puravaradhiswara*), the names of princes and princesses of the dynasty, and clues from relics such as coins. Scholars debate over which ethnic/linguistic groups can claim the early Rashtrakutas. Possibilities include the north western India, the Kannadiga, Reddi, the Maratha, or the tribes from the Punjab region.

Scholars however concur that the rulers of the imperial dynasty in the 8th to 10th century made the Kannada language as important as Sanskrit. Rashtrakuta inscriptions use both Kannada and Sanskrit (historians Sheldon Pollock and Jan

Houben claim they are mostly in Kannada), and the rulers encouraged literature in both languages. The earliest existing Kannada literary writings are credited to their court poets and royalty. Though these Rashtrakutas were Kannadigas, they were conversant in northern Deccan language as well.

The heart of the Rashtrakuta empire included nearly all of Karnataka, Maharashtra and parts of Andhra Pradesh, an area which the Rashtrakutas ruled for over two centuries. The Samangadh copper plate grant (753) confirms that the feudatory King Dantidurga, who probably ruled from Achalapura Berar (modern Elichpur in Maharashtra), defeated the great Karnatic army referring to the army of the Badami Chalukyas) of Kirtivarman of Badami in 753 CE and took control of the northern regions of the Chalukya empire. He then helped his father-in-law, Pallava King Nandivarman regained Kanchi from the Chalukyas and defeated the Gurjaras of Malwa, and the rulers of Kalinga, Kosala and Srisailam.

Dantidurga's successor Krishna I brought major portions of present-day Karnataka and Konkan under his control. During the rule of Dhruva Dharavarsha who took control in 780 CE, the kingdom expanded into an empire that encompassed all of the territory between the Kaveri river and Central India. He led successful expeditions to Kannauj, the seat of northern Indian power where he defeated the Gurjara Pratiharas and the Palas of Bengal, gaining him fame and vast booty but not more territory. He also brought the Eastern Chalukyas and Gangas of Talakad under his control. According to Altekar and Sen, the Rashtrakutas became a pan-India power during his rule.

The ascent of Dhruva Dharavarsha's third son, Govinda III, to the throne heralded an era of success like never before. There is uncertainty about the location of the early capital of the Rashtrakutas at this time. During his rule there was a three

way conflict between the Rashtrakutas, the Palas and the Pratiharas for control over the Gangetic plains. Describing his victories over the Pratihara Emperor Nagabhatta II and the Pala Emperor Dharmapala the Sanjan inscription states the horses of Govinda drank from the icy waters of the Himalayan streams and his war elephants tasted the sacred waters of the Ganges. His military exploits have been compared to those of Alexander the Great and Arjuna of Mahabharata. Having conquered Kannauj, he travelled south, took firm hold over Gujarat, Kosala (Kaushal), Gangavadi, humbled the Pallavas of Kanchi, installed a ruler of his choice in Vengi and received two statues as an act of submission from the king of Ceylon (one statue of the king and another of his minister). The Cholas, the Pandyas and the Cheras all paid him tribute. As one historian puts it, the drums of the Deccan were heard from the Himalayan caves to the shores of the Malabar. The Rashtrakuta's empire now spread over the areas from Cape Comorin to Kannauj and from Banaras to Bharuch. The successor of Govinda III, Amoghavarsha I made Manyakheta his capital and ruled a large empire. Manyakheta remained the Rashtrakutas' regal capital until the end of the empire. He came to the throne in 814 CE but it was not until 821 CE that he had suppressed revolts from feudatories and ministers. Amoghavarsha I made peace with the Western Ganga dynasty by giving them his two daughters in marriage, and then defeated the invading Eastern Chalukyas at Vingavalli and assumed the title Viranarayana. His rule was not as militant as that of Govinda III as he preferred to maintain friendly relations with his neighbours, the Gangas, the Eastern Chalukyas and the Pallavas with whom he also cultivated marital ties. His era was an enriching one for the arts, literature and religion. Widely seen as the most famous of the Rashtrakuta Emperors, Amoghavarsha I was an accomplished scholar in Kannada and Sanskrit. His *Kavirajamarga* is considered an important landmark in Kannada poetics and

Prashnottara Ratnamalika in Sanskrit is a writing of high merit and was later translated into the Tibetan language. Because of his religious temperament, his interest in the arts and literature and his peace-loving nature, he has been compared to the emperor Ashoka and called "Ashoka of the South".

During the rule of Krishna II, the empire faced a revolt from the Eastern Chalukyas and its size decreased to the area including most of the Western Deccan and Gujarat. Krishna II ended the independent status of the Gujarat branch and brought it under direct control from Manyakheta. Indra III recovered the dynasty's fortunes in central India by defeating the Paramara and then invaded the doab region of the Ganges and Jamuna rivers. He also defeated the dynasty's traditional enemies, the Pratiharas and the Palas, while maintaining his influence over Vengi. The effect of his victories in Kannauj lasted several years according to the 930 CE copper plate inscription of Emperor Govinda IV. After a succession of weak kings during whose reigns the empire lost control of territories in the north and east, Krishna III the last great ruler consolidated the empire so that it stretched from the Narmada river to Kaveri river and included the northern Tamil country (Tondaimandalam) while levying tribute on the king of Ceylon.

In 972 CE during the rule of Khottiga Amoghavarsha, the Paramara King Siyaka Harsha attacked the empire and plundered Manyakheta, the capital of the Rashtrakutas. This seriously undermined the reputation of the Rastrakuta Empire and consequently led to its downfall. The final decline was sudden as Tailapa II, a feudatory of the Rashtrakuta ruling from Tardavadi province in modern Bijapur district, declared himself independent by taking advantage of this defeat. Indra IV, the last emperor, committed Sallekhana (lasting unto death practised by Jain monks) at Shravanabelagola. With the fall of the Rashtrakutas, their feudatories and related clans in

the Deccan and northern India declared independence. The Western Chalukyas annexed Manyakheta and made it their capital until 1015 CE and built an impressive empire in the Rashtrakuta heartland during the 11th century. The focus of dominance shifted to the Krishna river -Godavari river doab called Vengi. The former feudatories of the Rashtrakutas in western Deccan were brought under control of the Chalukyas, and the hitherto suppressed Cholas of Tanjore became their arch enemies in the south.

In conclusion, the rise of Rashtrakutas of Manyakheta had a great impact on India, even on India's north Sulaiman (851 CE), Al Masudi (944 CE) and Ibn Khurdadba (912 CE) wrote that their empire was the largest in contemporary India and Sulaiman further called it one among the four great contemporary empires of the world. According to the travelogues of the Arabs Al Masudi and Ibn Khordidbih of the 10th century, "most of the kings of Hindustan turned their faces towards the Rashtrakuta king while they were praying, and they prostrated themselves before his ambassadors. The Rashtrakuta king was known as the "King of kings" (*Rajadhiraja*) who possessed the mightiest of armies and whose domains extended from Konkan to Sind. Some historians have called these times an "Age of Imperial Kannauj". Since the Rashtrakutas successfully captured Kannauj, levied tribute on its rulers and presented themselves as masters of North India, the era could also be called the "Age of Imperial Karnataka". During their political expansion into central and northern India in the 8th to the 10th centuries, the Rashtrakutas or their relatives created several kingdoms that either ruled during the reign of the parent empire or continued to rule for centuries after its fall or came to power much later. Well-known among these were the Rashtrakutas of Gujarat (757-888 CE), the Rattas of Saundatti (875-1230 CE) in modern Karnataka, the Gahadavalas of Kannauj (1068-1223

CE), the Rashtrakutas of Rajasthan (known as Rajputana) and ruling from Hastikundi or Hathundi (893-996), Dahal (near Jabalpur), Mandore (near Jodhpur), the Rathores of Dhanop, Rashtraudha dynasty of Mayuragini in modern Maharashtra and Rashtrakutas of Kannauj Rajadhiraja Chola's conquest of the island of Ceylon in the early 11th century CE led to the fall of four kings there. According to historian K. Pillay, one of them, King Madavarajah of the Jaffna kingdom, was an usurper from the Rashtrakuta Dynasty.

The importance of the Inscription

This inscription contains the eulogy of Shankaragandarasa, who was ruling over Kollipaka 20,000 nadu as the capital, in the period of Rashtrakuta. It says that Shankaragandarasa '*Mahasamantadhipati Jayadhira, Bhuvanykarama, Abhimanadhavala, Rattarameru, Rajabhurishrava, Vidvishta Narayaneem. Dharmaratsagaram* (9-14 lines). This is a donor inscription. It mentions the names of Pandayya perggade of (Ro) Madunadu, Senatova Appanayya, Vamadevayya and the citizens of Nageded, who donated hundreds of *gadyanas* and some *marturas* of land to 'Gokalegurbulu' Jaina basadi.

The same '*prashastis*' of Shankaragandarasa were found in the inscriptions of Velupugonda¹ (Jaferghad) Akunuru² (Warangal Dist) and Tummalagudem³ (Nalgonda Dist).

The Emblem of PLOUGH

On the top of the first side of the Amanagal inscription pillar, we can see a temple gopura, cow and calf, a shivalinga and the nandi, are engraved. On the third side top of the inscription one can find the Plough is engraved. It is a rare symbol. And this inscription is also a rare one. Dr. Eemani Shivanagireddy, an Archeologist wrote an article on 'Chitrameli' in his weekly column 'Charitra Shakalalu-42' in the Sunday magazine (on 21.02.2016) of Andhrajyothi Telugu daily. He

wrote that Plough is the symbol of a federation of farmers, and it is called as 'Chitramel'. He found an inscription in the Ranganayakaswami temple at Nellore, it said that on 21 November 1197 there was a meeting held by the farmers federation in the temple. This Amanagal inscription is more than 309 yrs, older than the Nellore inscription and it is 1118 yrs old inscription from before present. This is the first and the foremost inscription of this type in the Telangana (might be in Deccan also).

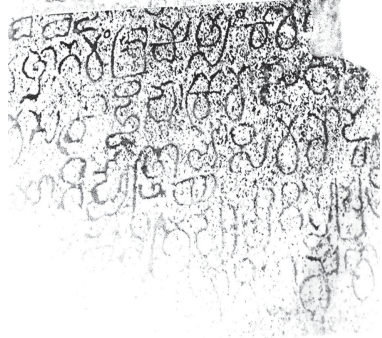
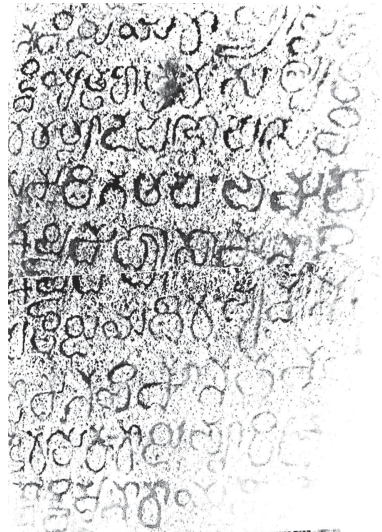
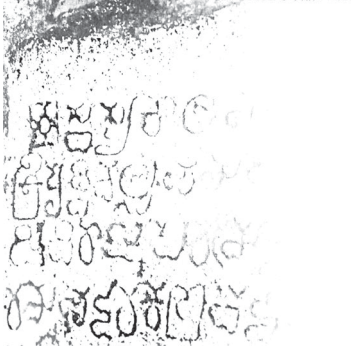
In the Ikshwaku dynasty the great king Vasishtiputra Shanthamula donated crores of gold Nishkas, one lakh cattle and one lakh ploughable lands. In the two and more inscriptions of Nagarjunakonda on *Ayakasthambhas*, found the ploughs mentioned first time. Hence we can say that from Ikshwaku period Farmers Federations might be organized in the villages of that time. But we found the plough as an emblem on the Amanagal inscription first time in Telangana.

The Amanagal shasanam text:

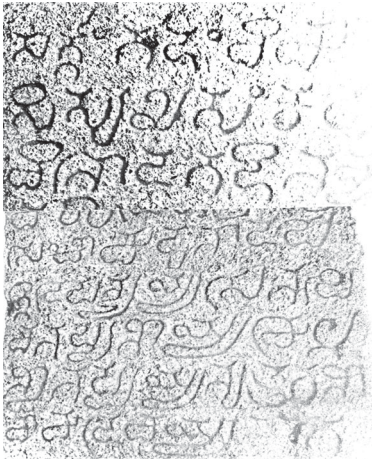
First side

1. swasthyakalavarsha deva
2. shreepruthveevallabha mahara
3. jadhiraaja parameshwara pa
4. rama bhattacharaka pravarthama
5. na vijayarajyabhivru
6. ddhi yuttarottara salbatti
7. ra tatpadapadmopa sevi(ta)
8. samadhigata panchamaha
9. shabda maha samantadhi
10. pati jayadheera bhuvanaika
11. ramanabhimana dhavala ra
12. ttarameru rajabhurishrava
13. vidvishta narayaneem dharmma

Amanagal Inscription
Side - 1



Side - 2



14. ratsagaram shreematsamkara ganda
15. rasa krollipake rajadhana
16. yagirpattocchosiranalalu...
17. ma dushtanigraha vishishta prati
18. palakadi chorari damaropa

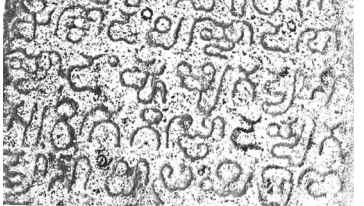
Second side

19. sargangalam vimarde
20. Si sukha samkatha
21. Vinodamgalinavu
22. Vardinna ma chadrarka
23. Baramarasu geyu
24. Tsamire shaka bhupa
25. La samvatsara shatam gale
26. Ndu nuraru vattera...
27. Daneya PLAVANGA sam
28. Vatsaradim bruhati
29. Makaradole pravatti
30. sereemadhunalarpe
31. ggelepanduyum senapee
32. vanappaneeyu melga
33. ndinappayu nuttarana
34. vamadevayyanage
35. nada prajege..tte
36. xitinalkani...ba
37. chapol korakonnidi
38. ...lu nbiriyalule
39. ...mam salisuvaggomu
40. ...na pariharavuttide
41. ...jamanamennattu ma
42. ...ma maruvattu kani

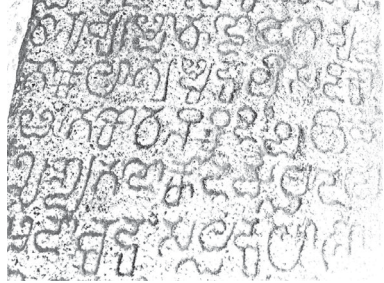
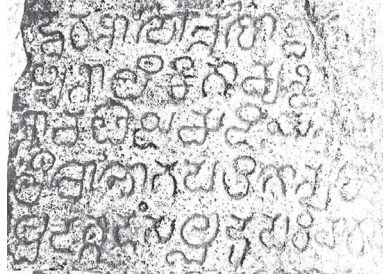
Side - 2
Contd.



Side - 3
Contd.



Side - 3

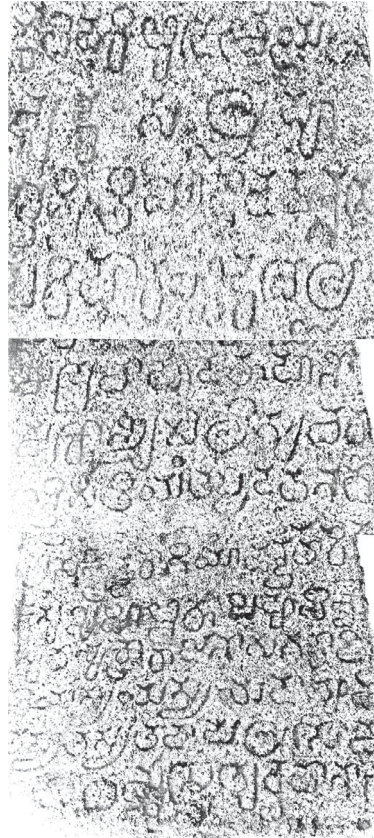
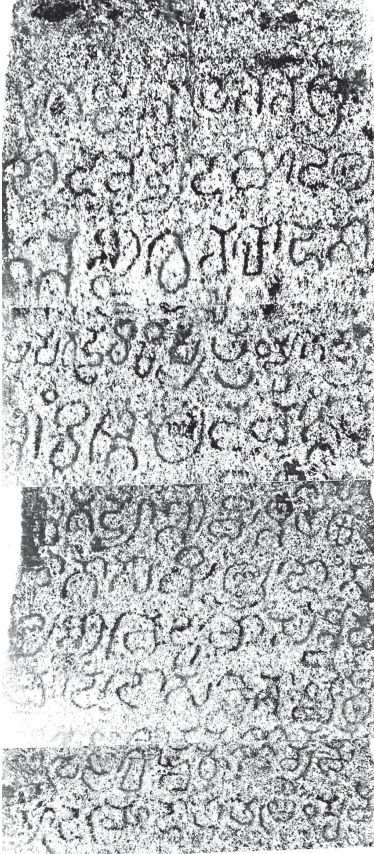


43. Shtam nalpattu martarnelanam
44. Salisiyuttivako mu
45. Ru gadyanam madhyamakera
46. Du gadyanam kanishtakevu

Third side:

47. Ivaraneem ponnakovval..li
48. Rpinilik gavundi do..
49. Nnovarejamaliyanupa
50. Livom bhogapati gonvakeyya
51. Lladaggalam salladu parivarava
52. Romuvurpiruttode gavundi
53. Gokalagurbulu bisadika
54. ringe koranikrpiriya
55. Khandugadokulamallapa pe
56. Ra devulum salladu ane
57. Mikodam piydodam po
58. ydodam muru gadyana
59. surigegirtheedaidu ga
60. dyanam baremirito
61. de garpottaydu gadyanam
62. samemiridodela
63. ypattu gadyanam namana
64. niridode nuru gadya
65. na lilaganiralavinge
66. linda keermadiyumaydu

Side - 4



67. gadyanam ponna manda
68. ndim golvaru avado
69. ayvamayumpiredom shree

Fourth side:

70. sange...tenavalla
71. dodavruddhidomoda aa
72. ganandirevdukolaga
73. ...paraldarikuppattaydu gadya
74. nam rirgelada vagge mu
75. ru gadyanam minita ke
76. ...vagasamillalom sa
77. ...llandivepuvasamdipa
78. Madetosakanalvati
79. ri pererolvarugovma ma
80. tule molepatareyushi
81. Pasuvum kottigerru malla
82. Puribariru dereyai
83. vudum salla pu
84. ...sitiyoladapannase
85. Pariharamaluvella
86. Mapravahadaruhani
87. Makondusalesuvadu
88. Gontisitiyam tappada dhanadha
89. Nya samruddhikogi yachandratara

90. Rka sukhahirviru bahubhirvan
91. Sudanukta rajanogugaredi
92. Vi yasya yasya yadabhumi
93. Tasya tasya tada phala sama
94. nyoyam dharmasetu nrupanaka

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THE AMERICAN BAPTIST TELUGU MISSIONARIES CONTRIBUTIONS TO ANDHRA PRADESH & TELANGANA

Dr. B. John Robert*

American Baptist Mission - 1840

Rev. Samuel S. Day and his wife were sent to Indian by American Baptist Foreign Mission Society in 1835 to Preach Gospel to the Telugus. They landed in Calcutta in 1836. The days proceeded to Vizagapatam where they were received kindly by the missionaries of the London Mission Society. After a few months the days went to Chicacole about 70 miles up the coast, where they did some work. Within a year, the missionaries went to Madras and remained there for three years. During their stay in Madras Rev. Day made an extensive tour in the Telugu country. Noticing that there was not a single Protestant Missionary in all the regions between Madras and Vizagapatam, he decided to move to Nellore about 110 miles up the coast. They arrived in Nallore on February 26, 1840. They started the Mission at once. Mr. Van Hussen and wife from America joined them in Nellore. The American Baptist Mission was founded in 1840 at Nellore.

The American Baptist Telugu Mission emerged as an emancipating religious structure in Andhra Pradesh and Telangana. It was then called a new religion. It is the outcome of the zealous efforts of the young faithful members of the American Baptist missionary Union and the unstinted pioneering work of the Missionaries, who offered for foreign mission service. It was formally started in 1836. The Baptists are a Protestant group under the leadership of Balthasar Hubmaier, one of the four Protestant leaders, the rest being Luther, Zwingli

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and Calvin. They are a bit nearer to quakers and Unitarians and are the "Protestants of the Protestantism".

Impact

The teachings of the Missionaries brought about a change in the outlook of the people not only in their spiritual life but also in their temporal duties. After conversions, untouchables were carefully educated as if they belonged to upper caste. They were made eligible for any trade or job in the office. They were imbibed with individualism, self-confidence and self-respect. Their wounded conscience was touched and roused to think in the rationalistic social psychology. The converts from the Scheduled Castes were able to forget the inferiority complex and also changed their way of life. They adopted Western manners and habits considerably and created the culture of their own in India. The impact and influence of the Christian Missionaries have immensely paved the way for the socio-economic changes in their life. They did not possess any cultivable lands but the majority of the Christians were working as teachers, doctors, nurses, clerks, mechanics, preachers and pastors. The social and economic upliftment among the Scheduled Caste convert Christians was indeed due to the untiring energy shown by the Christian Missionaries, who strived every nerve to change the inner life of man for a broader perspective. The converts from the tribal communities had considerably forgot their formal habits and they became less savage and more polished in their manners. Some of the teachers, doctors and nurses were sent to the Western countries at the cost of Missionary funds to get more knowledge in the areas of their special subjects. The Christian converts had imbibed the virtues of charity, obedience and compromise by the influence and impact of the Christian Missionaries. God fearing prayerful nature, decency and clean habits took firm foot-hold in the Christian community in general. This community also contributed great spiritual thinkers who soared high in the altitudes of spiritual plain.

There was a great awakening in the women of outcaste. Generally, the women in those days were neglected in all castes in India. They were denied education, freedom and expression. As such the state of Madiga women was unspeakable. But the Missionaries gave equal status to women and began to educate them on par with the men. They tried to eradicate untouchability, seclusion, ignorance, illiteracy and mental depression. They realized their miserable position and began to extricate themselves from it. They strove earnestly to improve an all-round development of the individual, namely, body, mind and soul. The Christian children, youth, men and women were given free feeding in the boarding schools and were supplied free clothing & health. Dispensaries and hospitals were provided to heal physical ills. Both religious and secular education were provided to improve the mind. Gospel preaching and in gatherings were arranged to acquaint them with the word of God and Christian ethics. Churches were organized in every village and town to have continuous Christian fellowship and true Christian worship. The disowned and detested outcastes were able to possess their own religion and places of worship. They could sit in any Christian Church and participate in the prayer to their heart's satisfaction and speak freely and exchange their views in the gatherings, monthly and quarterly meetings, sitting side by side with learned and better civilized white 'doras' (Missionaries).

The achievements of the Missionaries of A.B.T.M. in its existence of one century clearly indicate the success of its efforts. Several factors were responsible for this success. The Zeal, dedication and sincerity exhibited by the Missionaries in carrying out the task entrusted to them was the main factor. Secondly, the inherent defect of the Hindu Social hierarchy based on Caste distinctions and creed proved to be advantageous to the Missionaries. The outcaste people who formed the lower strata of the society and who were leading a life of isolation came under the influence of the white Missionaries who treated them on par with themselves. The next factor was the poverty

of the people. To improve their financial position, the people turned their attention to those people who could show the means through which they could earn their livelihood. This, the Missionaries did, not only through education but also by providing work to the poor people when they were in distress. Fourthly, the concern of the Missionaries for the poor and the depressed, especially during the times of cyclone, famine, epidemic and other natural calamities made the people to admire and adore the Missionaries. Finally, the liberal ideas and western ways living appealed to the emotions of the people. When the Missionaries opted to live with the lower classes of the people and freely mingle with the people in general and with the lower classes in particular they were able to attract the people easily to their faith.

Organization

Church were organized in the villages. Many simple buildings were erected to serve as Chapel-cum-School houses; lesser leaders among the Madigas were enrolled on a list of helpers called volunteers and given status by being called to the quarterly meetings and being given a regular but very modest allotment of clothing. The Yettis (Village servant), too, were given a place in the organization. The expensive welcome to the meetings, public praise for service rendered, and occasional gifts of food or small articles of clothing, even the Madiga Palem Panchayat, found a place in the system. This Council easily and naturally took over the work of entertaining the touring preachers, the erection of the village meeting house, the support of the teacher in part and maintaining Church discipline. The gathering of the whole palem in the Church, made it possible to employ the traditional local native leadership and open the way for the removal of idols from the outcaste palems.

The Missionaries had given the best encouragement for the children of the Christian converts, by giving financial help in the high school education. Several high schools for boys and

girls were established in many Mission stations and the orphanages were attached to them. Hundreds and Thousands of Christian students had come up through these schools. Their poverty never came in their way to prevent them from education. There are other high schools namely, the Boys High School, Ongole, The Coles Ackerman Memorial Boys High School, Kurnool, The Girls High School, Nellore, The Hird High School, Narasaraopet and the A.B.M. High Schools at Bapatla and Kavali.

These Schools are as prominent as the Kurnool High School all are orphanages attached schools. Many of the best educated Christian Men and Women have passed through the portals of these high schools. The Christian Boys and Girls got free education and the boys and girls of other castes in these places received their education by paying low fees.

The Missionaries had vigorously strived for the promotion of lower rung of the classes in the society and found the most fruitful field for their labours. There was formerly deep seated prejudice against the admission of low caste children in Public Schools, which sprang partly from the dislike of the well-to-do children to mix with low class panchanamas which includes the Madigas and Malas, etc.

The Christian Missionaries has established many Elementary Schools all over the Telugu Mission Area with the hope of improving primary education and to make it attractive to the rural population. The lamentable backwardness in literacy was common to all communities. Rev. J.H. Brock had opened 82 schools in Ongole area with enrollment of 1300 Pupils.

Education especially in Ongole field became a great asset to the evangelistic work. Those who wanted to become ministers right after their Baptism were given a six-week training course and were sent out as evangelists. The teachers training schools for women were established at Bapatla, Ongole and Nellore. The training schools made possible the educational and economic advancement of the depressed people. Dr. Fishmen gives fascinating statistics on the growth of education.

He says that "by 1905 there were 635 day schools with 12,398 Pupils, 23 boarding schools with 1,761 Pupils, three high schools for boys with 824 Pupils, one high school for girls with 15 Pupils, one seminary with 105 students, one training school for girls with 35 students and one college with 34 students.

The success of the educational mission was due not only to the Missionaries but also to the people who responded to the Missionaries.

The Missionaries had also paid great attention to improve the conditions of the criminal tribes. They also tried to bring them in the mainstream of social life. The Yerukalas, of whom there were 6,514 in 1921, were originally a nomadic tribe in the Nellore District. Donga (or thieving) Yerukulas who have no permanent place of residence had a tendency to lead a life of crime. The African Baptist Mission started a school at Kavali in connection with the Kavali criminal settlement. The school had done an excellent work for reclamation of the younger generation of the criminal tribes of Nellore District. In 1912 Rev. Bullard opened Yerukula settlement at Kavali with 20 Yerukula families. At one time the number of inmates were to 2,000 and there was also a branch settlement at Allur. The Christian Missionaries had also laid great stress on vocational education. They taught a trade or handicraft which would help them to eke out their livelihood. John H. Reissner aptly said that one of the outstanding features of organized Christianity within the few decades was its increasing awareness and interest in rural life.

Purpose of the Medical Mission

The purpose of the medical mission can rightly be understood only in terms of the ministry of Jesus Christ. Spiritually the theologically medical work is not at all a different enterprises from the gospel work but it is rather an integral part of the gospel enterprises. Jesus Christ said "I come not, to be ministered unto, but to minister". Jesus Christ not only preached the gospel but also healed the sick. He openly declared that he came for the poor, sick and despised but not for the rich. If the

healing ministry is omitted in the ministry of Church, the gospel is not preached in its fullness. In order to fulfill this object the Baptist Christian Hospital and school of nursing have chosen as the motto "Preaching and Healing".

Medical Work

The medical work of the American Baptist Mission began at Ramapatnam in 1890. First a dispensary was maintained. The most noticeable feature about the South Indian Village life was the low standard of health maintained by the people. It was often assailed by epidemics. The Christian Mission finds its sanction and compelling motive in the very nature of God, which is revealed in Jesus Christ as redeeming love. It is for this ministry to bear witness to a distinctive conception of God of the world and of human life. It must show compassionate concern for every human being seeking to restore and maintain health within him and to lead him to build up an enduring Christian character. As such it is inescapable obligation of the Church to provide the medical service that will meet the needs of the people and foster within them the ideas of unselfish service. The Church cannot and will not separate itself from the issue of health.

The territorial extent of the area in which the Gospel preaching extended is called the Mission field. The American Baptist Telugu Mission is an evangelistic enterprise. It has been worked out that the Telugu field by the sincere efforts of the pioneer Missionaries among the outcaste pariah tribe ie, Madigas and Malas. It was an experiment which yielded tremendous results in a period of one century. History shows that evolution takes a good many centuries in any phase of movement to reach its desired effect. The Missionaries knowingly or unknowingly in an abrupt manner without any agenda or constitution plunged into the evangelistic work. They applied their endeavour to evangelize the rustic downtrodden. They learnt many things by doing in a pragmatic way. Their purpose was to preach the Gospel and of the recipients was to

get out of their traditional backwardness. These two aspects desirably produced the present developed American Baptist Telugu Mission.

The historical perspective of the American Baptist Telugu Mission presents in a distinct form, the origin and establishment, the evolution of the Mission fields the evangelistic work of the Missionaries along with humanitarian perspectives of educational work, medical work and relief work. The perspective also describes the aims and objective of the American Baptist Telugu Missionary movement. It also aids to the brief histories of the Missionaries of the Telugu Baptist Mission.

Of all the denominational Missions working in the Telugu country, the Baptist denomination has done wonderfully well in raising a large number of leaders who can be depended upon. They have been instilled with the principles of honesty, sacrifice and duty from the very beginning by the distinguished lives of the Baptist Missionaries. The Missionaries of this mission have done this one thing more than any other thing. They have produced leaders by the hundreds and thousands. The fact that a great majority of responsible places in the Methodist, Wesleyan, Mennonite and other Missions were filled by the leaders from the Baptist denomination is the proof of overflow of leadership.

This system of organization was in existence up to 1965. The name American Baptist Telugu Mission was changed to the Samavesam of Telugu Baptist Churches. The new nomenclature "Samavesam of Telugu Baptist Churches" came into being in 1963, but it became official in 1965 when the new Constitution was submitted to the Registrar's Office, some changes were made in the erstwhile constitution and bye-laws to suit the changed circumstances.

BOARDING SCHOOLS

The schools were not only the agencies of the

educational work referred to here, but also the centers of all community service. In this connection a boarding school in the mission could be described as the power house of the whole enterprise, and a source of supplies. Such boarding schools were established in many District centre where there were mission stations. A significant social, change took place in the boarding school.

The learning situation in the village life is replaced by the compound life which exerts stranger educational influence than family and community life. The discipline of the class room is more strict and the dormitory is carefully regulated in the interests of meeting the needs of a large group of small children for food, shelter, recreation and health care with the greatest possible economy in effect and material and with the least possible friction. Under such strict control in an environment completely removed from family life and traditional occupational atmosphere much of village superstition and awkwardness disappeared. In fact youth educated in this manner were so completely isolated from such influences for long period that they were astonishingly ignorant of Hindu religions practices. Class room educated loomed large in this life and pass over to higher institutions of similar kind. Instruction was very formal and bookish and seldom related to daily life and needs of the compound, even much less of the village. As these schools were vital for the success of the evangelistic work, the missionaries put their great attention upon the successful functioning of these schools. The Missionaries had given the best encouragement for the children of the Christian converts, by giving financial help in the high school education. Several High schools for boys and girls were established in many Mission stations and the orphanages were attached to them. Hundreds and thousands of Christian students come up through these schools. Their poverty had never come in their way to prevent them from education. There are other high schools namely, the boys high school, Ongole: The Coles Ackerman Memorial boys Highs School, Nellore the Girls High School Nellore: The Hird

High School Narasaraopet and the A.B.M. High Schools at Bapatla and Kavali.

These schools are as prominent as the Kurnool High School. All are orphanage attached schools. Many of the best educated Christian men and women and passed through the partials of these high schools. The Christian Boys and girls of other castes in these places received their education by paying low fees. The movement they spent away the money and used up other benefits they lapsed into their pristine degradation. The missionaries were however, cautious in keeping the minds of the converts. The missionaries therefore, began opening schools as a drive against illiteracy. These schools later developed into vocational centers to help the people in earning a respectable live hood services of teachers, doctors, social workers, and nurses. A awakening was felt in the villages, and the oppressed were becoming conscious and thinking individuals. The sincere and dedicated services of the missionaries were frequently hampered by averse conditions that prevailed in villages.

Coles had long been involved in the extensive educational programes. The mission pioneers had done a great work in the education of women, and tribal groups in all stages of education. The American Educational Baptist Telugu Mission institutions were well provided with a dedicated band of staff, and pleasant atmosphere which was congenial for learning and training for future life both in secular and sacred fields. The educational programmes of the Telugu Mission geared up the improvement of social life and preparing the thought to become valuable citizens of the Mission.

KANDUKUR - 1893

Kandukur is a small village about 50 miles north-west of Ramapatnam. Rev. Wheeler Boggess and his wife worked in the field from starting in 1893 to 1914 for three terms. The Boggesses arrived in Kandukur in 1893 and began their evangelistic work. A Mission bunglow was erected during 1893-1894. Rev. Boggess

was a strict believer in the policy of self support. He openly announced his doctrine in the churches in 1897 and followed it through out the period of his service in the field. Dr. Ferguson was incharge of the field from 1899 to 1901 during the absence of the Boggesses. Seventy-six converts were baptized during 1900 by Ferguson. The Boggesses returned to Kandukur in 1901 and resumed their work.

Social and economic problems could not be ignored if the missionaries were to preach the Gospel to a people who were socially downtrodden and economically deprived. These problems demanded attention as much as spiritual issues.

So the A.B.T.M. established an organized system through which the Socio-economic needs of the needy people in Andhra Pradesh were met with. They met the socio-economic need of the people by providing education to boys and girls, extending medical care, emergency relief, agricultural assistance, starting orphanages and societies such as Christian Endeavour Society and other methods.

When the American Baptist Telugu Missionaries started their work in 1836 in the Telugu area the social and economic condition of the lower caste people was deplorable due to illiteracy and poor economic background. The society was very rigid with caste distinctions. As far as the lower classes were concerned their economic condition was disappointing. The situation was caused due to the failure of the rains and also the famines that followed as a result. So the Missionaries involved themselves in the upliftment programmes ever since.

The low-caste people who were converted by the American Baptist Missionaries, were originally traditional leather workers of the village community. They had the traditional productive relationships and the system of reciprocal duties and services. Their main duty was the tanning of hides and the manufacture of rule leather articles. They bent the thappets (Trumpet) at the village festivals and ceremonies. They worked as yetis to carry the news and announce news by tom-

tom in the villages. They took some parts of their family use. They performed many other subsidiary services for the smooth functioning of the village community. They worked as labourers on long term basis.

SECUNDERABAD-1875

Secunderabad is within five miles from Hyderabad. It was once a British cantonment with largest British troops in India. Rev. W. Campbell and his wife were sent to Secunderabad to open a new Mission Station. They reached Secunderabad in 1875 and stayed in a travelers bungalow. Campbell held Sunday service in the bungalow itself, and Mrs. Campbell started Sunday school too. Campbell baptized three converts from a family in December, 1876. He arranged regular English prayer meetings for soldiers. A bungalow was secured in 1878. In 1881 a building adjoining the bungalow was purchased and converted into Chapel cum School House. Then Campbell left for America in 1881 due to ill-health and returned in 1882.

Mr. and Mrs. Newcomb came to Secunderabad in July, 1884 to assist the Campbells. But they went to Cumbum in the same year to look after the work of the field in the absence of Dr. W.B. Boggs. Campbell works in Nalgonda. The Campbells were forced to leave for America due to the continued illness of Mrs. Campbell in 1888. Mr. R. Maplesden was transferred to Secunderabad from Ongole, to relieve the Campbells in March, 1888. The Secunderabad field was divided and a second station was started at Bolaram assigning W.E. Hopkins to the new station. After a few years of fruitless efforts Bolaram station was closed. The Secunderabad field suffered from frequent changes among the Missionaries and among the soldiers as well. Dr. W.B. Boggs who had been working at Secunderabad for four years, was called as the Principal of Theological Seminary at Ramapatnam in 1899. Mr. Hopkins was succeeded by F.H. Levering. Miss Kathrine French, Miss Mary D. Faye and Miss Sussie were all designated to Secunderabad during the period. The Leverings were transferred to Madras in 1910. Mr. and Mrs. A.M. Boggs

who were already in Secunderabad assumed the charge of the field. Miss M.E. Morrow and Miss French looked after the educational work. The Leverings again returned to Secunderabad and continued their work. Miss F.F. Hollis joined them in 1913. Mr. and Mrs. Marsh were transferred to Secunderabad. They arrived on April 1, 1921. The Leverings left on April 6, for Kotagiri on the Nilagiri Hills and they retired there.

The Marshes left for America in 1921. Mr. Rutherford was assigned to the Secunderabad field. Miss Hollis continued her service in the field. The co-educational station school was converted into girls school.

Miss Hollis started a kindergarten in 1825. A Church was organized with 83 Christians.

Rev. C.R. Marsh and his wife were the station missionaries in 1929. The special Commission of the American Baptist Foreign Mission Society Secunderabad on January 13, 1929.

The Kurtzs were the Station Missionaries in 1932. The annual Deccan Association meeting was held in March. He was also the manager of the Baptist Missionary Review.

There were nine primary schools with 132 boys and 35 girls. Five men teachers and six women teachers were working in those schools during 1935. The A.B. Missionaries explored a new mission station in the Nizam Dominions at Secunderabad. It was also the first mission station in the Deccan area.

MAHABUBNAGAR is a village in Telangana about fifty miles south of Secunderabad. The Chutes established a new Mission Station at Mahabubnagar in 1882 and worked up to 1913 with some breaks. They baptized a number of leading native caste people of the district in 1885. A number of Hindu priests and five Muslims were baptized by them in 1891. During 1913 Rev. Chute has traveled 5,155 miles and preached gospel in the villages. Rev. A.M. Boggs and his wife and Mrs. M.E. Farber, M.D. worked in the field in 1922. Mr. Boggs with his preachers preached gospel both among Christians and Hindus.

NALGONDA is situated about sixty miles south-east of Secunderabad. The Friesens started the new Mission station at Nalgonda in 1890 and worked up to 1914 with some breaks due to furloughs. The Friesens belonged to the Mennonite Brethren of Russin. The Christians in the Nalgonda field were mainly from the Malas and Madigas. They worked earnestly for unity among them. Mrs. Lorena M. Breed, M.D., worked as a medical missionary in the field from 1896 to 1904. Breed's medical skill attracted Muslim women and children and other caste women to the new religion. The Hubberts and Unruhs also worked in this field. The unruhs baptized 1,800 people in 1922. Six churches were made self-supporting and four pastors were ordained. The Unruhs toured the field and baptized 240 people in 1928. There were seven self-supporting churches in the field.

SURYAPET is a small town seventy-five miles due west of Secunderabad. The Hubberts started the new Mission Station in 1900 and worked up to 1929 with some breaks due to furloughs. They baptized 97 converts during that year. A church was organized at Suriapet in 1904. During 1922 both the Christians and Sudras met and formed into a group and visited 121 villages. Sixty-six prayer meetings were conducted and 31 converts were baptized. The Kurtzas baptized 188 converts in 1926 raising the total membership to 2,894.

JANGAON is situated about 95 miles east of Secunderabad. The Mission Station at Jangaon was opened by the Unruhs in 1901 and worked up to 1911. The Penners worked in the field in 1915 and baptized many people. The Board of Directors were elected for the Preston Training School in 1926. Miss Kate M. French was associated with the Rutherford both in the field work and the Preston Institution work.

GADWAL lies north of Kurnool and South of Mahabubnagar between the rivers Tungabhadra and Krishna. The Huizings established a new Mission Station at Gadwal in 1904 and worked up to 1912. The Ownes came to Gadwal field in 1922 and began their work. There were 937 Christians in the

field in 1922 in 1925. The local preachers baptized 221 converts during 1928. Seven new schools were opened. The Penners worked in the field during 1928. the Owens toured the field and baptized 211 converts in 1931, raising the total membership to 3,127.

MADHIRA is a small town in Khammam District. The Kurtzs opened the new Mission Station at Madira in 1904. The first convert in Madira was Lingapogu Jacob who was baptized by Campbell in Secunderabad. The Kurtzs baptized 380 converts in 1904. They also organized a church with 35 members in Vijayawada. The Longleys worked in Madira field during 1910 and 1911. The Kurtzs baptized 206 converts in 1913. A church was erected in Madira and also at Vijayawada during that year. The School in the field were attended and better taught in 1922. Some night schools were also started.

HANUMAKONDA-1879

Hanumakonda is a town in the Nizam Dominions situated between the rivers the Godavari and Krishna. It is 86 miles north east of Secunderabad and four and half miles from Warangal.

Mr. and Mrs. Loughridge arrived in Hanumakonda on January 9, 1879. After a year's work among the people Loughridge baptized his first convert. A Church was organized in Hanumakonda on January 4, 1880. A day school was also opened. Mrs Loughridge took care of the school and also worked among the women. A.A. Newhall joined Mr. Loughridge in February, 1883. While Mr. Loughridge was busy with the construction of the bungalow Newhall toured the field and preached the gospel. Mr. Loughridge returned to American in 1884 leaving Newhall incharge of the work Newhall married Miss Menke in 1884,. Miss. Bortha Menke joined her sister Mrs. Newhall at Hanumakonda. They worked among the girls and the women in the field.

Rev. J. Stuart Timpany a medical missionary was designated to Hanumakonda in 1896. He started a hospital as

The Victoria Memorial Hospital. Dr. Timpany attracted both Hindus and Muslims apart from outcaste Christians.

Miss Wagner who was transferred to Hanumakonda in 1901 worked in the nurse training school up to 1904. Then she went on furlough and she had not returned. The Timpanys left for America in 1905. Handing over charge to Rev. J. Wiens and returned in 1907. Miss Anna Linker joined the work in Hanumakonda in 1907. Rev. Charles Rutherford and his wife were transferred to Hanumakonda in 1910 for the field work, but his wife died in 1911. Rutherford continued his work after the death of his wife. He baptized many people in the field. A new boarding school was opened. He returned home with his little daughter in 1913. Rev. B.J. Rockwood succeeded him but stayed only two years. He was transferred to Kurnool in 1915 as Principal of the high School.

Timpany established and carried on two branch dispensaries one at Cumbum and the other at Jangaon, where, over 5,000 patients were treated in 1914. When the Timpanys went on furlough in 1915 Rev. Jesse W. Stanger, M.D., and his wife were transferred from Nellore to Hanumakonda. There was at first a slight falling off in the attendance at the hospital but in the second year he had the largest attendance on record. Mrs. Stanger worked among the women and the children. She supervised the station schools and the Bible and Zenana work. The Timpanys returned in 1917 and the Stengers were transferred to the Clough Memorial Hospital, Ongole. Mr. and Mrs. Rutherford, the second wife, returned to Hanumakonda and relieved Dr. Timpany of his field work.

The Preston Institute was started in Hanumakonda in 1919 by Rutherford in memory of his first wife Mrs. Rutherford. Later on it was transferred to Jangaon.

In 1922 the Station Missionaries were the Timpanys. The Home Mission Society organized the Church in the field and supported their pastor also. Many caste people freely invited the Christian preachers to their homes. The Mulsim parda

women admitted the Christian nurses into their houses to treat them. The manleys came to Hanumakonda to attend the medical work. The Penners continued their gospel work. There were five organized churches with 786 Christians. The construction of the Church at Hanumakonda was continued.

One hundred and Seventy Nine converts were baptized in Warangal during 1926. The station School was continued in spite of the budget cut. The Missionaries shot many cruel beasts of the forests which hunted the villages. Mrs. Manley and Miss Gulban started child welfare centers in three villages.

The Hanumakonda field association was organized in 1928. It began to manage field affairs and paid the salaries of the workers from the local income.

Rev. C. Rutherford was incharge of the field work in 1931, Miss. H.L. Stoudenmire took care of the women's and theological education were needed. So schools of different kinds were established in the fields. To meet the needs of health and hygiene, dispensaries, health centers, hospitals and nurse's training schools were provided in the fields. Economic development and unemployment problem demanded industrial schools and settlements and increasing of the village schools. In this way the evolution of the fields took many turnings. In course of time the small beginnings of the Mission in one or two stations expanded into 28 Mission fields. Each Mission field which expanded into 28 Mission fields. Each Mission field with a Mission Station situated in the crucial place has worked on mostly for the full scope of its expansion. In this chapter an attempt has been made to trace the history of the main Mission fields with special reference to their beginning and the services rendered by the leading Missionaries in spreading the religion and starting educational and medical institutions.

NELLORE 1840

Nellore Mission Station was founded on February 26,

1840 by Rev. Samuel S. Day, the first Baptist Missionary. Since it was the first station the geographical extent was unbonded. It was then called the 'Lone Star'. Day started the Gospel work from Nellore staying in a rented house. In 1841 an eight acre land: was purchased from the Government near the Grand Trunk Road and a Mission House and Chapel were built in the site. A girl's school was also started there by Mrs. Day. It was the first girl's school in the Mission. After a year and seven months the first convert Venkappa was baptized by Day.

The Nellore field comprised the then Nellore Taluk North of river Penna, all of the Taluks South and a portion of Guduru and Rapur taluks. The town of Nellore, 107 miles North of Madras, is the headquarters of Nellore District. The area of Nellore was about 800 square miles.

Nellore Church was organized on October 12, 1844. Rev. Van Hussen and his wife who arrived in Nellore on March 21, 1840, worked as Assistant Missionaries to Day. After a period the Hussens went on furlough in October 1845 due to ill-health. The Days also left for America in December, 1845 due to ill-health, leaving the station to the incharge of Eurasian Preachers in 1846.

JEWETT

Rev. Day singly returned to Nellore along with Lyaan Jewett and his wife on February 16, 1849. The children in the schools worked to have their clothes and rise the grain in the fields for their food. These schools also received no financial support from the Mission. The government recognized the boarding school in consideration of the wonderful service of the Staits. 78 pupils were in the school. It admitted to grant in aid by the government. The Staits retired in May, 1932.

Five Christian native men and three Christian native women and one non Christian men worked in three primary schools with 74 boys and 34 girls during 1935. There was also one grammar school with 18 boys and 4 girls in the Udayagiri field.

Rev. J.F. Burditt was the first missionary who started the Udayagiri field with grant missionary zeal and the Staits were the long standing Missionaries who brought the development of the field to a climax. Mrs. and Dr. M. Grant Stait was awarded Kaiser-I – Hind Gold Medal for two times.

KURNOOL-1875

Kurnool is situated on the banks of river Tungabhadra about 160 miles west of Ongole, Clough and D.H. Drake visited Kurnool in 1875 and baptized 26 converts on December 1, 1875. Thus the Kurnool field came into existence.

Drake began the evangelistic work in August, 1876 and baptized twenty two converts. A church was organized in Kurnool on December 23, 1877. Another church was also organized in Atmakur on the following Suncay. Guravaiah was appointed as the pastor of Atmakur Church. Drake went on furlough in 1879.

Rev. F.E. Morgan and his wife worked in the Kurnool field from 1879 to 1885. Morgan constructed the Mission House in 1882 with the grant of Rs. 5,000/- received from the Mission. Forty-Seven converts were baptized during 1882. Rev. E.E. Sillima Succeeded the Morgans in 1885 and left the field in 1888 due to ill-health. G.N. Thomssen worked in the field from 1892 to 1895, Dr. Rogers Memorial Gospel Hall was erected in 1892 to 1895. Dr. Rogers Memorial Gospel Hall was erected in 1893. W.A. Stanton and his wife took charge of the Kurnool field in January, 1895. The Stantons worked in the field up to 1932 with some interruptions due to the furloughs and transfers.

The Kurnool field was divided into Kurnool and Nandyal division and was handed over to Dr. Stenger evangelistic and educational work. Medical work was taken care of by J.C. Camran, M.D., and Nurse Training School, by Miss Sadie Robbins.

Rev. Rutherford took over the charge of Hanumakonda field in addition to the work of Janagoan in 1932. One Hundred Thirty Two converts were baptized in the Hanumakonda field.

Two chapel school houses one at Doshnpet and the other at Paidapalli centers were dedicated. This was the second Mission Station of the A.B.T.M. in the Telangana.

OTHER MISSION FIELDS

The other mission fields that were started by the A.B.T.M. were Allur (1870), Cumbum (1882), Narsaraopet (1883), Vinukonda (1883), Atmakur (1892), Podili, Donakonda and Sattenapalle in 1894, Markapur and Gurzala in 1895 and Nandyal in 1904 in Andhra area and Mahabubnagar (1882), Nalgonda (1890), Suriapet (1900), Jangaon (1901) and Gadwal and Madira in 1904. Here under a brief account of these Mission fields is given.

Allure is a small town eighty miles north-east of Nellore. Rev. E. Bullard north rounded this Mission station in 1870. It was the dedicated work of Rev. S.W. Davis and his wife who worked here from 1901 to 1921, that contributed to the growth of this Mission Station.

Cumbum is a small town in Prakasam District. This Mission station was opened in 1882 by Rev. W.B. Boggs. Boggs took the contract of rail road near Cumbum and provided work for the Christians. As a result he was able to attract the outcastes in to Christianity. However, it was the work of the Newcombs who worked in the Cumbum field for thirty six years from 1885 to 1922, that contributed to the growth and successful functioning of this Mission Station. One of the important features of the Station was that it had 20 acres of land that provided material help to the boarding school.

Narsaraopet is situated 28 miles west of Guntur. Rev. Maplesden opened the Mission Station at Narsaraopet in 1883. Rev. W. Powell (1887-1902) and Rev. E.E. Silliman (1902-1924) worked sincerely for the growth of this Mission Station and field.

Vinukonda is situated 50 miles South of Guntur, Rev. G.M. Thomssen opened the new Mission Station at Vinukonda in 1883. Rev. J. Heinrichs, Rev. A. Loughridge and Dussman were

the important Missionaries that worked in the Vinukonda Mission field. The Dussmans established many self-supporting churches, They toured in the field and preached the gospel.

Atmakur is a small village about 30 miles west of Nellore. It was made a regular station in 1892 by Rev. Hankins who worked up to 1898, Rev. W.C. Owen and his wife worked in the Atmakur field from 1903-1928 with breaks due to furloughs and transfers, Mrs. Owen started a station school in the Mission station in 1903. Miss Booker joined the Owens and worked with her Bible women in the field.

The Owens worked in this field and baptized converts from Malas and Madigas and Sudras also. In spite of famines and war conditions the gospel work went on well.

PODILI is a small town in the Prakasam District thirty miles west of Ongole. Rev. A.C. Fuller founded the Podili Mission Station in 1894. There were already a number of people who became Christians during the Mass Movement of 1878. Fuller baptized about 400 converts who belonged to different castes. Rev. W.T. Elmore, WJ. Longley and witter were the important Missionaries who worked in the field and spread Christianity.

DONAKONDA is a small village situated, 100 miles West of Vijayawada. Donakonda field comprises of Darsi Taluk, F.H. Levering opened the Mission Station at Darsi in 1894. But J.A. Curtis transferred it to Donakonda in 1895. The Curtises worked in the Donakonda field from 1875 to 1935 with the gaps of furloughs. There were 57 native workers and 4,638 church members on Donakonda field in 1905. They baptized 250 converts during their tours in 1912. A school house was built in 1918. A widow home and an orphanage were started in the station. Harvest festivals were held in the field as a part of evangelistic work. Fortynine native Christian teachers and 54 native Christian women teachers worked in 89 primary schools with 1616 boys and 889 girls and three grammar schools with 84 boys and 38 girls in 1935.

SATTENAPALLE is situated in Guntur District twelve miles north of Narsaraopet. Rev. W.E. Boggs and his wife started a new Mission Station at Sattenapalle in 1894. He baptized many converts in 1912. Miss Doroas Whitaker worked in this field from 1920 to 1927. During the period from 1920 to 1927 the total membership of baptisms increased to 2,050. Rev. E. Erickson worked during 1932. Special gospel meetings for 10 days were held by Rev. Fox.

MARKAPUR is situated in Prakasam District about twenty miles east of Cumbum. The Marshes started the Mission field in August 1895. They worked from 1895 to 1921 with some breaks due to furloughs. During their period the Ramapatnam Baptist Theological Seminary (R.B.T.S) students toured the field and 1,069 persons were baptized in 1919. Twelve acres of mission land was irrigated under wells under his supervision. Mr. M.J. Ramanjulu, who studied in Eastern Theological seminary in philadelphin came with his wife and worked in the field from 1931 to 1935.

GURZALA is situated in Planad Taluk in Guntur District. The Dussmans opened the Mission Station at Gurzala in 1895 and worked up to 1900. They baptized 64 converts in 1896. The Schugrens worked in the field from 1907 to 1935 with some gaps due to furloughs. Two hundred and forty-three converts were baptized during 1907 to 1915, One hundred thirty-three caste people were there among them. The Schugrens baptized 302 men and 198 women in 1931. Four hundred and twenty caste people were there among them. The District Council of the field assumed the responsibility for the agricultural development of 6,500 acres all over the field.

NANDYAL is situated on the southern railway about mid-way between Kurnool and Cumbum. The Stingers started the Mission Station in 1904 and worked up to 1916. The Stingers with native preacher Subbaiah preached people in the villages and baptized ten caste people in 1907. The Church Day celebrations, the new year festivals is Christian centers

improved the evangelistic work. Rev. Christenson also worked in this field in 1928. The Nandyal field was under incharge missionaries who worked in the nearby fields for many years.

The Missionaries in their attempts to uplift the socio-economic condition of the depressed classes, educated the people and provided them with job, after completion of their education. They extended their help through institutions and through relief measures.

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STONE AGE CULTURES OF MID-GODAVARI VALLEY

Dr. M. Madan Babu*

Introduction:

Godavari, the great river of Dakshindpatha, is one of the seven sacred rivers of Indian sub-continent popularly called as Goutami, Goutami Ganag and Dakshina Ganga. It starts from the Western Ghat on the Arabian Coast near a place called Triambak, west of Nasik, a district in Maharashtra State and follows there to Bay of Bengal for a length of 1,498 Kms.

The river Godavari, which flows in its middle course from Baser a village of Modhol Taluk of Adilabad district to Bhadrachalam in Khammam district. The flow course middle Godavari covers many talukas of the districts of Adilabad, Nizamabad, Karimnagar, Warangal and Khammam in Telangana.

Geology:

The area is so covered by the river Godavari roughly lies between 17° 30' and 20° Latitudes North and 71° 50' and 81° Longitude East. Geologically, the Adilabad district is having varied and sedimentary rocks. The Eastern portion of district is covered by purana rocks varied rocks of Gondwana series. To north of the western parts of Adilabad there is an island of Archeans.

The river Godavari and its tributaries flows through Trap, Purana, Gondwana and Granites. The major rocks formation of Nizamabad district are Archeans. Most of western Karimnagar district is Archeans except a few types of Sullavils.

The Eastern portion of Karimnagar mostly covered by

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Gondawana system, same is the situation of the rock formation of Warangal and Khammam districts and also contains Archeans. The tributaries of Godavari like Laknavaram Vagu which flow through Mulugu taluk of Warangal district and Kinnerasani, which flows in Khammam district, almost all the rivers valley contains sites of Palaeolithic, Mesolithic and Neolithic.

The actual rocks of Deccan Trap area, called basalts are Volcanic in nature and having chart beds, formed in between the different lava flows later solidified. Chart is also available in purana sedimentary rocks. Quartzite also found among the Purana sedimentary rocks. In this way useful rocks were abundantly available to the stone-age man in getting his tools right from the Palaeolithic, Mesolithic and Neolithic times.

Climate

The regions get various quantities of rains through the years but mostly in the months between June to October. The annual average rain is about 1050 mm. The region also experienced with occasional floods of the river. This brought Alluvium including rocky material on surface, which indicates that the same might have been situation in past. The Alluvium found in exposures away from the rivers indicate that the river Godavari and its tributaries most probably have been flowing in the wider channels than at present. The summer in this region are hot and winter cool and generally pleasant. The average daily maximum temperature particularly in the month of May being 42°-43 and the minimum being 30° C. Some times Ramagundam in Karimnagar, Kothagudem and Bhadrachalam in Khammam district recorded maximum upto 47° C. In April and May months generally the ponds, springs, waterfalls, and tributaries of Godavari become dry.

Forests:

The region is a land of Tropical monsoon having deciduous forests and scrubs, with some moist deciduous trees along the river banks. The forest covers both flats and hills in

the Trap, Purana, and Gondwana parts of the region. The region contains forests about 40% of its landed surface. This is the reason, still there is a chance of locating a number of undisturbed sites if Palaeolithic, Mesolithic and Neolithic periods.

Flora:

The flora of the region contains of Trees, Herbs, Scrubs, Climbers fibrous plant and grasses including edible plants roots and bulbs apart from their produce like fruits, berries, nuts flowers, leaves, barks, gums and honey.

Fauna:

The region is very rich in fauna, and varies with most of the other fauna of India of other regions. It includes tiger, monkey, langur, panther, Wild cats, Hyena, Fox, Jackal, Bear, Wild dogs, wolf, bull, mongoose, squirrel, deer and other animals.

The elephant and cheetah were existing in the sub-recent part respectively but not found now. Numerous types of reptiles, lizards and monitors, crocodiles, tortoises and turtles, ams, amphibian and fish are found commonly.

T.Raja Ram Singh and the author surveyed Mid Godavari Valley from Adilabad to Khammam districts, on the North and South of river Godavari and its tributaries and made a rich collections of stone-age artifacts and animal fossils remains of Palaeolithic, Mesolithic and Neolithic periods.

This author surveyed mid Godavari valley to look for new sites of Palaeolithic, Mesolithic and Neolithic natures. The Study covers not only of the tools and animal fossil remains but also probable climate of Palaeolithic, Mesolithic and Neolithic times.

The author made an attempt on phase wise Palaeolithic, Mesolithic and Neolithic times including the tools and fossils.

I. Lower Paleolithic Age:

The archeulean tools type site in the region under study have been encountered in about 300 Sq. miles in Peddapalli taluk mainly concentrated in Ramagundam and Godavarikhani areas of Karimnagr district. Similar tools also found, which belonged to peleolithich man from Sirpur to Naspur near Mancherial and chennur to vemanapalli in Eastern Adilabad district and also Boath and Pochera of Boath Taluk Chityal near Nirmal in Western Adilabad. Ekkela and Sellvaka areas in Eturnagaram forest are the locations where good Palaeolithic tools also found in and around Paloncha and Charla village in Khammam districts. These tools are heavy weighing 250 grams to more than a kilogram and are of the size range of 9 to 24 cms. The remains could be found nor any other cultural material was encountered in association with the tools of the lower Palaeolithic man. The list of flora and fauna of the present time of the region as listed above is rich and there are reasons to believe that much of this flora and fauna were present in the lower Palaeolithic times also and lower Palaeolithic man might have exploited there sources for his subsistence and living. The climate most probably might have been better than the present. He lived and moved in groups and subsisted on hunting the animals and naturally using the vegetable food by method of gathering. The sharp pointed edged hand axes and sharp and broad edged cleavers and alround edged ovalets might have been used not only as spears, knives, and missiles in attacking the animals and tearing and sharing the flesh of the animals.

The pre-historic man chooses the site where all the facilities available for his survive. In almost all sites, the raw-material for making tools was available nearer to the sites in the form of quartzite, chart and chalcedony. The lower Palaeolithic man dominant we compare with the other animals and predators which are dominant in his environment but due to the erect posture, free labouring hands and growing the thinking capacity of his brain, he was able to protect himself better and live on struggle for existence.

II. Middle Palaeolithic Age:

Middle Palaeolithic tradition directly developed through lower Palaeolithic. The evidence available from the some of the sites of Ramagundam, Godavarikhani of Karimnagar district and Boath, Pochera areas of Adilabad district shows that the flakes and blades removed while making Achulean tools were sometimes used as tools or converted into either pointed or edged tools.

The tool kit of middle Palaeolithic man was mainly based in flakes tools like, scrapers, bores and points apart from bifacial points and small hand axes, many sites of the middle Palaeolithic man were found in mid Godavari valley.

The Geographical extent and disposal of the man is more varied and wide spreading. The middle paleolithic sites have been found in Peddapalli and Manthani of Karimnagar district. Madhol, Nirmal, Luxettipalli, Adilabad, Utnoor, Asifabad, Sirpur, Boath and Chennur of Adilabad district. Mulug of Warangal district and Kothagudem, Paloncha, Burgampahad, Bhadrachalam and Nugur of Khammam district. All these sites have been invariably found near the water sources where vegetable food and animals were generally available among the scrubby fields as well as thick dry deciduous forests. In almost all the sites in Adilabad district chert and chalcedony was dominant raw-material available easily at hand and other sites quartzite was the dominant material.

Both river pebbles and rock blocks were utilized. Fortunately fossil teeth and bones of animals like wild ox, buffalo, Deer, Antelopes and elephants were found in few sites of Peddapalli of Karimnagar and Mancherial and Asifabad and Adilabad district.

The tool kit of middle Palaeolithic man which included a variety of scrapers like notches, concave and side convex side and end scrapers, apart from awls, borers, awl-cum-notches and unifacial and bifacial points in the proof of the fact that

these tools of his used in making which used in daily life. From all this it is evident, that middle Palaeolithic man was practicing a hunter-gatherer, social-economy, had chosen, some of sort of open site either at river bank or foot hill having flora.

III. Upper Palaeolithic Age:

The upper Palaeolithic sites is encountered in Boath, Adilabad, Utnoor, Asifabad, Luxettipet, Nirmal of Adilabad. Few sites are also available in Karimnagar and Warangal district, these are meagre and requires further exploration. The raw-material used by upper Palaeolithic man in Adilabad district is mostly chert and chalcedony either in the shape of pebbles or handy rock pieces.

The sites found in hilly and water abundant areas. A water-falls site is found at Pochera and Ghanpur of Adilabad district located on the Maharashtra and Telangana border.

The tool kit of upper Palaeolithic man is an advanced Acheulean tool kit and middle Palaeolithic flake industry.

The upper Palaeolithic tool kit is based on removing narrow long and thin blades from different types of cores including prismatic and fluted cores unlike shaped and ill shaped flake cores.

The tool kit also includes, a variety of burins made on blades, and split cores side and end scrapers, double ended scraper, notched scraper, denticulates, borers, knives both simple and backed points, including arrow heads and also includes multiple tools.

The fossil bone collected from the few sites include those animals mostly belonging to "Bos" family apart from horse and other animals. The climate of his times might have been a little drier than the present which is proved from the fact of his tools are found also from the granular lenses within the sites. The upper Palaeolithic man selected hilly valleys, which are abundant in flora. He changed the method on hunting and food gathering.

IV. Mesolithic Age:

About more than 125 Mesolithic sites have been found in Adilabad, Karimnagar, Warangal, Khammam and Nizamabad districts, covering about the area of about 1200 Sq. miles on both banks of river Godavari and its tributaries. To mention a few sites of Mesolithic nature are found in Ramagundam, Godavarikhani, Jagtial and Manthani of Karimnagar, Luxettipet, Chennur, Asifabad, and Boath of Adilabad. Mulug of Warangal and Kothagudem and Burghampahad in Khammam district.

Many of them are factory sites as factory waste is found along with worked tools, the debris includes raw-material used in chert and chalcedony rocks or nodules.

The tools includes blunted back blades both straight and curved, variety of points, tynes and also trapeze and triangles.

Some of the important sites are Pochera in Boath taluk, Chityal of Nirmal taluk of Adilabad district, Medipally, Godavarikhani, Vakilapally and Gourgundam, water-fall near Sabitham in Peddapally taluk of Karimnagar, Eddala and Selibaka of Eturunagaram forest of Mulug taluk of Warangal district and Polancha and Charla of Khammam district and few sites occur near Pochampad (Sriramnagar) in Nizamabad.

V. Neolithic Age:

The explorations and excavations have brought to light many Neolithic settlements throughout the sub-continent very little has been recorded regarding the find spots or level at which the Neolithic cultures were discovered and many of the collections were actually made from the surface of the ground, yet these collections reveal an interesting assortment of characteristic objects, such as stone axes, adzes, chisels, picks, fabricators, ringstones, hammer stones, pounders, mortars, discs, stick – stones and string stones but the largest number is formed by celts of different varieties.

True Neolithic culture is marked not only by ground and polished stone celts and pottery but also by agriculture and domesticated animals.

In India the Neolithic man preferred two types of dwellings – firstly the pits as noticed at Burzahom in Kashmir Valley and Nagarjunakonda in Guntur district of Andhra Pradesh and Secondly over the high lands adjoining the hills.

The Central Deccan, especially in the course of the Krishna, Bhima and Thungabhadra rivers, a remarkable series of archaeology studies have been carried out. Subsequently Dr.Sankalia has brought out important evidence bearing stratigraphic evidence of the age in the basins of rivers pravara Godavari (upper) of Maharashtra, Malaprabha of Karnataka and other basins.

Since this exploration of Neolithic sites in Telangana revealed a number of habitation sites, caves, open lands on terrace in association with characteristic tools, Viz polished ground hand axes, adzes, stone celts, picks, rubbers, ring stones and querns along with coarse handmade and wheel turned pottery consisting of grey, blotchy brown, black, burnished and red ware.

A Neolithic factory site is found “Thoggarayi” granitic hills, slightly away from the left bank of Maner, river a dolerite dyke and sill is located nearby. Number of unfinished tools like pointed axes, adzes and chisel are found here, a good number of finished axes and adzes are also found on the same river bank close to it at the foot hills on the lands of Kadambapur and other places like Peddabankur and Budigapally on the bank of Peddavagu in Karimnagar District in the Godavari basin.

The works of art of the Neolithic people depicting the socio-cultural life have survived in the form of rock painting and decoration on the pottery and brushings on the rocks and Terrakota objects are found at Budigapally in Karimnagar District.

Hence, it may be noted that in the middle reaches of Godavari is in the Karimnagar, Warangal, Nizamabad and Adilabad District the Neolithic Culture was directly succeeded by the Megalithic of Iron age.

Chronologically the Neolithic Culture of Telangana ranges according to C-14 dates in between 2200 BC and 1100 BC.

PRE-HISTORIC PEACOCK FIGURES IN ROCK ART OF TELANGANA

Dr. B. Muralidhar Reddy*,
Mr. Sriramoju Haragopal** &
Mr. Vemuganti Muralikrishna***

The first rock art in India was reported by Archibald Carlyle in 1867-68 from Mirzapur district in Uttar Pradesh. Then after the discovery of most important complex of painted rock shelters at Bhimbetka (UNESCO recognized World Heritage site) in Raisen district of Madhya Pradesh in Central India by V. S. Wakankar in 1957 the scenario of Indian rock art study has changed and took a drastic turn towards its development. Scholars and individuals of different disciplines have started showing interest to study and carry on research work widely in this field.

Rock art is the depiction of pictographs and petroglyphs on the walls of rock shelters, boulders, caves, etc. and it communicates us pre-historic and historic people's knowledge of their artistic interest and their daily life observation of birds, animals and social, religious, cultural and other activities then existed. Telangana is no exception and it has no doubt consists several rock art sites. So far about 70 rock art sites have been reported from this newly formed Telangana State. Many more sites are awaiting for the exploration to bring them to light and study the art depicted on the surface of rocks.

Previous Work:

In Telangana, the first report of rock art site was made in 1934 by Leonard Munn (1934:121-135; Annual Report-1986-87,

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1990:1) and later on by L. S. Krishnamurthy (1941:55-89) from Mahabubnagar district. V. Rami Reddy (1971:289-294), K. Ismail of ASI (IAR 1982-83) and B. Subramanyam (1987:33; 1997) have also explored some rock painting sites in the State. It is unfortunate that a write-up of late Thakur Rajaram Singh of Peddapalli about his discovery of few painted rock shelters in Karimnagar and Ramagundam areas is not available at present. V.V. Krishna Sastry (1983:46-47, 59) has discussed first about few rock art sites in his book. Then after, Erwin Neumayer (1993; 2011), N. Chandramouli (1994:41-56; 2001:14-16; 2002; 2003a:148-173; 2003b; 2010-11:43-72; 2012:47-60; 2013) have worked extensively on rock art of Telangana. In recent years some young scholars and some enthusiastic individuals (Satyanarayana 2015:15-38; 2017; Srinivasa Chari 2016; 2018:88-91; Kesav et al 2018:82-85; for some sites reporting details briefly see - Reddy 2016:114-116; 2018:92-94), and members of *Kotha Telangana CharitraBrundam* (Muralikrishna 2017; Srinivasa Rao 2017; Gnaneswar Rao et al 2017) have been seriously working on this subject. They have discovered good number of new sites of rock paintings in the State (discovery/reporting published in (local) Newspapers time to time). Apart from them, the State department of Archaeology and Museums of erstwhile Andhra Pradesh and now Telangana State has explored over the years some rock art sites in Telangana region (IAR) (N. Ramakrishna Rao, E. Sivanagi Reddy (1994:15-16; 1998:71), S. S. Rangacharyulu (2017), G.V. Ramakrishna Rao and others explored). And recently in the year 2015 the department of Archaeology and Museums of Telangana State (now department of Heritage Telangana) has made a very good attempt and brought out a coffee table book entitled *Rock Art Sites in Telangana*, incorporating enlarged photographs of rock paintings with brief description of some rock art sites of the State.

In Telangana rock paintings, the figures of peacock (*peafowl*) have been noticed very rarely, unlike in Indian rock art. These figures have found along with other motifs belonging to different periods at recently discovered sites namely

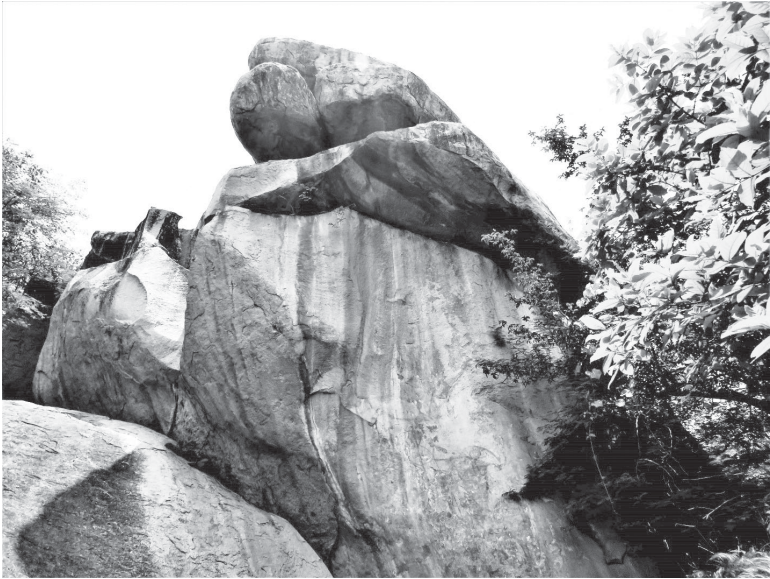


Fig.1 General View of rock boulder, Kanchanapalli.



Fig.2 General View of rock boulder, Ratnapur.

Kanchanapalli and Ratnapur (Haragopal and Muralikrishna 2018:86-87) in Medak district and Gundlapochampally (Saikrishna, 2017) in Medchal district, besides already reported each one figure at Pandavulagutta (EduruPandavulaGundu rock shelter), near Revulapally hamlet of Thirumalagiri village (Chandramouli 2013:158; *Rock Art Sites in Telangana*, 2015:18-19) now in JaishankarBhupalapalli district and at Kossegutta (DevarlaLoddi rock shelter), near Narsapur village (*Rock Art Sites in Telangana*, 2015:36-37) now in Mulugu district (both earlier in Warangal district) in Telangana. Since these figures have not been dealt especially in their respective papers we have taken up to discuss them in detail, found at two sites along other two known figures, including a new site from the State. These are not only unique and beautiful paintings but important in view of their period as well in Telangana.

Location of recent Sites:

A small village namely Kanchanapalli in Koudipallimandal is situated about 9 kms from Ratnapur towards west with *pucca* road. The rock art site is reachable through thorny bushes after a kilometer from the *pucca* road towards south at the foot of hillock locally called *Sannasulagutta* (17°59' 9" N longitude and 78°15' 47" E latitude) (Fig.1).

Ratnapur in Shivampetamandal is also a small village located on a diversion road towards north-west at about 5 kms distance from Shivampeta which is on Toopran to Narsapur road towards west for about 3 kms from national highway NH 44 – Hyderabad to Nizamabad. Here the rock boulder with paintings is facing east and known as *Tirumalayabanda* (17°53' 11" N longitude and 78°15' 47" E latitude) (Fig.2) which is approachable through small bushes for half a kilometer distance from *pucca* road.

The village Gundlapochampally (17°34' 54.93" N longitude and 78°27' 45.13" E latitude) is close to village Kompally but comes in mandalMedchal and about 20 kms away from Hyderabad on NH 44 – Hyderabad to Nizamabad with a



Fig.3 Peacock in red colour, Kanchanapalli.



Fig.4 Figure of fallen peacock, Kanchanapalli.

bifurcation road to left after Kompally center for about 2 kms. There are three rock boulders close to each other at a distance of not more than 100 meters, and situated 2 kms away from the village towards south-west at the edge of government forest and reachable by foot-path. The rock boulders on which the paintings depicted are locally known as *ChitralaRallu* and *PadigaRai*.

Peacock Figures:

The paintings at all these sites have been drawn on granite boulders.

Kanchanapalli:

The figure of peacock drawn here is facing to right in lines in red ochre colour. It is shown naturalistic with bodily details and fallen long spread tail-feathers (Fig.3). The shape of peacock is completely visible in the painting and it measures approximately 60 cms length and 45 cms width (height). Intricate design in stomach portion, long and proportionate neck with beak and a crest on the head are portrayed. Legs and a part of feathers of figure are drawn on a motif of big honeycomb of earlier period.

Another figure is also noticed in red ochre colour on the same surface at the left top besides fish species, with long feathers, hanged long neck and beak and inverted legs facing to right. It appears to be of peacock shown fallen on the ground as dead one (Fig.4). Here also we see the super imposition of its neck and beak on a part of fish figure which seems to be of late upper Paleolithic or early Mesolithic times.

Ratnapur:

We have three figures here on the same surface one above the other in a series facing left in hematite red colour (Fig.5-6). They are undoubtedly typical peacock figures though front part of two lower figures is faded because of seepage of water from the top of boulder. These figures are in flat wash colour. At the end of tail-feathers shape of middle figure we



Fig.5 Peacocks in red ochre, Ratnapur.



Fig.6 Close-up of Peacocks, Ratnapur.

observe few dots indicating to be of crest on the head and gives impression to its direction to right facing. But the body structure of all the figures is schematically depicted to left, particularly the angle of legs (downward back then to forward) of this middle figure is clearly pointing to left facing and the dots must be related to other mutilated figure. The anatomy of all the three peacock figures is same and uniformly painted with a stiff body and prominent curves. The size of the figures is almost maintained and measures approximately the upper one 60 cm length and 18 cm width (height), the middle one 59 cm length and 14cm width (height) and the lower one 64 cm length and 16 cm width (height), with all tail feathers thickness 2.5 cm.

Gundlapochampally:

Here we have found one more figure of peacock in red ochre colour facing left with full blossom feathers turned backward towards head while in dancing posture (Fig.7). We could recognize this figure clearly after enhancing with D-stretching method. The size of the figure is approximately 26 cm length and 24 cm width (height).

Discussion:

The representation of peacock figures in the rock art of Telangana is very rare. They have been found at newly discovered places such as Kanchanapalli, Ratnapur and Gundlapochampally. The paintings are in hematite red and red ochre colour. These are unique paintings from the artistic point of view and the style of paintings is different. The portrayal of figures of peacock varies from one place to other.

At all three sites there are super impositions of figures indicating painting activity in different phases. The peacock figures have been depicted in different styles and patterns and can be assigned to two different periods - Mesolithic and Neolithic times.

At Kanchanapalli the full figure of peacock is stylistic and naturalistically portrayed in contour lines with intricate

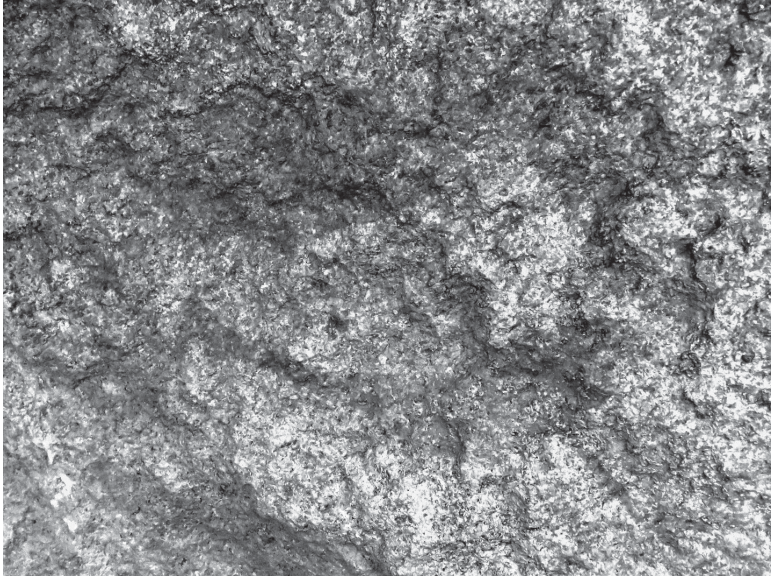


Fig.7 Peacock in red ochre (de-stretched), Gundlapochampalli



Fig.8 Peacock at Pandavulagutta.
(after Dr.Chandramouli, N.).

design in its stomach portion with its tail-feathers falling in angle. Another figure is also found here on the same surface at a distance on the upper side but appear to be shown fallen on the ground as dead one. Both can be ascribed to Mesolithic period on the basis of super imposition and the style of execution.

The depiction of colour filled proportionate body figures at Ratnapur is the best representation of peacocks in the rock art of Telangana so far, a rare phenomenon in Indian rock art also. Artistically this is very interesting composition consisting three species in one canvas in an order one above the other along with other animal figures belonging to same cultural phase. Basing on super imposition and the context of the paintings at this site consisting langour, antelope, human figure, humped bull, scorio, etc., having the peacock figures the same colour scheme belongs to Neolithic (early cattle domestication) period. One point to be noted in these paintings is that of overlapping of figures of same phase at few places. Because of water seepage from the top of the boulder at some places the paintings have been faded. This is only one such representation of peacock figures in a series in rock art of India.

The painting of peacock at Gundlapochampally is interesting and unique figure shown with full blossom feathers turned backward towards head. In general the male peacock spreads its tail-feathers in the form of a fan and turns backward and turns the body around like in dancing posture during the beginning of rainy season (spring). So this is dancing figure of peacock. Such type of peacock figure is not found so far in Indian rock art, another important point to be noted in Telangana rock paintings. This figure may be ascribed to transitional phase of Mesolithic-Neolithic period on the basis of stylistic features.

Already found and identified as peacock figures at two different sites i.e. at Pandavulagutta (Fig.8) and Kossegutta (Fig.9) are drawn in red ochre colour. They have been taken as the figures of peacock as per bodily details and assigned on the



Fig.9 Figure at Kossegutta.
(after *Rock Art Sites in Telangana*).

basis of chronological patterns at the sites to Mesolithic and late Historic times respectively. The peacock at Pandavulagutta is drawn of same pattern as at Kanchanapalli with its flowing train of feathers making a long bird and both the paintings belongs to Mesolithic period. But the figure at Kanchanapalli is more realistically depicted in full. Whereas the study revealed that the figure at Kossegutta no doubt appears as peacock figure in one look but the long straightly drawn leg (its toes not found/drawn) and neck (without head), short back portion of tail-feathers and streamlined body shape points to identify it with certainty as a crane figure rather than a peacock.

The portrayal of peacock motif at Ratnapur and Kanchanapalli explicates the artist's ability in drawing the body anatomy proportionately in perfect manner, irrespective of variation in the style of paintings at these two sites - one is in flat wash and the other in contour lines. The painting at Gundlapochampalli is another good example of artist's idea of dancing peacock in pre-historic times.

The Peacock figures in South Indian rock art have been found in bruising, engravings and paintings at some places like Maski, Koppagallu, Kandli, Piklihal and Kethavaram. All these figures have been assigned to Neolithic-Chalcolithic period and cannot be compared with the present figures, except at Piklihal where very same kind of figures have found as at Ratnapur. In Telangana so far peacock figures have not been noticed in bruising and engravings.

In Central Indian rock paintings also we have peacock figures at Bhimbetka, Lakhajoar, Panchmarhi (Mahadeo hills), Satkund and Kharwai belonging to Mesolithic to Medieval periods. Also different types of peacock figures have been found on the Chalcolithic Malwa Ware discovered in Central India.

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PAINTING OF THE HYDERABAD SCHOOL (1725-1750) "IN THE COLLECTION OF STATE MUSEUM OF HYDERABAD GOVT. OF TELANGANA"

Dr. Nagajanu Surepally*

The waves of muslim invasion have crossed the Narmada river during the early 14 century. Of these the Bahmanis established their rule in 1347 CE from the fort of Bidar in a balance of power against the mighty Hindu Vijayanagar Empire. After about a century of disturbed rule, this kingdom was divided by four chieftains-Bearar, Ahmadnagar, Bijapur and Golconda. All the independent Sultanates managed to combine in a confederacy against Vijayanagara Empire and broke it up after the battle of Talikota in 1556 CE. After their temporary Cohesion, the Sultanates felt out again and Ahmadnagar, Bijapur and Golconda between them swallowed up Berar and Bidar. The three kingdoms survived in a state of turmoil and restlessness until their final collapse at the hands Aurangazeb. No independent sultanate school of painting has yet been proved to have existed for any of these or the first independent sultanates in the south after 1400 A.D., Kingdoms are the "*Tarif-Hussain Shali*" from Ahmadnagar of 1565-69 CE and the illustrations in the "*Nujum-al-ulum*" of stars of sciences, and encyclopedia painted in 1570 CE from Bijapur Both illustrated manuscripts display many of the characteristics of mature Deccani painting in their love of charming colours-purples and yellows, pinks and greens, browns and blues-their rich and sumptuous character, the traditional Deccani costumes. It has been proposed that, certain of these elements derive from the Vijayanagar frescoes. The influence of vijayanagar, traditions percolated in the cours of Bidar, Ahmadnagar, Bijapur and

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Golconda. In these kingdoms the indigenous materials in painting had been impressed by the Persian brush work long before the Mughals brought some of the court painters of Shah Tehmsp to work in India. The amalgam of these two streams, and of other minor influence, produced the new traditions of 'Deccan painting' with its unique and charming palette of soft colours pink, blue, green, pink brown, gold white and ochre red.

The Deccan painting displays new syntheses of hot colours, emotional fervor and the fine Persian line becoming entwined in intricate curves. Later the Moghul influence softens the colours and the drawing becomes dynamic.

The Qutb Shahis of Golconda and other rulers of the Deccan employed artists for the preparation of portrait illustrations for their books and for the embellishment of their picture galleries. As a matter of fact, we have not come across Golconda paintings which could be assigned to the reign of Ibrahim or of his predecessors. The historical Royal portrait of Quli Qutb Shah by Hasim, the court painter of Shah Jahan is in Mughal influence in all respects except the dress. It bears the imperial autograph. The *kulliyat* (book) illustrations with Persian style of characters, here again, and way of dresses are of Golconda tradition.

During Abdullah Qutb Shah reign Golconda paintings did away with Persian influence and imbibed the charm and elegance of the deccan. The landscapes showed the Deccani scenery mango trees, squirrels and parrots etc., a painting depicting a long procession scene of Abdullah Qutb Shah (now in south Kensington museum, London) is well known for its artistic merit. A number of paintings of this school are preserved in state Museum Hyderabad, Salarjung Museum, Sayidia, Asafia libraries and other private collections. A few paintings of the 17th century have been published by the department of archaeology in "*sringaramanjari*".

In 1687 CE the fort of Golconda was sieged by the forces of Aurangzeb. One year later, the emperor seduced Bijapur.

The tradition of the sultanates was broken, only to survive in the later Hyderabad school with its allied *kalam*s of Shorapur, Kurnool, Cuddapah, Gadwal, and Wanaparthy.

Painting in Hyderabad starts with the foundation of the Asaf Jahi dynasty by Mir Qamaruddin Khan (Chin Qulich Khan) Nijam-ut mulk in 1724 AD. He was a Mughal Subedar of the Deccan since 1712, but by 1720 he established his supremacy over the Deccan and later on declared himself independent of the Mughal rules in the year 1724 CE.

According to the famous art historian Jagadish Mittal, who had greatly contributed to the work on Indian Miniature painting history, particularly on the "Deccan Miniatures" writes that "The tradition of later Golconda painting of Abdullah Qutub Shah (1620-1674 CE) and Abdul Hasan Tana Shah, coded in 1687 at the hand of Aurangzeb. We find several qualities of the later Golconda painting intact in the work of early eighteenth century painters at Hyderabad. Although the painting, during this period could not rise to equal either the glory of the Mughal or the migrated artists, it resulted in a prolific production for which this school is well known."

Despite the Mughal and Rajasthani influences the painting of the Hyderabad school survived with its peculiar characters of its own. The subject matter, costumes, Jewellery, coloring, flora and fauna plus the landscape all have a Deccani aura in them.

A majority of paintings done between (1725-1750 A.D.) are portraits of Asaf Jahi, Deccani Modules, women in garden or on a terrace, saints, dervishes and *Raga Raginis*. The indigenous Hindu intetest in Sadhus, fairs and women began to appear at the same time as the noble men and princess in all their scenery. Since of the Ragini picture of the period (1725-50) reproduce the inner substructure of Deccani life. The deep of love for rhythm of the natives is considerably modulated by the formalism impasse by the Asaf Jahi dynasty.

The strong colors and lavish use of gold fowd in Tana

Shah period paintings are absent in most cases. The colors used especially in the portraits of this period are subdued and dry. The portraits and other compositions apart from a very compliant draughtsmanship.

Mango and Coconut trees laden with fruits and flowering Champa trees with peacock or other birds' perches and the trees add an atmosphere which is typical Deccani in its flavor the peacock blue colours with golden streaks and with colorful birds flying cranes also a joyful richness.

Finally, dressed and cost bed carpets cushion, and these show the refined taste and rich life of the Deccan nobles-but like this lovely gorgeous men is absent both in colours and in back grow dums the Hart Jab fint (Asaf Jahi) portrait.

The best works of the period (1725-1750) are the Ragini paintings in the Johnson album in the India office, London. Prince of Wales Museum Bombay, Indian-Museum Culcatta, Jagadish Mittal collections. Their fine drawing, lyrical quality careful finish, variety of clouds and trees rich colours and compact compositions.

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SOME OBSERVATIONS ABOUT GATHASAPTHASATI AND 1931 CENSUS REPORT OF HYDERABAD STATE

Deme Raja Reddy*

Introduction:

Though our state Telangana happens to be the youngest one in our country, it had been a distinctive entity from ancient times. Three great dynasties namely Satavahana, Vishnukundi and Kakatiya took birth in our soil and time has come to reconstruct our history and heritage based on facts. Language is the basis of any society and it is evident that our mother tongue Telugu evolved from Prakrit. Earliest known Prakrit poetry from our soil was what was compiled by Satavahana king Hala. The beauty of this great monograph was the revelation that it was not the work of Hala alone but also by many poets from this region and it reflects the educational status of Telangana in Satavahana period. It would be interesting to recollect what the literary status of our people was during the last years of rule Asaf Jahi dynasty that can be gleaned from the official census report of Hyderabad state government in 1931 by Gulam Ahmad Khan. The basic information from these two sources are presented first and next they are analyzed to learn about the educational status of the people of Telangana during these two periods.

Gathasaptasati:

The Prakrit Sattasai or Gathasaptasati was compiled by Satavahana king Hala and this was edited and translated in many languages such as German by Weber (1870, 1881 & 1889) in

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English by Kedarnath and Vasudev(1911), Mathuranath Shastri(1933) and Radhagovinda Basak(1971) and in Bengali by R. Basak(1956) and P.C. Bhattacharya (1970). Hala states that he has composed some gathas but collected only seven hundred gathas out of ten million of such verses that were available to him. These gathas present picture of the society of rural people similar to what we see in rural Telangana in the past. It mentions about every aspect of rural people including the flowers, birds, beasts, women including housewives and so on, There are also some erotic aspects in some gathas.

Census of Hyderabad state in 1931:

The census of Hyderabad state was prepared from 1881 onwards as in other parts of the country. 1881 report was authored by Syed Mohiuddin, 1891 and 1901 by Mirza Mehdi Khan, 1911 by Mohd Abdul Mirza and 1921 by Mohammed Rahmatullah and 1931 by Gulam Ahmad Khan. The population of Hyderabad state in 1931 was 14436148 whereas the population of entire country was 352837778.

Education:

1931: There were 4287 public schools with 234505 pupils besides 4053 private schools with a strength of 76654 totaling 311159 pupils at the beginning of the decade of 1921-1931 and surprisingly this number decreased towards the end of the decade but such figures are not revealed.

Literacy:

Any one above the age of 5 years who can read a letter was considered as literate even though some may not be able to write the letter. Only 5 out of 100 persons above 5 years of age were literate in Hyderabad state. There was another statistic that was given to estimate literacy rate and this was number of literate per mile aged 5 and over and it was 85 for Hyderabad state and the same for other states was as follows: Bengal=188; Madras=219; Travancore=408; Mysore=174; Baroda=331. It is obvious that educational status of Hyderabad state was worst

in the country. But if we were to at the same literacy rate of Hyderabad state in earlier decades it was very dismal to say the least: For example it was 1901=21; 1911=51, 1921=57. While discussing about the literacy of female education in the state Gulam Ahmad Khan makes a general statement saying that it was only confined to urban areas.

Discussion:

It is evident that literacy based on educational facilities was dismal in Hyderabad state and my district of Nizamabad had only one high school in the entire district in 1947. My village Jangampalli had only one primary school and there was no high school graduate in 1947 and there are over 500 graduates today in the same village that excelled in many fields. There is a High school in the village today. Our village had only one primary school with one teacher in 1947 and to go to middle school one had to walk 6 miles to Kamareddy and hence few ventured to study from villages. It was a good village which provided nearly 9-10 thousand rupees in land taxes to the government more than hundred years ago and in return got only one Urdu teacher whose pay hardly touched double figures per month. The government only sucked money from the villages such as mine and after paying taxes everyone in village was in perpetual poverty.

The noted literary works of the Satavahana era were 'Gathasaptasati' of Hala in poetry, 'Brihathkatha' of Gunadhya, an anthology of stories, 'Mrichikatica' of Sudraka in drama, 'Katantra Vyakarna' of Sarvavarman etc. In contrast to Asaf Jahi period look at the literacy during Satavahana period based on Hala's Gathasaptasati. Hala composed only 44 gathas and another contemporary of Hala named Palita composed 9 gathas. The names of writers anterior to Hala numbered two hundred and sixty and out of these six or seven were women poetesses. The rest were by 130 odd authors and about a third of them were women. There is another incidence that is quoted in puranas. One Satavahana king was not good in Sanskrit whereas women

in the royal family were proficient and this fact is evident from the reasons for the king asking scholars to teach him Sanskrit in shortest time possible and this led to the writing and birth of Katantra Vyakarna by Sarvavarman. It is indeed a sad fact that literacy took beating in Telangana especially during almost six hundred years of Muslim rule. Feudal system evolved to look after rulers and their coteries and not for the common man. Hence there is a dire need to further improve the quality of education in our state.

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STONE ART AND ARCHITECTURE: MANUFACTURE OF STONE TEMPLES, HOUSES, UTENSILS, JARS, TUBS AND OTHERS: THE TECHNOLOGY BEHIND AND THE TOOLS USED

K. V. Ramakrishna Rao*

Introduction: Nadigudem has been situated in a hilly area with Paleolithic cultural evidences. M.L.K. Murthy¹ has pointed out the presence of prehistoric men with the discovery of dolmen and Paleolithic axes at Nadigudem, Nalgonda district.

Indians and Stones: Interestingly, Indians like stones so much that they occupy part of their life in many aspects.

- In India, even today, they use stone implements stone mill/ roller-stone / grinding stone (for grinding grains converting into flour), stone mortar (Kallural), Hew and Pick Grinding stone (Kallupoliya), Stone jar (Kal-jadi), etc., for different purposes, mainly forming part and parcel of (traditional) kitchen.
- In many games, stones are used characteristically (stone-dice, stone-bar, stone-marker, etc.) – a kind of backgammon board / dice-play (Thayam / Thaya-katta), a tablet with 14 holes to play (Pallanguzhi), mock-fighting with Tiger (Adu-puli), a game of six-stone spheres (Aru-kallu) etc.
- Washing cloths by striking, sharpening domestic knives, ...involve stones.

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- Even in many ceremonies, particularly, in the last rites, stones are symbolically used. Moreover, in vocabulary of Indian languages, hundreds of words are available specifically connected with stone. Of course, the importance and usage of precious stones has been unique culture and tradition.

Thus, from birth to death the stone formed part and parcel of Indians involving with daily routines, activities and duties.

Deification of stones – from temple building to town-planning:

At one point or the other, the stones naturally available were considered divine and hence men converted them into venerable objects. The saligramas, pillar-like structures, cylindrical stones etc., became specific Gods adorable and objects of worship. Here, devotees do not bother whether the divine objects were animate or inanimate, as through, mantras, they invoked their God to come down, reside and bless them. That the inanimate stone becoming animate is made an axiom², “Vastu rewa vastu.” The colour of the God also changing from black, blue, green and white. In other words such coloured stones were chosen to represent specific murti / God of their choice. Vaishnavites represent Saligramas in 24 categories. Saivites worship Linga that has origins in IVC and supported by Vedic literature. Mukhalingam, Astotra-sata and other categories are there. During the medieval period, Lingothbava murti was also developed³. The Brahma had always gone with Trimurti and and four faced Lingas. The organized temple building had gone with the town-planning. Thus, Indian art and architecture cover all human and human-nature related activities.

Modern-day activities encroach and destroy stone artifacts:

These stone artifacts were found till 1960s and thereafter, then, they started disappearing because of urbanization, infrastructure development⁴. The highway expansion of converting roads into four-way, six-way etc, they were either removed, demolished and disappeared or made to forget what

happened. Not only stone tubs, granite troughs, mantaps, but also many temples disappeared. When dams were built many villages and temples were either displaced or disappeared. The temples with many sannidhis and pragaras spreading over vast land as “Temple-complex” have been reduced to smaller ones with the encroachment of temple land by others. Thus, now people see the strewn sculptures, broken idols and falling pillars and many amateurs claim that they “discovered” medieval sculptures, temples and so on. Moreover, there has been another menace in Tamilnadu, particularly, where, these iconoclasm has been carried on under the guise of “Dravidian analytical wisdom” and so on. Now, it has resulted in mantap and temple demolition, idol smuggling and so on. The stone cutters, polishers and other works, stapati and experts have virtually lost their jobs. They have to switch over to other jobs and slowly started forgetting their traditions and art.

Lithic culture, metallurgy and chronology of the people involved⁵: The lithic culture was / is closely associated with metal, and metallurgical science and technology.

The presence of man in India and his handling of stones date back to millions of years back. In fact, scholars have not been definite about fixing Stone Age to India. F. E. Zeuner⁶ considers that, though no classification applicable to the whole of India is possible, a rough guide is:

- **Neolithic**: Passing upwards into the Asoka period (274 BCE) and downwards into Indus valley culture (about 2300 BCE) and beyond).
- **Microlithic**: from the late Pleistocene to pre-historical.
- **Paleolithic**: from about 5,00,000 years ago to the end of the Pleistocene.

The archaeologists divide lithic culture into Paleolithic, Mesolithic, megalithic, Neolithic, chalcolithic and so on. Incidentally, the megalithic culture is linked with iron age and bronze also. The iron and steel has impact on the stone

technology. However, they cannot fix the dates of development of metallurgy exactly with that of lithic culture. It differs within a civilization at a time and place and therefore, the civilizations developed at different places cannot be compared chronologically. Indus Valley Civilization (IVC) poses many challenges to all, as its ancient layers with material evidences dated to 9000 BCE, peak period 2250-1950BCE, whereas the historical period starts from 326 BCE, that too, with Asoka 274 BCE. In other words, the illiterate people of IVC only produced such highly technical bronzes, sculptures, houses with all moder facilities, cities and town-planning. Such bias is exhibited in dating the stone art and architecture also.

Stone Art and Architecture – Its Style, relative dating etc:

Identification of certain features, characters and design and associating them with a particular race, tribe, dynasty, empire and taking it as a “style” or “standard” and fixing the date or chronology accordingly. Here, many assumptions and presumptions are made. Cunnigham dated certain monuments found at Taxila as belonging to 2nd and 3rd centuries CE (ASR, Vol.V, Plate.xxiv), which was disputed by J. H. Marshall. Fergusson dated to 8th cent. CE (1910, p.98, fig.27), so Marshall⁷ questioned him also as his woodcut was a mere travesty of the original.

“The attribution of this monument, as fitment, as it now stands, to the eighth century or thereabouts by Fergusson is one of the most amazing as his attribution of the Dhamekh stupa at Saranath to the eleventh century. The style of the architectural decorations around the plinth and base of the super-structure is precisely that which prevailed at Taxila in the second century AD, but was completely transformed during the three succeeding centuries”

So scholars like Fergusson and Marshall could differ by 600 years in dating of the same Indian monuments by their “exhibited style”, what would have happened in the case of others? Warmington,⁸ who published a silver dish from

Lampsacos (ancient name Lapseki), Asia Minor depicting “Bharata-Lakshmi” dating to 1st or 2nd century CE based on the features exhibited in the figure. V. S. Agrawala⁹ discussing it states that the style of hair depicted – coiffure was found among the Roman women during 1st or 2nd century is not known. However, such style appears in the terracotta figures of Gupta period dated to 4th century (or 3rd cen. BCE). Thus, even the surmise has a difference of 3 or 2 centuries gap, if one has to date sculptors by the style. D. R. Bhandarker¹⁰ also points out the lacuna in deciding the date of the monuments based on the style:

- Different ways of reading letters and script in the inscriptions. SAKA is read as SAN, SANAB, and so on and Kanishka as KARANO, KANAK, KANIK and so on (p.272).
- If one goes by Paleolithic evidence i.e, reading of letters / alphabets in the inscriptions based on style, The Guptas are made contemporary rulers of Kanisha (p.300).

Again, the difference would be 400-500 years. Therefore, in history and historiography, the difference of 300-600 years would play havoc. Yet, Indian history has been constructed with such inaccurate estimations, surmised relative datings and wrong chronologies, leading to conflicting, confusing and confronting history. Therefore, the monuments have to be independently dated with scientific methodology.

From rocky caves to stone houses: Initially, caves could have been the living places of men, but, slowly, they started building their own shelters developing into different types of houses. The Jains and Buddhists used caves for their activities. Moreover, their practices of digambara, mantra-tantra-yantra and other practices made them excluded from the cities, towns and villages. The usage of stone has been important in any type of building activity. The granite slabs were used as beams, rafters, joists and lintels in every house building activity. Even windows and doors, door frames of them, sun-shades, pipes, tubes, fittings and chimneys were made of stones. Roofs were

generally laid by stone slabs, till they were replaced with bricks and wooden rafters. Hand-rails, steps, pillars, and others were made of stone slabs. The same pattern was followed in building mantaps, palaces and temples. In IVC itself, all these examples have been found.

Monolithic / rock-cut temples, cave temples: Rock-cut architecture has been carving out the required three dimensional structures with all minute details of geometry with perfection. The Indian rock-cut technology appears to be unexplained with any principles of modern science and technology. The details such as - how the engineers visualized, formed the details of the structures to be built, where they kept such drawings and details, what tools and implements used to scoop out the stalk of the material, how the carving started, how and where the scooped out material removed and dumped and nothing is available. The marvelous, astonishing and mysterious stone-working has been noted by the writers, but perplexed to explain the technology behind it. For example note the observation of James Fergusson¹¹:

“Frequently the capitals and shafts have been actually turned in a sort of lathe in which the shaft was held vertically”. (p.425).

About the Chalukyan sculptures, Meadows Taylor¹² surprised as follows:

“.....the carvings on some of the pillars and of the lintels and architraves of the doors are beyond description. No chased work in silver or gold could possibly be finer.....By what tools this very hard, tough stone could have been wrought and polished as it is, is not at all intelligible at the present day; nor indeed from whence the large blocks of greenstone rock was brought”.

That is generally, the work-piece in the lathe would be placed horizontally, therefore, placing vertical is unimaginable. The historians, archaeologists and researchers should find out for 40' pillars, what type of lathe, chuck and tools would have

been used. Though, such machine tools have been recovered so far, the material evidences available stand proof to the effect that there were available. Some of the important monolithic / rock-cut temples, temple complex and structures are tabulated for illustrative purpose and appended (See appendix -I).

The movement of people and transport used: The movement of people in Indian had been there for more than 5000 years and definitely, there was some sort of transport system covering thousands of kilometers distance. When, priests, merchants and warriors had gone to Southeast Asian countries crossing the ocean, there is nothing strange for the land route transport system existed. Though, they had covered distances by walking, definitely, horses, bullock carts and horse driven vehicles were used. Incidentally, there were chariots with stone wheels operating till 18th-19th centuries in temples¹³. However, as the wheels were heavy, they might have been used for specific hard and difficult roads / routes. And of course, the national high ways and other roads were there for travelling and transport. The movement of salt loaded bullock carts going to north was faithfully recorded in the Sangam literature¹⁴. The common people were travelling covering distances for the purposes of pilgrimages, attend festivals and fairs and other functions. Thus, for night stay of the travellers, vehicles, there were shelters built all along the roads and high ways, as evidenced by the mantaps found at equidistance.

Mantaps for the stay of travellers, luggage-rest-stones and stone tubs: As lakhs of people were moving here and there, periodically, for many exigencies, undertaking long distance travel also, there were mantaps, luggage-rest-stones and stone tubs. They were made of stones. The mantaps were just like inns, transit rest rooms or motels, where, they could stay, take rest and sleep during night and uncomfortable weather conditions and then proceed. The luggage-rest-stones were for keeping their luggage temporarily, while taking rest. Here, there were two categories open and closed. The open ones could be seen on the road sides and closed ones inside the mantaps.

That there were rooms inside mantaps show that there were separate sleeping place for women. The stone tubs were meant for providing water to the travellers for drinking, bathing and washing. Besides. All these facilities, food was also offered. However, all these facilities were free for the travelers and pilgrims. These practices were followed till 11th-19th centuries. There were inscriptions about these facilities offered by the government officials and philanthropists.

Famines and the Gruel-stone troughs during the British colonial period¹⁵: As the colonial forces including the British started fleecing the Zamindars and in turn farmers, there were famines during 18th and 19th centuries leading to death of millions of innocent poor people. At that time, the local Kings, chieftains, philanthropists, traders and others out up “Kanji-thotti,” Gruel trough from which the food was distributed to the famine-affected starving people. They also inscribed on them specifically mentioning the names of the donors and the purpose. Therefore, it could be noted that during the period, the demand for stone-tub, stone-trough increased with the demand. Noting the gravity of the condition, the British also resorted to such provision. Incidentally, when they put up one trough near Stanely Hospital, Madras, it was known as “Kanji-thotti hospital.” Earlier, in 1781, that place was known as “Kanji-thotti Sattiram,” i.e, the Gruel –trough staying place, where, the old people used to stay and spend time. When the troughs were used in 1891-famine, it was figuratively mentioned as “Kanji-thotti pancham,” i.e, Gruel-trough-famine. In any case, the usage of monolithic tub / trough could be noted. Now, other examples are discussed.

Bridge made of a single stone¹⁶: The Namdang Stone Bridge is a historic bridge located a few kilometers away from Sibsagar town in Assam, India. It was constructed in 1703 by craftsmen brought from Bengal during the reign of Ahom king Rudra Singha. The bridge is 60 m (200 ft) long, 6.5 m (21 ft) wide and 1.7 m (5.6 ft) high. It runs over the Namdang river, a tributary of the Dikhou river. The present National Highway 37 is passing over it. The unique characteristic of the bridge is that it was cut out from a

single solid piece of rock hundred years of age. The bridge is a little curved in shape. During the time of Ahom kings cement was not in use for construction. A paste of Bora (sticky)rice, duck eggs, black lentils and lime was used to make the bridge. The bridge connects Sibsagar town to Jorhat and other districts in the west. This example again proved that the technology was in vogue even in 18th century, till, it was taken over by brick structure and then by concrete.

How these stone tubs were manufactured?: There are stone tubs, troughs and bowls also. In the Hajo temple complex, District Kamrup. It's around 30 kms from Guwahati, Assam, one huge stone bowl is found known as Bimar choriya or Bhina's bowl. It is believed to be a bowl in which Bhima Mahabharataharta used to eat his food. According to Mahabharata and Puranas, Bhima married Hidimba, a tribal princess, during his exile and spent time in the North East¹⁷. Now when modern men look at these stone tubs, utensils etc., they are surprised to note as to how they could have been manufactured and what type of tools were used to carry out such processes involved in the manufacture. How they were carved out of a single stone block or whether stone slabs were joined together by applying any resin or such bonding material. The stone utensils, domestic appliances, jars, flasks posed many questions. Today, many tools are used to manufacture the very same goods. Thus, it is evident that the ancient and medieval manufacturers must have had similar tools. There have been palmleaf books that describe the manufacturing processes.

Stone lamps of different varieties used¹⁸: Here, it has to mentioned about the light arrangements made during the evening and night times till dawn. There were stone-lam posts erected at the cross-roads and important junctions and places. Covered and open lamp-posts were used. For which, the rulers appointed specific people to light the lamps oiling regularly. Different types of oils were used specifically, to ward off mosquitoes, insects and pests. In houses, palaces and temples, lanterns and other lamps were used. That different types of

lamps made of stone and ceramics were used could be noted from the archaeological findings also. Inscriptions always mention that kings, queens, chieftains, traders and others donated for keeping and maintenance of the perpetual lamps in the temples. Stone lamp posts are still used at many places, because of their easy availability and long lasting nature.

The stone artifact that enthralls others: Now, some stone artifacts are discussed that enthrall all. The stone chain, that too, with a bell, fascinate as none could understand as to how it could have been carved out of single stone. Anyone is at loss how the links were made converting to a chain and then the bell attaché to it! The chain links are of the same size joined together. What type of tools were used to scoop out the material to produce the tong hanging and attached to the chain. And the whole “assembly” was done without any breakage. Perhaps, even with modern machines and tools, it could not have been manufactured. The “chained bell” is at the “Tiruval eswaram” Shiva temple situated at Brahmadesam, 4 kms north of Ambasamudram, Tirunelveli district, built by Rajaraja - I.

Stone vessels, utensils and flasks used for food, medicine storage and hospitals: In hospitals, for the storage of different mixtures, various liquids, extracts and medicinal preparations, varied vessels, utensils, flasks, jars etc were used. So far, no study has been made about the nature of stones used. For storing pickles, soft stone jars were used, where they could be stored without getting effected for one year. As they have been slowly replaced with ceramic ware, they disappeared. Chess, coins, and other board games, different parts were used and they were manufactured with stones. Thus, as stones were used for different uses, they were continuously utilized. The men were also employed for the purposes at various levels. Though, nowadays, the domestic appliances like grinder etc., have been miniaturized, stone has not been replaced. However, the business ethics has come down with reduction of stone size.

The availability and selection the stones for Idols: Even among the black stone category, the dark black-blue is chosen for Idol-making, particularly that is installed in the sanctum sanctorum. Besides the Silpa Sastra rules, by experience, the Stapati chooses the required stone¹⁹. The following details are given for illustrative purposes to understand how stone is selected. The particulars of the collection of stone have been described as follows: The chief architect (sthapati) together with the assistant workers (sthapaka), the master, and his retinue, after getting up in the morning, would go to a hill or a forest on an auspicious-moment of good constellation, and collect stone. After the collection, they place the stone on a wagon (lit., chariot) and convey it to their place of work. If the stone is covered by leaves, burnt by fire, disfigured by being fallen into a pit, or licked by the sun (shines), it would be rejected. The selected stone without blemishes would be placed positioning with the cardinal points. All those stones which lie lengthwise in the four directions are known as male. Those lying lengthwise in the four corners are called neuter. All the huge pieces of stone keep occupying the earth and the sky.

Selection based on shape, sound and colour: The male stone is said to be quadrangular, and the female circular; and when it has many horns (elevations) it is called neuter. That which sounds like the bell metal is called the female stone. When it sounds like the jewel-box, it is known as the male stone. All the stone which is soundless is known as neither female nor male (i.e., neuter). When it sounds like the musical tone (tala) it is called the creeper-stone. That is called the tree-stone (vriksha), when it sounds like the buffalo. Those (stones) which sound a half of the aforesaid should be the barley (yava) stone. All those stones which are circular should be reared as grain (sali). Besides the stones have colour, white, red, yellow, and black, if they have black lines in them, they should be avoided. The stones with the White and gold lines are auspicious and conducive to all prosperity.

How and why the black stones are chosen for the manufacture of Divine Idols?: If a temple is looked at, almost most of the parts, structure and compounds have been built with stones of various sizes, shapes and colours. As for as the divine Idol manufacture, Silpa sastras mandate usage of specific stones for the purpose. Actually, the stones are divided as follows:

1. Masculine
2. Feminine and
3. Neutral.

The sculptors, stapati and experts identify recognize and select such stones by carefully looking at the structure, sound produced when tapped with finger and surface changes when applied with water, oil and other liquids. According to them, the stones have life, nerves mind and all. There are stones with seven colours, which are in turn categorized into 49 varieties of stones. Of which, the required stone is selected with the above tests.

1. The male stones are used for the manufacture of Male deities / divinities.
2. The female stones are used for the manufacture of Female deities / divinities.
3. The neutral stones are used for the manufacture of steps, pillars etc.

The female stones are used to grind, scoop and carry out other operations with male stones. The sculptor and all others involved in Idol-making to temple-building should be disciple, devoted and faithful to work, besides well-versed in Silpa sastras.

The machines and tools used in the granite manufacturing factory: How 40' pillars were manufactured, that too, with carvings on them without any mismatch. What type of lathe or rotating machine was used to manufacture such pillars. The fact that the pillars are available prove that some machines had been

there to manufacture. Then the question of tools - chisel, drill, shovel, spade, etc., used for cutting, chiseling, incising, scooping, designing, polishing etc. In granite slabs and monuments manufacturing factory, many machines are used for cutting, chiseling, leveling and polishing. Here, machines do more work than men. And there have been "Profile / facsimile cutting machine" that produce required figures based on the computerized programs. Whenever, any mistake is there or breakage is there, they are adjusted with sticking together with special resin / bonding material. Then, they are refurbished and polished so that such mistakes could not be noted. Here also, though all have been man-created, the machine-produced artifacts cannot be equated with the man-created ones with high skill and creativity.

The dating of Manasara, Mayamata and other Sanskrit works:

Ram Raz opined that the existing manuals of Indian art and architecture were from South India and the manuscripts were not available in complete form. From the internal evidences found, particularly about the mention of the Four Saivite Great Nayanmar, Pandyas etc., he tried to fix the date to 3rd to 5th cent.CE²⁰. However, P. K. Acharya pointed out later that many palm-leaf mss were discovered. He gives hundreds of such works in his monumental work on Indian architecture²¹. He discussed about "Age of the Manasara," and fixed its date to c.500-500 CE based on the Malwa king named Manasara²². Ram Raz pointed out that H. H. Wilson placed the work to 300-400 BCE in one place and to c.1000 BCE in another place²³. Bruno Danens²⁴ dates to 11th century, as it mentions about imagined 16 storied temple, perhaps after getting inspiration from the "Big Temple" of the Cholas! He puts it characteristically:

"Our text however must be earlier and may have been written between the definitive elaboration of the false storey option and the appearance of the very big temples of this type, as those of Tanjore or Gangaikodacolapuram".

P. K. Acharya dates it to Gupta period i.e, c. 4th century. T.

Bhattacharya²⁵ points out that the present text is dated to later period, as the original text has been subjected to editing, which the modern scholars used to say that it is a recension of recensions, which is to say, a late and protracted version drawn from a less 'complete' original and from numerous other sources. P. P. Apte²⁶ points out that Paushkara Samhita, one of Pancharatra Agamas is dated to 3rd to 5th Cent.CE. However, they do not mention where the original "Ur-Manasara" is there and how it has been dated, how it is 'incomplete', edited, appended, updated or upgraded by others when where and whom etc. Whatever the enlargement may be the existing texts / books written or copied from the originals, the existed could not be denied. It has to be noted that Indian scholars and writers always acknowledge the source of their derived knowledge and wisdom. Therefore, such quality of due acknowledgement could not make the earlier sources imagined or non-existed ones.

The preference, uniqueness and usage of stone for all purposes:

From the above discussion, the points are summarized as conclusion:

1. The Indian selection of stone for many purposes in the art and architecture has been unique. Researchers note that not only the historians, archaeologists and art experts differ in dating IVC, IVC artifacts, Vedic civilization and literature, but also in dating available stone art specimens of all forms.
2. Stone has been formed with the creation of earth as a part of Panchabhutas. As human body with life has been made of Panchabhutas, the stone has been unique, pure and lasts forever. Thus, anything made of stone, preserved in stone, lived with stone would have long life without degradation.
3. Sila was considered divine and 'Salagrama' is treated and worshipped as 'stone-god,' nature carved Idol of God manifested.

4. Thus, the Vedic people referred to live in forests and hilly areas, so that they could get all their requirements.
5. The Jains and the Buddhists differed, thus, they located their paces at remote places at the hilly places and viharas. They had to come to villages and cities for their requirements.
6. Thus, the stone art developed and progressed in one way or the other, giving employment to thousands of people.
7. During their periods, the quarrying and deforestation were undertaken in a balanced way, so that there were no ecological imbalances. As population increased, cities multiplied, imbalances had crept into.
8. Modern methods of exploitations, including quarrying and infrastructure development activities make many monuments disturbed, displaced and disappeared.
9. The uniqueness of /Indian stone art expertise, skill in the carving, particularly rock-art architecture and other features has been unparalleled. Whether the material evidences came first and the architectural manuals composed later or vice versa, both had been in existence definitely 2000 to 5000 YBP depending upon various experts, different theories and varied chronologies.
10. In any case, the Indians have been so fascinated with stones and rocks of all forms, used and benefited by their use, and lived with them, that they have not disturbed the ecological imbalances, as modern men do.

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Appendix-I

Name	Type, group, cave or temple	Date period / dynasty /	State
Barabar, Lomarishi caves	Lomas Rishi, Sudama, Karan Chaupar, Viswakarma, Gopika, Vadathika, Vapiyaka	c.1000-500 BCE	Bihar
Masroor Cave Temples,	Near Masroor lake Also known as Himalayan Pyramid, Masroor Rock Cut Temple is a complex of 15 monolithic rock-cut monuments.	early 8 th -century (relative dating, compared)	Kangra Valley of Beas River in Himachal Pradesh
Varaha Cave Temples	The most eminent statue in the cave temple is of Lord Vishnu, which incarnated in the form of a Varaha or boar elevating earth from the sea.	7 th century, Pallavas	Mamallapuram of Tamil Nadu
Kanheri Caves	These caves feature Buddhist sculptures along with relief carvings, paintings and inscriptions. Kanheri comes from the Sanskrit Krishnagiri, which means Black Mountain	dating back to the 1 st century BCE to the 10 th century CE.	Maharashtra
Badami Cave Temples	complex of four majestic temples	dates back from 6 th century, Badami Chalukya architecture.	northern part of Karnataka.
Ellora Caves	comprised of 34 caves. combination of Hindu, Jain, Buddhist rock-cut temples.	Rashtrakuta dynasty	Aurangabad district of Maharashtra
Ajanta Caves	Buddhist temple complex that comprised of 30 rock-cut Buddhist cave monuments.	2nd century BCE to about 480 CE in	Maharashtra
Elephanta Caves	two groups of caves, including five Hindu caves and two Buddhist caves.	placed between 5 th and 7 th centuries	Elephanta Island of Maharashtra
Udayagiri Caves	consists of some of the most ancient Hindu Cave Temples. The cave complex is comprised of 20 caves, including 1 of Jainism and 19 of Hinduism.	5 th century CE	Vidisha, Madhya Pradesh,
Udayagiri and Khandagiri Caves	Udayagiri has 18 caves and Khandagiri has 15 caves. Various religious inscriptions are done on these caves.	2nd-century BCE.	Orissa

ANNAMACHARYA SANKEERTHANAS (1408 – 1503 A.D.) HISTORICAL PERSPECTIVES AND TRANSLATIONS

Pandi ShivaMadhuri*

INTRODUCTION

The medieval *bhakti* movement widely transmitted and accomplished as a versatile movement across the India from sixth century B.C. to the second century A.D., after the development of Buddhism. Besides religious doctrines, ethical values, admired faiths, culture¹ and arts *Bhakti* inclined and far-reached in India at diverse times, and had a crystal-clear impact on the medieval state structure and the ruling classes. However the historical background of the establishment of *bhakti* varies from one to another region. In India² the concept of *bhakti* movement³ can be broadly classified into two main categories one is Saivism and the another is Vaishnavism in south India⁴. The Saiva saints are popularly named as *Nayanars* and the Vaishna saints as *Alvars*⁵. It is said that numerous *bhaktas* emerged concurrently in multiple centers and the movement expanded its distinctiveness by the ninth century. By this time *Alvars* and *Nayanars*⁶ specified their uniqueness through their extensive works on literature in the form of hymns that were specially composed for deities significantly with devotional outpour. The word *Alvar* stands for 'to rule' or 'to preserve'⁷ where as the word *Nayanar* refers to 'a leader.'⁸ *Bhakti* proliferated its origins on the east coast, in and around renowned temples like Tirupati and Kanchi. Tirupati is also

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referred to as Venkatam which is the major cite of Vishnu and in early Tamil Sangam literature Tirumala or Tirupati mentioned as the northernmost point of Tamilakam⁹. The *bhakti* movement navigated the Tamilakam and occupied the three most important kingdoms – Cola, Pandya and Cera by the end of ninth century. The first edited volumes of the Vaishnava and Saiva canons of *Alvars* and *Nayanars* were finished and ready for utilization in temples. By this time the movement successfully established in the society during the tenth century. In Sri Vaishnavism *bhakti* served as personal and central faith to the Lord Vishnu.¹⁰ Ramanuja says that there is a God who directs the process of the world. Sri Vaishnavism thus has the enormity of religious consciousness. Ideas of such religious realization are originated and preserved in a variety of stories of the *puranas*, the *agamas*, the *Upanishads* and the *divya prabhandas*. The *alvars*, *prabhandakartas*, *acharyapurushas* are the saints of Sri Vaishnavism in Tirupati Temple absorbed the fortitude of the *bhakti* movement.

In Indian history, from the fifteenth to sixteenth centuries, the *bhakti* literature was reigning supreme. Poets like Meera Bai from Rajasthan, Guru Nanak from Punjab, lyricists such as Sree Chaitnaya Prabu from Bengal, the 'Abhang – poets' Tukaram from Maharashtra, Hari – dasa from Karnataka like Vyasraya, Kanaka Dasa and Purandara Dasa, Tallapakam musicians and poets like Annamacharya, Pedala – Tirumalacharya and Chinna – Tirumalacharya from Andhra Pradesh bestowed to the highest form of *bhakti* through their works to the society. Throughout their lives they are endorsed with finest principles, purity, simplicity, virtues, ethics, code of conduct and religious aspects. Hence, the religious literature of those times, gave relief to people and the factor of trust turned the minds of people in the direction of devotion leading to salvation. There is an exceptional place for poetic – lyrics in Telugu literature. These poetic – lyrics serve as a connecting bridge between

classical and folk literature. Sree Krishnamacharyulu's four lakh poetic – lyrics, in the form of free verse is a milestone in this genre for the first time in Telugu literature. Moving forward Tallapakam Annamacharya Sankeerthanas which are sung as to that of Kannada '*Devaranamagalu*' along with *pallavi* and *charanam* that is, the opening and closing lines of *Sankeerthanas* with dedication called as '*ankita padaalu*', made Annamacharya as the progenitor of poetic – lyrics who is well – known as '*Pada Kavitha Pithamaha*' and also *Vaggeyakara* that is, '*vak*' – words of lyrics and '*geya*' – musical settings. Therefore, Tallapakam musicians and poets glory constitutes around one – fifty years of Telugu literature.

This research paper mainly focuses upon to re-examine the cultural richness of the Tirupati region by taking vernacular traditions of Telugu language, thereby exploring the historical perspectives and translations of Annamacharya *Sankeerthanas* by choosing few untranslated *Sankeerthanas* from the genre of *Adhyatma*. The chapters in this research paper are broadly divided in to three. Chapter one deals with the genealogy of Tallapakam musician poets which highlights the Annamacharya life history, genealogy and their negotiations with Vijayanagara dynasty from fourteenth to fifteenth centuries A.D. Chapter two specifically looked upon the devotion of Tallapakam poets and their contemporaries with the time – frame of fourteenth to nineteenth centuries which deals with several well – known musicians, writers and poets who established several works in praise of the Lord Sri Venkateswara. Chapter three is the crux of entire research paper which emphasizes on the theme Annamacharya *Adhyatma* – devotional *Sankeerthanas* which deals with the concept of comprehending those *Adhyatma Sankeerthanas* by using primary sources such as inscriptions, epigraphs and reports which are generated by the Tirumala devasthanam and thereby translating total of six *Sankeerthanas* respectively.

CONTENT

Translations of Annamacharya *Adhyatma* (devotional)
Sankeerthanas.

Translations of the Sankeerthanas from Telugu to English.

Translation – 01

*“bhakti kolaDi vADe paramAtmuDu
bhuk paTTina vArichE biDDa paramAtmudu
baTTa bayaTi dhanamu paramAtmuDu
paTTa pagaTi velugu paramAtmuDu
yaTTa neduTanE vunna Dide paramAtmuDu
ti mukti tAnE ichchu bhuvi paramAtmuDu
pachchi pAla lOni paramatmuDu
bachchana vAsina roopu paramAtmuDu
bachchu chEti orgallu paramAtmuDu
ichchu koladi vADu vO ee paramAtmuDu
palukula lOni tETa paramAtmuDu
phali yinchi nindaraki paramAtmuDu
balimi Sree vEnkatAdri paramAtmuDu
yelami jeevula prANamee paramAtmuDu”¹¹*

Deity can be professed simply by attachment. Only the Lord Sri Venakateswara protracts and He only confers salvation. Ultimately divinity is like our beloved child if you embrace Him. The Lord Sri Venkateswara is the supreme possession. The god is the extensive sunshine. He is before you, in the vein of butter which we can observe in the milk and He is the color and the form. The god is the benchmark in the tender hands of a gold merchant. The god is the copious transferor and is the matter of the vocal expressions. The god executes everyone’s desires. And the Lord Sri Venkateswara is our spirit who is believed as the life of all beings and entities on the planet earth.

Translisation – 02

*“bhAvayAmi gOpAla bAlam mana
sEvitam tatpadam chintayEyam sadA.
kaTi ghaTita mEkhalA khachita maNi ghantika
paTala ninadEna vibhrAja mAnam
kuTila pada ghaTita sankula sinjitE natam
chatura naTanA samujvala vilAsam.
nirata kara kalita navaneetam brahmAdi
sura nirata bhAvanA SObhita padam
tiru venkaTAchala sthita manupamam harim
parama purusham gOpAla bAlam.”¹²*

I imagine the Lord Krishna as a child for eternity. My (that is Annamacharya’s intellect) brain constantly reflects of His holy feet. Golden belt up surrounding his waist is composed and created of gems as well tinkle bells. Lord Krishna excels in his stunning jewelry and costumes. He is an attractive tot walking in a twisted manner. He pleasantly executes magnificent acts. His playful hands are soiled with butter at all times. The Lord Brahma and other goddesses keep his holy feet in their minds. He is considered as an Lord Hari who is the incarnation of Vishnu who resides on the Holy Venkatachalapati. He is the Sri Venkateswara, the highest Lord who is referred as Gopala.

Translation – 03

*“bhakti nee pai dokaTE parama sukhamu
yukti joochina nijambokkaTee lEdu.
kulamenta galiginadi kooDinchu garvambu
chalamenta galiginadi jagaDamE rEchu
talapenta penchina dagilinchu kOrikalu
yelami vijNAnambu yEmiTalEdu.
dhanamenta galigenadi daTTamou lObhambu*

monayu jakkadanambu mOhamulu rEchu
ghana vidya galiginanu kappu paipai madamu
enayanga paramapada minchukayu lEdu.
taruNulendaru aina tApamulu samakooDu
sirulenni galiginanu chinta lE perugu
iravaina SreevenkaTESa ninu goluvaga
perige nAnandambu beLakulika lEvu”¹³

O Lord Sri Venkateswara, only attachment to you confers ultimate bliss. After cautious scrutiny, I could not discover anything else accurate. Caste expands pride. Unstable behavior result the consequences of difference of opinions. Attachment cultivates with desires and there is no wisdom in any of these. Lavishness build ups greediness and beauty provokes attraction. Obscurity widens arrogance. There is no scope for bliss in these. Young women are the cause of fascination. Opulence multiplies worries. Oh Sri Venkatesawara, there is happiness without any distortions if one is engaged in worshipping you.

Translation - 04

“bhakta sulabhuDanu paratantruDu hari
yukti sAdhyamide yokarikee gADu.
ninupagu lOkamula ninDina vishNuDu
manujuDa nAlO maniki yayye
munukoni vEdamula nuDigina mantramu
kona nAlikalO kudurai niliche.
yelami dEvatala nElina dEvuDu
nalugaDa nadhamuni nanu nEle
balupagu lakshmeepatiyagu Srihari
ila mAinTanu idivO niliche.
poDavuku poDavagu purushOttamuDide
buDi buDi mAchEta poojagone

*viDuvakidivO Sri vEnkaTESwaruDu
badivAyaDu mApAliTa nilichi*"¹⁴

"Lord Hari who is easily available to sincere devotees is really governed by Bhaktas. He is pleased by devotion but is not the sole possession of any single person. He is Maha Vishnu the all pervading Lord of the universe. Though I am a common man He is within me. 'Mantras' proclaimed by Vedas remain on the tongue tips of devotees. He protected Devatas readily. He is protecting even a low type of being like me. Omnipotent Lord of Lakshmi graced in my house kindly. He is the greatest deity who accepts my humble worship. Never leave faith in Venkateswara. He stands by us without fail."

Translation – 05

*"bhAramaina vEpamAnu pAluvOsi penchinAnu
teerani chEdE kAka tiyyanunDeenA
pAyadeesi kukka tOkA baddalu veTTi bigisi
chAyakenta kaTTinAnu chakka nunDeenA
kAyapu vikAramidi kalakAlamu jeppinA
pOyina pOkalE kAka buddhi vineenA
munchi munchi neeTiOna moola nAnabeTTukonna
minchina goDDali nEDu mettanayyeenA
pancha maha pAtakAla bAribaDDa chittamidi
danchi danchi cheppinAnu tAki vangeenA
koorimitO tEludechchi kOkalOna beTTukunna
sAre sAre kuTTugAka chakka nunDeenA
vEru lEni mahimala vEnkaTa vibhuni krupa
ghOramaina AsamElu kora sOkeenA*"¹⁵

"Even if you grow a neem plant pouring milk , it would remain bitter only but never sweet. One may tie a dog's crooked tail tightly with wooden blades but its tail would never become straight. In spite of forcible preaching wicked behavior of human

beings is not changing. Even if a person soaks an axe in water for a long time, would it become soft? When one's mind is inflicted with all the five worst sins, would it get pious in spite of strong advice? A woman may try to be friendly with a scorpion by tying it to her saree but the scorpion only bites her repeatedly . So is it better to have immense faith and hope in unparalleled compassion of Lord Venkateswara.”

Translation – 06

*“bhAvinchi chooDarE paDatulAla
chEvadEri mahimalu chelagi naTlunDenu.
parama purushuniki pachchakappuramu kApu
tirumEna namarenu tellani kAnti
dharalO pAlajaladhi tachchETi vELanu
muripamai tumpurulu munchina yaTTunDenu.
tavili ee dEvuniki taTTu punugu kApu
navamai mEna namara nallani kAnti
tiviri gOvardhana mettina nADu ninDukoni
dhrutamai mEgha kAntulu tolaki naTTunDenu.
vEnkaTESuniki singArinchina sommulu
bhAvincha mEna namare bangAru kAnti
tAvuga nalamElumanga tana vuramekkagAnu
vEvEla sampadalella velasinaTTunDenu”*

“Oh women, imagine well and know the great powers of Lord Venkateswara. Supreme Lord is shining well while auspicious white camphor is smeared on his body. It is appearing like the white spray of milky ocean during Kseerasagara madhanam (churning of milky ocean). When the deity is smeared with black fragrant civet , he appeared like Sri Krishna surrounded by black clouds while he was lifting Govardhana mountain. Sri Venkateswara is decorated with gold ornaments . It is like the golden complexion of Alamelumanga the embodiment of wealth gracing beautifully on his chest.”

CONCLUSION

Annamacharya is exceptional in several ways. He is a strong follower and a creator of *Sankeerthanas* in praise of the Lord Sri Venkateswara, a spiritual and social reformer, a musician, a philosopher of highest order. Indeed, he composed and sang the *Sankeerthanas* on the *Divyamangala Vighraha* of Lord Venkateswara, His ornaments, His consort, the holy rituals, festivals at Tirumala Temple, the *Prasadas*, His chariots, on His kindness in reacting to the requests of his devotees in grief. Annamacharya praises the Lord Sri Venkateswara as the majestic Prince recognized on the Hills and conferred of the boons of the enormity of mountains to his devotees. He refers the Lord Venkateswara as Krishna to *Draupadhi*, Narayana to *Gajaraja*, Narasimha to *Prahlada*. Each *sankeerthana* stands out with its exclusive nature. Annamacharya gifted with the philosophical mind and his heart is completely faithful to the Lord Sri Venkateswara. His *sankeerthanas* emits with intellectual thinking that cannot be leveled and they are wonders of literature, which is the resultant of profound devotional out pour. A unique feature of his *sankeerthanas* are the fruits of association with the scriptures such as the *Vedas*, *Itihasas*, *Puranas* and the *Divya Prabandhams* of *Alvars*. Annamacharya was an example of *Saranagati* and he underwent a divine transformation.

The highest dedication and poetic proficiency of Annamacharya in every *Sankeerthana* cannot be translated fully, the grace and charm of Telugu language cannot be depicted accurately or as magnificently, in English. Annamacharya is a great disciple who is said to be *Parama Vaishnava's* sojourn on the earth and his devotional involvement in the form of his *Sankeerthanas*. His *Sankeerthanas* astonish with the poetic merit and with a formed arrangement, fulfill exceptional musical facet along with strong expressive aspect, enhancing their rhetorical, melodic and aesthetical value. " All translation is a

compromise between the effort to be literal and the effort to be idiomatic.”¹⁶ Annamacharya, who is renowned as *Pada Kavitha Pitamaha*, tranquilized lyrics in colloquial Telugu in a native form, and exemplified the grace and spirit of the language in those eternal and commendable lyrics. It is not simple to translate or locate precise word or synonym for few words, which are traditional and cultural – specific and so obtain exact association. Terminology which indicates specific traditional and cultural words cannot be translated closely into language of other culture. Annamacharya with his influential grasp over the language utilize several synonyms, idioms, homonyms and polynymns. The connecting words which Annamacharya has abundantly utilized to keep up the musical outline, are not changeable in the exact sense. The realistic information of the resource language helped out to hold the translations efficiently.

Annamacharya articulates his deep devotion and *sharanagathi*, in his *Sankeerthanas* in an inherent as well as in clear way. Few words because of semantic modification over the years signify diverse meaning in the present perspective to what they have destined during Annamacharya’s time. The important dimension in Annamacharya’s compositions is that they hold the spirit of *Visitadvaita* in them and he promoted ‘*Sharanagathi* – the path of Self – surrender to the God which is taught by Ramanuja.’¹⁷ He declared the trainings of the *Vaisnava* saints in the form of harmonious outpours. “The understanding of his compositions depends upon the one’s understanding of the philosophy of Ramanuja, the essence of the Vedas, the Puranas and other scriptures.”¹⁸ He also infuses broadly the spirit of *Alwar Prabandhams* in his *Sankeerthanas*.

Annamayya’s devotional poems of the fifteenth century are reachable and universal accomplishment of traditional Telugu literature and in India during the period of pre – modern time Telugu literature served as one of the

foremost literatures apart from other main literatures. He effectively shaped fresh and innovative genre, the short *padam* songs, which are expanded all the way through the Telugu and Tamil regions and became an main medium for composing the Carnatic music (the classical music of South India). Each one of them delivered to Lord Venkatesvara – Annamaya’s special divine being who is commonly acknowledged as “lord of the seven hills.”¹⁹ Annamayya for his purpose. They were intended to be sung in the ragas renowned on the copper plates.

Mangapuram is an another home to the family of Tallapaka. During the first half of the fifteenth century, the initiator of the Tallapaka line at Tirupati, the poet who is known as Annamayya, gave tone to the most important historical changeover in the character and modes of worship of the Tirupati Lord Venkatesvara. “In a sense, Annamayya shows up a Tirupati close to the one we know today – a highly dynamic and successful entrepreneurial system built around a god of individual, subjective temperament, responsive to each of his visitors.”²⁰ Annamayya is considered as an island in the Telugu literature. His name is almost ignored in the Telugu literary catalog that was in place by the early sixteenth century. Likewise, musicologists by and large unsuccessful to mention him (till the midst of the twentieth century) as one of their precursors, although the gigantic musical construction that he left after. Medieval grammarians of metrics by no means refer to him. Annamayya chosen the musical syllables with smooth – flowing and he kept away from Sanskrit except for few padams those he composed totally in a meticulous Sanskrit idiom of his own. Listening to one those padamas and its voice suggests knowledge of and an simple awareness with the internal beneficiary of the poems, the god up on the hill. And for example one of his distinctive voice in his poems below says about the “praise poems on Lord Venkatesvara.”²¹

"Where is my wisdom?

Where is my good sense?

Time is lost, like an offering poured in the dust.

I think I need this thing, or maybe that thing.

I never get beyond such hopes.

I keep on waiting, and time lures me like a deer behind a bush, an offering poured in the dust.

There's always this plan, or may be that one, and my problems will be over.

I go through trick after trick, trapped in thoughts and hurt.

Time melts like butter next to fire, an offering poured in the dust.

I'm sure I'll be happy here, or maybe over there, so I keep moving from place to place.

I don't even see the god right next to me.

Time goes, like empty talk, an offering poured in the dust."²²

The poems which are cited here one can also heed or overhear a conversation which was captivating inside the poet's own mind which also explains that as if it is coming from our own mind - and these are exceedingly universal texts. "He is speaking in the first person, describing an ongoing agony within him - his perpetual restlessness, his attempts at self-deception and rationalization, his frantic sense of futility, his self-proclaimed blindness and self-reproach."²³ 'He reports, distancing himself slightly, on thoughts or voices that he hears' - "I'm sure I'll be happy here, or maybe over there." What is extra, this existential insight is the state of the poet's self-awareness. 'Knowing himself as a single subject, he knows, first, this consistent

failure.²⁴ 'A confessional quality colors the description, so strong that it obscures the usual distinction between the speaker within the text'²⁵ and the poet who has created "him."²⁶

Frequently they are anticipated onto a feminine role, as if the Lord's wife, Alamelumanga is speaking. And the performative aspect is vital. As one listens to those poems, compassion with the female speaker steadily takes hold. Listener caught up in the spiraling recurrence and the deepening psychological effect, takes up as "feminine"²⁷ form of a detailed form (despite of whether this listener is a man or a women in "real"²⁸ life) an approach in which subtle shifts finally towards the harmonious physical and emotional pinnacle. At the same time, not anything that prevents a male listener, counting the Lord, from enjoying these love poems as a man, that is, from opening himself up in an artistic way to the feminine understanding so strongly expressed (that is, in the erotic padams) in relation to the lively presence of a male lover. In this sense, the love padams might be supposed to understand the expansion of the listener's sensibility beyond any preliminary definite identities, together with those implied in the two genres or modes.

In conclusion within the track of time Tirupati temple went through several alterations that brought into line up with *Venkatesvarization and the Agamic Vaishnavism*. During the first millennium CE, an conventional *Vaikhanasa* ritual arrangement was time-honored around the local deity, such as in the form of the boar, perhaps closely connected to the goddess. Majestic support from the ruler political setups in this area was slowly drawn to the temple, becoming significant in the Chola period (early tenth century). By the twelfth century, the goddess had effectively asserted or reasserted her rights, as one can see in the assimilation of Pancaratra elements by the full-grown ritual complex and

the building of the Padmavati/Alamelumanga temple in Tiruccanur. When Tallapaka Annamayya arrived in Tirupati in the early fifteenth century, he found the temple moving in the direction of an economic “boom,” supported by a range of left – hand castes and their allied political and institutional structures. Well-built ties were forged with the growing political centre of Vijayanagara, at first from side of local rulers who took their attention in the Tirupati temple. A fresh outline on temple assumed at this time, with the ethos of a blooming money culture constructed the legend of Venkatesvara, was partially attained through Annamacharya works. But Annamacharya modeled the understanding on the concept of attaining the God explicitly through his *sankeertanas* thereby explaining the relationship in between the God and the devotee. To the larger degree, his idea of composing *sankeertanas* perhaps shaped by the creative Tallapaka background, “with its extreme relation to the local goddess and its esoteric Nath tradition; the specific pattern of this wealthy Rayalasima cult. Time passed and the Annamayya padams were adorned on copper plates and disseminated all the way through southern Andhra and Tamil Nadu in the sixteenth century.”²⁹

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Footnotes

1. Culture here refers to the development of regional languages, music, dance, painting, sculpture making, devotional literature - compilation of large corpus of religious documents that are strongly connected to bhakti movement.
2. Growth of bhakti bestowed and regulated the changes in several regions which impacted on society, politics and culture of medieval state in India.
3. “The bhakti movement can be scarcely known as mass movement in a strict sense, for its objective was individual salvation or mystical union with God rather than a change in the living conditions of the masses, except indirectly. Likewise, it can hardly be called a single movement, barring in the broad, doctrinal sense of a movement which emphasized divine grace as a means of attaining salvation or nearness to God with the help of a guide or guru.” From Chandra, Satish. *Essays On Medieval Indian History*. Oxford India Paper Backs : University of Oxford Press, 2005, pp. 285 – 286.
4. “The southern movement of bhakti was fundamentally egalitarian in spirit, it hardly denounced the caste system, or brahmanical privileges as such.” From Chandra Satish. *Essays On Medieval Indian History*. Oxford India Paper Backs : University of Oxford Press, 2005, pp. 285 – 286.

5. “From the sixth to the ninth centuries there occurred in the Tamil country a religious movement called the bhakti movement, in which Saiva devotees called nayanars or nayanmars (63 were canonized) and Vaishnava devotees called alvars (12 were canonized) played an important role, the nayanars and alvars visited many temples and sacred places singing the hymns they composed in praise of the deities (Siva and Vishnu respectively) of those places or by performing, as the legends had it, miracles owing to their pure and total devotion.” Source Karashima, Noboru. *A Concise History Of South India Issues And Interpretations*. Oxford : Oxford University Press, 2014, pp. 106 – 112.
6. Sundarmurthi Nayanar and Nammalvar are the two saints who came front for the first time to indicate the importance of saints and temples in their compositions and this legacy carried out by Nathamuni in tenth century and Nambi Andar in eleventh century. Source D.N. Jha and Manohar, *The Feudal Order State, Society and Ideology in Early Medieval India*, M.G.S. Narayanan and Kesavan Veluthat, *Bhakti Movement in South India* (Manohar Publishers : New Delhi, 2000), pp. 385 – 387.
7. “The word Alvar is the literal translation of the Sanskrit word bhakta. Since bhakta was originally employed to denote a servant or retainer who shared the wealth of his master, in the course of time the same word must have been used for a devotee in view of the dasyabhava or attitude of service.” “Perhaps the Tamil word may have this meaning since the root al means ‘to possess’, ‘to enjoy’. In that case the Vaisnava saints may be said to have enjoyed in bhakti literature the chief attribute of Visnu whose function is preservation and this is quite different from creation or destruction.” Source. D.N. Jha and Manohar, *The Feudal Order State, Society and Ideology in Early Medieval India*, M.G.S. Narayanan and Kesavan Veluthat, *Bhakti Movement in South India* (Manohar Publishers : New Delhi, 2000), pp. 385 – 387.
8. “The word Nayanar may be Tamilized form of Sanskrit

nayaka, meaning ‘a leader’, probably suggestive of the Saiva belief that the sixty – three leaders were incarnations of the bhutangas of Siva.” Source. D.N. Jha and Manohar, *The Feudal Order State, Society and Ideology in Early Medieval India*, M.G.S. Narayanan and Kesavan Veluthat, *Bhakti Movement in South India* (Manohar Publishers : New Delhi, 2000), pp. 385 – 387.

9. During the Sangam period Pulli a chief at Venkatam who is referred as a remote ancestor of the Pallavas, in which the tribal name might be Sanskritized for their dynasty title. The relationship in between the Aryanization of Tamilakam and the Venkatam is important. “The northern most point of Tamilakam was also the point of contact between the Aryan and Tamil ways of life since Venkatam, the earliest northernmost centre of Vaisnava bhakti cult, appears closely associated with the Pallavas, hence the bhakti movement was a byproduct of the Aryanizing or Sanskritizing influence.” Source. D.N. Jha and Manohar, *The Feudal Order State, Society and Ideology in Early Medieval India*, M.G.S. Narayanan and Kesavan Veluthat, *Bhakti Movement in South India* (Manohar Publishers : New Delhi, 2000), pp. 387 – 389.
10. Salvation is the ultimate means of bhakti is essential in Sri Vaishnavism.
11. “Tallapaka Annamacharya : Sangeeta Sudha - English Translation of Carnatic Lyrics.” By Damodara Rao Dasu and Santa Dasu Kondapalli. Accessed February/March 2019. <http://www.sangeetasudha.org/site/index.html>.
12. Ibid.
13. “Tallapaka Annamacharya : Sangeeta Sudha - English Translation of Carnatic Lyrics.” By Damodara Rao Dasu and Santa Dasu Kondapalli. Accessed February/March 2019. <http://www.sangeetasudha.org/site/index.html>.
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2019. <http://www.sangeetasudha.org/site/index.html>.
16. Ananth Ambika and N. Adviteeya Dixit. *Nectar Ocean of Annamacharya* (Tirupati : Andhra Pradesh, 2009), from the Preface.
 17. *Ibid.* Preface.
 18. *Ibid.*, Preface.
 19. *God on the Hill : Temple Poems from Tirupati*. Translated by Velcheru Narayana Rao and David Shulman. (Oxford : Oxford University Press, 2005), from the Preface.
 20. *Ibid.*, 98 – 99.
 21. *Ibid.*, 99.
 22. *Ibid.*, 99 – 100.
 23. *Ibid.*, 100 – 101.
 24. *Ibid.*, 101 – 102.
 25. *Ibid.*, 101 – 102.
 26. *Ibid.*, 101 – 102.
 27. *Ibid.*, 102 – 103.
 28. *Ibid.*, 102 – 103.
 29. *Ibid.*, 121 – 122.

TEMPLE ARCHITECTURE OF THE TELUGU STATES

Dr. E. Sivanagi Reddy*

The Telugu States of Andhra Pradesh and Telangana are replete with variety of architectural expression which could be explained in terms of Secular, defence and religious structures. The Secular structures are represented by dwellings and public utility buildings. The defense architecture denotes forts and fortifications where as the religious including Buddhist, Jain and Brahminical edifices.

Both the states are known for sacred rivers and serene temples. There are more than 10000 temples and places of worship across these states. These temples range in date between the 2nd century B.C. to the 18th century A.D. and reflect the architectural grandeur and aesthetic beauty. In the earliest beginnings, the temples were simple, square on plan and built of brick using mud as binding material. From above the 5th century A.D. onwards caves were excavated in rocks to house the cult objects which are called as rock cut cave temples. In the next phase for 7th century A.D. onwards, structural temples were built on elaborate plan using stone as building material. The same trend continued upto the 18th century A.D. However, both stone and brick were used as building material from the 12th centuries onwards. The evolution of temple architecture of the Telugu States is discussed here dividing into various phases with dynastic affiliation.

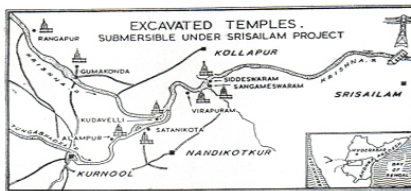
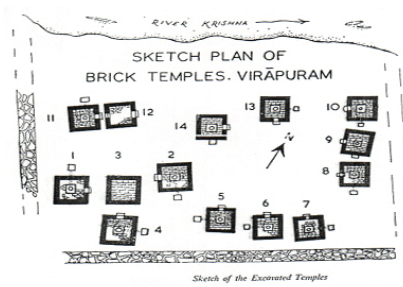
A Brief Survey on the temple architecture of The Telugu States

1. Satavahana period (1st century A.D. – 3rd century A.D.)

Brick temples belonging to the Brahmanical faith were for the first time built during the early phase of the Satavahana

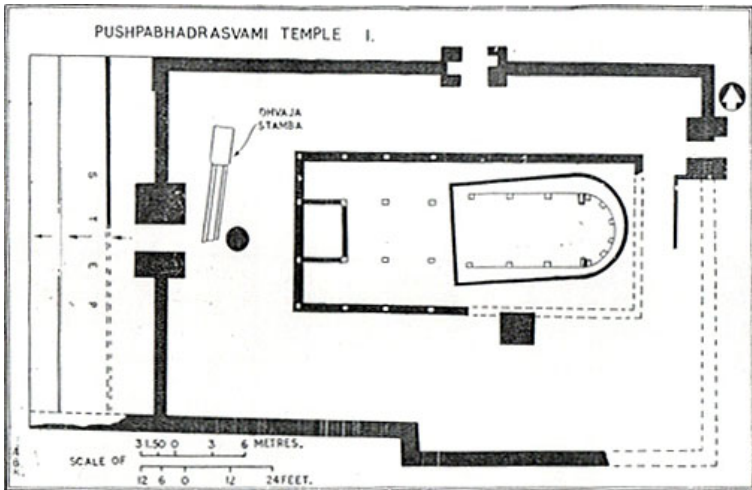
* CEO, Pleach India Foundation, Hyderabad.

rule in Andhradesa. Remains of an apsidal brick temple is reported from Gudimallam in Chittoor district datable to the 2nd century B.C. This evidence proves that though Buddhism was in good state of Flourish, the Brahmanical religion, particularly Saivism started to emerge during this period. The apsidal plan was adopted from the Chaityas of the Buddhist tradition. Another brick temple of the Saivite faith built on apsidal plan was also noticed at Chejerla in Guntur district datable to 1st century A.D. During the same time, temples were also built square on plan as seen at Rangapuram and Somasila in Mahboobnagar district where remains are found upto the basement level only. The bricks used for construction of temples measure 55 X 27 X 8 cms. Remains of foundations of a brick temple datable to 1st century A.D were also noticed at Chebrolu near Potireddypadu head regulator of the Telugu Ganga Project in Kurnool district. Excavations conducted at Veerapuram in Kurnool district also laid bare a cluster of 14 brick temples square on plan and enclosed by a prakara wall. A few coins of the Satavahanas and Maharathis, a terracotta figure of Ganesa and a stone plaque of Mahishasuramardhini are also recovered from the excavations. Basing on these finds and the size of the bricks, these temples are dated to the 2nd century A.D.



2. Ikshvaku period (3rd century A.D.)

The Ikshvakus who ruled the central Andhradesa after the Satavahanas from Sriparvata-Vijayapuri continued the tradition of building Brahmanical temples in brick. Foundations of the temples of Pushpabhadraswami, Sarvadeva, Kartikeya, Astabhujaswami, Kubera, Nodagiswara and Navagraha built at Vijayapuri are laid bare from the excavations conducted between 1945-60 as part of salvage archaeological operations, taken up during the construction of Nagarjuna Sagar Dam across the river Krishna important in this context. The *Pushpabhadraswami* temple was the earliest one to have an apsidal *garbhagriha* with a 16-pillared *mukha mandapa*, a *dhwajastambha* and a *prakara* wall with gopuras. The *Ashtabhuj Swamy* temple had three sanctums with a *dhwajastambha* in the front side. Two of these are apsidal where as the other is square on plan. The *Navagraha* temple complex was built on square, circular and apsidal plans and enclosed with a wall. The temple of *Kubera* is an apsidal one, having a hall with more than 100 pillars with the main entrance to the east. To the south of this hall was a stepped well. The above information leads us to say that, though nearly 30 Buddhist establishments were unearthed at Nagarjunakonda, Brahmanical temples were existing side by side. The male members of the royalty embraced Brahmanical ideology where as the female members supported Buddhist faith. These temples, basing on the epigraphical evidences, were built by the Ikshvaku rulers during the 3rd century A.D. At Kudavelli, near the confluence of the rivers Krishna and Tungabhadra in Mahboobnagar district a brick temple datable to the 2nd – 3rd centuries A.D. was reported. During the Ikshvaku period, construction of temples with all the components, such as *garbhagriha*, *mukhamandapa* *dhwajastambha*, *gopuras*, *prakara* walls and stepped wells reveals the contemporary trend of raising religious edifices. Another brick temple with a square *garbhagriha* and rectangular *mahamandapa* datable to the Ikshvaku period is reported from Kandi, a village in Sangareddy Mandal of Medak District, Telangana.

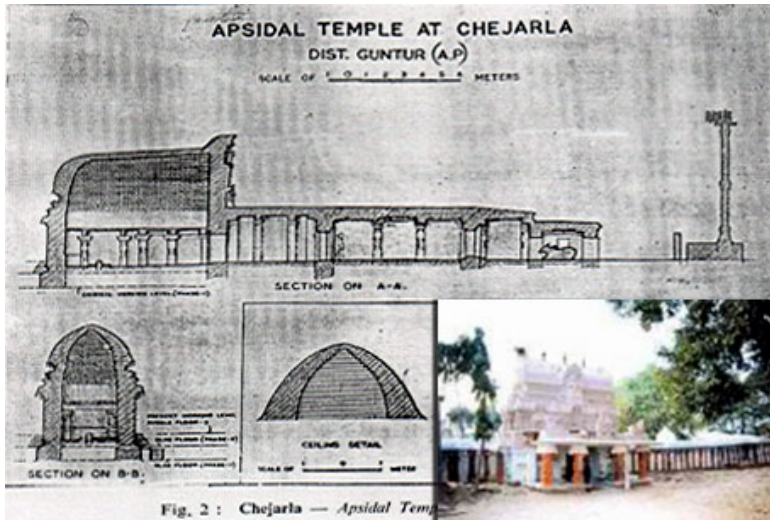


3. Early Pallava, Anandagotrin, Salankayana and Vishnukundin Periods. (4th - 5th centuries A.D.)

After the fall of the Ikshvakus, the Andhra and Telangana were divided into small states and ruled by various dynasties viz., the early Pallavas, Anandagotrins, Salankayanas, Brihatpalayanas and Vishnukundins during the 4th and 5th centuries A.D.

Anandagotrin period (4th century A.D)

Through a small principality, the Anandagotrin Kingdom with its capital at Kandrapura identified with Kantheru in Guntur district built a temple called the Kapoteswara temple at Chejerla in Nakrekal mandal in Guntur district on the foundations of an early Buddhist temple, and was converted later into a Saivite one. During this period, *antarala* and *mahamandapa* were added to the apsidal Garbhagrana. The *adhithana* of the temple has the mouldings of *upana*, *jagati*, *tripattakumuda* and *pattika* of the *padabandha* class. This temple has a barrel vaulted roof like that of a Buddhist Chaityagriha.



Early Pallava period (4th century A.D)

The early Pallavas ruled over the coastal and south-western part of Andhra for nearly 100 years and built a few temples. The British Museum plates of Charudevi mention the Kuli Mahataraka temple of Bhagavan Narayana at Dalura. The Uruvapalli pates of Yuvamaharaja Vishnugopa mention a temple of Vishnu at Kandukura. These inscriptions attest the fact that the early Pallavas extended their support to the Brahmarical fiath and encouraged Brahmanism though we didn't get any structural evidence of the temples built during the period.

The Salankayana period (4th century A.D)

The Salankayana kings ruled the mid coastal Andhra during the 4th century A.D. and extended their support to Vaishnavism. The Pedavegi grant registers the gift of a village to the *Trailokyanatha Vishnugriha*, a temple built by Nandi Varma-II. Excavations conducted at Pedavegi, the capital city of the Salankayanas, revealed the existence of an extensive brick structure, rectangular on plan having its main entrance to the

east. The wall over the *adhithana* is to a height of 1.60 mts. Niches are seen at regular intervals. On the basis of the layout of the structure, the complex appears to have four shrines at the four corners and the main shrine at the center. This is the earliest example of the so called Panchayatana concept in Andhradesa at such an early date i.e., during the 4th century A.D.

The Vishnukundin period (4th – 5th Century A.D)

A good number of brick temples were constructed as noticed at Kesaragutta, Yelesvaram and Rajahmundry by another dynasty called the Vishnukundins, who ruled during the 4th - 6th centuries A.D. brick temples with neatly paved brick floors and covered drains at the northeast corner to let out the ablution water were reported from Kesaragutta in Ranga Reddy district, Telangana. At Yeleswaram in a complex of Saivite brick temples, square on plan, with *lingas* installed at the centre are unearthed. A brick temple of the period was also noticed near the Chandrika Theater at Rajahmundry. The diggings at

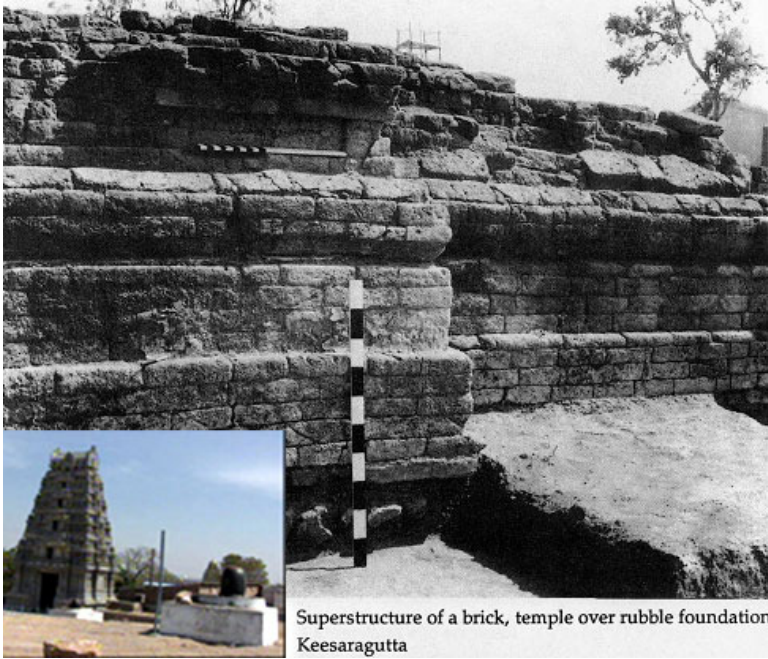
Siddeswaram and Sangameswaram on the banks of the river Krishna near Bhavanasi in Kurnool district brought to light foundations of brick temples. One of the brick structures showed a square *grabhagriha* and an *arthamandapa* approached by a flight of steps with balustrades on either side. The *adhithana* comprises of *upana*, *jagati*, *kampa*, *tripattakumuda*, *kanta* and *kapota*. Associated with the structure are recovered, Early



Jalapieswara temple,
Pondugala

medieval pottery and stucco figures datable to the 4th – 5th centuries A.D. During the same time, a change from brick to rock-cut architecture for housing the Brahmanical deities was

noticed in the form of rock-cut caves as seen at Vijayawada, Mogalrajpuram and Undavalli.



Remains of a brick temple at Keesaragutta

There are two rock-cut temples at Vijayawada, five at Mogalrajpuram and four at Undavalli. The Caves at Vijayawada and Mogalrajpuram are dedicated to Brahma, Vishnu and Siva. Most of the scholars agree that the Undavelli Caves were excavated for the Buddhist monks for their rainy retreats. These caves from early medieval period onwards were appropriated by the Vaishnavites and an idol of Anantasayana is seen inside. Each of the caves contains a rectangular-pillared hall with a single shrine chamber or sometimes with three cells.

The Akkana and Madanna caves at Vijayawada, are cut into three cells at the back and a common pillared verandah in the front. The entablature of the Mogalarajapuram cave is craved with *kudus* and depicted with Brahma, Vishnu and Siva figures. Above the *vyala* is a large bas-relief carving of Siva-Nataraja. At

Bhiravankonda in the Sitarampuram mandal of Prakasam district are the cave temples dedicated to Siva. They are similar on plan with a square chamber at the rear side and a pillared *mandapa* in the front side.

4. The Early (Badami or western) Chalukyan period (7th – 8th centuries A.D.)

Pulakesi II (609-642 A.D.) the western Chalukya king, ruling from Badami led campaigns against Kosala, Kanauj and Andhra and brought the region between the east and the west coasts under his control. A good number of temples were built at Alampur, Kudavelli, Panyam, Satyavolu, Mahanandi and Kadamakarakalva. Red sand stone was used to construct these temples. This is for the first time, that structural temples were built during the early Chalukyan period in both the states. A few rock-cut caves found at Adavi Spmanapalli on the banks of the Manneru near the bridge in Manthani taluk, Karimnagar district, Telangana are datable 6th to 8th centuries A.D. The ceilings of these caves were decorated with paintings.



Structural stone temple of the Badami Chalukyas period

There are nine temples locally known as Nava-Brahma group of temples at Alampur, in the Mahabubnagar district, Telangana state. All the temples except one, are constructed in *Rekhanagara* style. These temples on plan have a *garbhagriha* supported by four pillars, *antarala*, and *mahamandapa* with a passage all around and finally enclosed by a wall. Latticed windows, idols in the niches, Saivite panels on the walls, provision of *sukanasi* are the important features of the western Chalukya temples in Andhradesa. Kumara Brahma temple is the earliest one in the group. The *adhithana* of this temple consists of *upana*, *padma*, *jagati*, *kumuda* and *kapota*. Large-sized *bhadravalokanas* are arranged on the walls. The roof of the *pradakshinapatha* is with slabs arranged in slant manner, whereas the flat roof covers the nave, lengthwise over the pilasters. The *sikhara* over the roof is square on plan, possessing rich decorations. *Griva* is plain and the *amalaka* has vertically fluted. The square pillars contain a shaft, octagonal in the middle and square at the top. Above is a *talapatra –podika*. The pillars are carved with beautiful foliage and figures of *makara*, *gaja*, *mithuna* and lotus medallions. Provision of *antarala* is a new feature of Swarga Brahma temple. The *sikhara* is four storeyed one/and has *sukanasi* to the height of the second storey with Siva – Nataraja sculpture in the front arch. The temple of Garudabrahma is similar on plan to that of the Swargabrahma temple. The Viswabrahma temple has more ornamental features on the walls than the other temples. *Simhapada* pillars appear for the first time in the Garuda Brahma temple. The Padmabrahma temple is the largest of the group oriented to the east. The two storeyed Taraka Brahma temple on plan consists of *garbhagriha*, *antarala* and *mukha mandapa*.

Typical examples of the western Chalukyas, are seen the Sangameswara temple at Kudavelli in Mahabubnagar district, Telangana the Mahanandiswara temple at Mahanandi, Panikeswara temple at Panyam, Sivanandeeswara temple at Kadamarakalava all the three in the Kurnool district and the Ramalingeswara temple at Satyavolu in the Prakasam district of

Andhra state. The architectural features of the Western Chlukyan temples display the ground plan with *garbhagriha*, *gudhamandapa* and *mukha catuski* followed by an addition of simple *antarala*, niches on the walls, grilled windows and flat roof of the *garbhagriha* supported by four pillars. Temples of 'sandhara' variety with *pradakshina-patha* with slope in roof, simple *adhisthana* and *rekhanagara vimana* built in three to five stories having *sukanasis* and ribbed circular *amalakas*. Sometimes *parivara* shrines are also built as seen in Kadamarakalva temple. The doorways are of *tri-chatuh* and *panca-sakha* variety with *dwarapalas* and *Ganga and Yamuna* figures at the bottom with the advent of the western Chalukya a new style of temple architecture called the *nagara* order in which the *sikharas* are in parabolic curvature and the entire temples were built in stone for the first time.

5. The Eastern Chalukyan period (7th – 10th Centuries A.D.)

The victorious campaign of Pulakesi-II in the eastern tract of Andhra led to the formation of the Eastern Chalukya kingdom in 624 A.D. with Kubja Vishnuvardhana as its first ruler. During the period from the mid-7th to 10th century many temples for Siva were constructed. Most of the temples were of stone though brick was also used in a later phase. The salient features of the Eastern Chalukya architecture include the temples square on plan devoid of pillars in *garbhagrha*, reached by flights of steps absence of *sukanasi*, 'bhedabeda' variety of *adhisthanas*, *karna* and *bhadra* projections on the walls adorned with *panjara kostas* topped by *makara-toranas* and the temples are enclosed by *prakara* walls.

The earliest temple of the Eastern Chalukya period constructed entirely of dressed stones is the Jalapeswara temple at Pondugula in Guntur district. On plan the temple has *garbhagrha*, *antarala* and *maha-mandapa*. The *adhisthana* is of the *padabandha* class. *Bhandra and hara* patterns are seen on the walls. Temples built during the Gunaga Vijayaditya period are found at Biccavolu, namely, Golingeswara, Rajarajeswara

and Chandrasekhara temples. Some of the temples of this period are also called as *Pancharamas* such as those located at Daksharamam, Bhimavaram, Samarlakota, Chebrolu and Amaravati are storeyed ones in which the ground floor is either functional or solid and the upper floor is reached by a flight of steps from inside the ground floor or from the outside. In the upper floor the usual pillard hall has the sanctum with large sized *jalakas* and on opening towards the east. The Bhimeswara temples at Daksharamam and Bhimavaram are ascribed to the regnal period of Chalukya Bhima-I. The temple at Daksharamam is enclosed by two *prakaras* having four gateways. The Bhimawswara temple at Chebrolu is *sandhara* having *garbhagriha*, *ardhamandapa* and *mukha-mandapa*. The Amaresvara temple at Amaravati is also built in the same style.



6. Rashtrakuta period (8th – 9th centuries A.D.)

The Chalukyas of Badami were succeeded by the Rastrakutas who ruled from Manyakheta, also built a few temples in Andhra and Telangana particularly in Mahaboobnagar and Kurnool Districts. They built temples at Rupala Sangameswaram, Tandrapadu, Veldurti, Pratakota, in Kurnool district of A.P. and Malleswaram, Gudem and Miyapur in Mahboobnagar district of Telangana. The architecture of the Rashtrakutas has a close resemblance to that of the Pallavas,

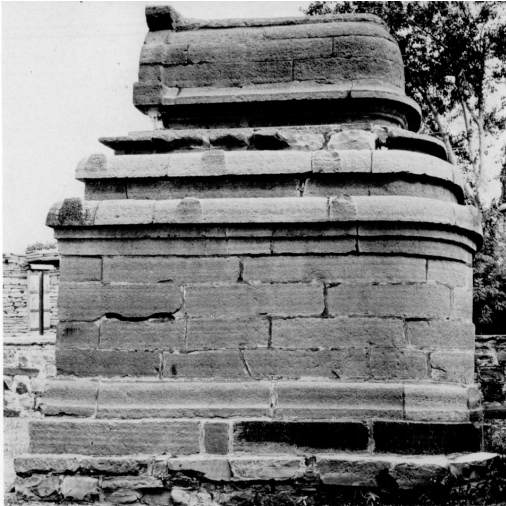
probably due to their marital relations. The temple at Rupala Sangameswaram can be cited as the best example for temple architecture of the Rastrakutas in Andhradesa. It consists of *garbhagriha*, *antarala* and *maha-mandapa* with a pillared porch in the front. The *vimana* is of three storeys. It has square *kanta*, *sikhara* and *stupi*. The *maha-mandapa* has three entrances provided with flights of steps. The pillars, heavy in size, are designed with *asvapada*, *kalasa*, *phalaka* and *podika*. Basing on a label inscription found at the site, it is dated to the 9th century A.D. The temple at Veldurti is identical with and similar in execution to the Rupala Sangameswaram temple. The temples at Pratokota and certain temples at Papanasi near Alampur are similar to the above on plan, and elevation. The dilapidated temple at Miyapur with rectangular *mandapa* with its doorway flanked by the life size *dwarapalas* is typical of Rashtrakuta style. During the Rashtrakuta period, *Dravida vimana* was favored along with the use of *bhedabheda* type of *adhithanas*, varieties of pillars, decorations on the walls, richly carved *makara toranas*, *ratha* type of *vimanas*, and *vimana devatas* as seen at Bhujangeswara and Rupala Sangameswara temples, in Kurnool District now reconstructed at Jupadu Banglow and Jagannadhagattu respectively in the same district, in order to save from submergence of Srisailam Reservoir.



Rupala Sangameswara Temple rebuilt at Jagannadhagattu, Kurnool district of A.P.

7. Renati Chola period (7th to 10th centuries A.D.)

The Cholas of Renadu, established their rule in the Kadapa region and ruled from the 7th to 10th centuries A.D. They had constructed in a specific style of architecture as seen at Pitikayagulla in Praksam district, Muthukuru, Rameswaram, Chilamkur and Pdamudiam in Kadapa district. The Agastyeswara temple at Chilamakuru in Kadapa district belongs to the period of Vikaramaditya Chola (8th Century A.D.). It is apsidal on plan, annexed by a 16-pillared *mahamandapa*. The *sikhara* is constructed with dressed stones. The front side of the gable is fashioned like a chaitya window. The Pitakeswara temple complex at Pitikayagulla in Prakasam district comprises the main temple and *parivara* shrines around it. The main temple is having *garbhagriha* and *maha-mandapa*. They are square, rectangular and apsidal on plan. All these temples are built in brick and belong to the 8th century A.D. The Parasurameswara temple at Attirala and the Pallisvaramudaya Mahendra temple in Chittoor district represent the characteristic features of Renadu Chola architecture. This style of architecture finally merged with the Chola architecture.



Cilamkuru. Agastyeswara temple, southeast shrine, west. Rēnāṇḍu style, Telugu-Cōḍas and Vaidumbas. c. A.D. 950-1000.



8. Nalamba period (8th – 10th centuries A.D.)

The Nalambas who were feudatories to the western Gangas, Rashtrakutas and Badami Chalukyas ruled over the area of the present-day Anantapur district of A.P, and had their capital at Henjeru or Hemavati, now in the Madakasira Taluk of Anantapur district. The temples of the Nalambas are seen at Hemavathi, Dharmapuri and Arlaguppe. Among these, the Doddeswara temple at Hemavati is the best temple which consists of *garbhagrha*, *antarala* and *maha-mandapa*. The *adhithana* is of *padabandha* variety. The pilasters on the wall are tall. *Ganga*, *Yamuna*, *Dwarapalas*, *Nidhi* figures are seen carved at the basis of the door frames. The *maha-mandapa* has four rows of pillars with four pillars in each row. This temple is dated to the 10th century A.D. The other important temples to the Nalambas are those of Siddheswara and Mallikarjuna at the same place. By and large the style of architecture resembles to the Rastrakuta style with Pallava idioms and hence it is called as Nalamba-Pallava style by some scholars.



Doddeswara Temple, Hemavati

9. Eastern Ganga period (8th – 13th centuries A.D.)

Eastern Gangas who ruled the Kalinga region (north – coastal Andhra Pradesh) built a good number of temples. The Somesvara, Bhimeswara and Madhukeswara temple at Mukhalingam, Surya temple at Arasavelli, the temples at Jayati, Dirghasi and Jayati were built by the Eastern Gangas in their typical style. The superstructure look like parabola and the garbhagrihas have corbelled roofs instead of flat roofs. The Madhukeswara temple is datable to a period between the 8th – 10th centuries A.D, where as the Bhimeswara and Someswara temples were built during the 11th centuries A.D. The temples are built with a garbhagriha, arthamandapa, Jagamohana and a compound wall. The Madhukeswara temple complex reflects the Panchayatna concept.



10. Kalyana Chalukyan period (10th – 12th centuries A.D.)

The later Chalukyas also known as the Chalukyas of Kalyana who ruled the western parts of Andhra under the period for a considerable time since Taila-II (973-997 A.D.) ascended the throne. During their reign, magnificent temples were built with elaborate plans and elevations. A new type of star shaped temple plan was innovated and *kakshasanas*, *sukanasi* over *ardhamandapas*, building of trikuta temples with *rangamandapa*, erection of free-standing toranas and double-storeyed *mandapas* are the other characteristic features of this period. Important temples of the period are seen at Patancheru, Kothapalle, Nandikandi, Puduru, Gangapur, Somasila, Malleswaram and Pedathumbalam. The Rameswara temple at Nandikandi, in Medak district, represents the *Bhumija* style and built on star-shaped plan. The temple has a square *garbhagrha*, rectangular *ardhamandapa* and square *rangamandapa* with porches on three sides. The wall portion is decorated with pillars crowned by miniature vimanas which continue upto the *vimana*. The *sukanasi* is seen over the *ardhamandapa* portion. There is a *torana* supported by *rucaka* type of pillars. The Chennakesava temple at Gangapur is the best example of *pancayatana* order. The wall is divided into karna and bhadra projections. The *kostas* on the wall are of three storeyed variety of the Kalyani Chalukyan temple architecture.



11. Kanduru Chola period (11th – 13th centuries A.D.)

The Telugu Chodas of Kanduru subordinates of the Kalayana Chalukyas and the Kakatiyas exercised their authority over the Kandurunadu with their capital Konduru, Amangal, Koduru and Panagallu from the 11th to 13th centuries A.D. They built great temples at Perur, Panagallu, Kanduru, Kolanupaka, Mallesvaram, Gattutummena, Uppunutala and Sirikonda. Each of these temples contain garbhalaya, antharala and sabhamandapa as seen at Sirikonda and Panagallu. Another variety of temples at Panagallu with long rectangular hall with five rows of pillars is note worthy. This temple known as Pachchala Somesvara temple is built on Chatushkuta plan with a common *mandapa*. The Cholas of Kanduru as subordinates of the Chalukyas of Kalyana followed certain motifs of the latter.

12. Kakatiya Period (12th to 14th centuries A.D.)

The Kakatiyas of Warangal (1052-1323) adopted the architectural style of the later Chalukyas, and they also innovated new technical devices for their edifices. The temples are classified as *Ekakuta*, *Dwikuta*, *Trikuta*, *Chatushkuta* and *Pancakuta* varieties besides pillared *mandapas*. The temples were built over an imposing and spacious *upapithas*, which served as *pradakhinapathas*. The important temples of the period include the 1000-pillared temple at Hanumakonda, the Ramappa temple at Palampet, and those at Ghanpur, Ramanujapuram, Jangoan, Manthani, Kaleswaram, Jakaram, Bejjanki and Kusumanchi. The walls of the *garbhagrha* and *antarala* of all these temples are profusely decorated with sculpture, and miniature *vimanas*. The doorways and *dwarasakhas* are finely carved and the architraves bear fine figures of Siva as Nataraja.



The Kakatiya architects showed adequate interest in the spatial organization of the temples. The *prakara* walls, entrance *mandapas*, pillared pavilions, *toranas*, *mandapas* and the subsidiary shrines are appropriately distributed around the main temple. The temples possessed *devakosthas* or niches to enhance the beauty of the exterior portion. The Kakatiya pillars display a large variety of designs. They also used *madanikas* or graceful female figures as brackets to support the massive cornices of the *sabha-mandapa*. The *vimanas* of the Kakatiya temples represent both the stepped pyramidal and storeyed pyramidal types. Most of the temples had brick-built *vimanas*. The Kakatiya employed the technique of polishing the architectural components such as door-Jambes, ceiling panels and pillars to add beauty and aesthetics. Light weight bricks called as floating bricks were used in the construction of *Vimanas* as seen at Ramappa temple.



13. Vijayanagara Period (14th – 16th centuries A.D.)

After the fall of the Kakatiyas, Vijayanagara dynasty ruled over the south-west part of Andhra, i.e., Rayalaseema and coastal Andhra. The rulers of Vijayanagara were great patrons of art and architecture. The best examples are the

temples are located at Tadipatri, Markapuram, Narayanvanam, Mangapuram, Tirumala, Tirupati, Kalahasthi, Somapalem and Srisailem. The Vijayanagara architects dispensed with the upapitha for their temples. The temples are built on elaborate plan consisting of *garbhagriha*, *arthamandapa*, *antarala*, *Mahamandapa*, *Sabhamandapa*, *Garudalaya*, or *Nandimandapa*, *Dhwajasthambha*, *Dhwajamandapa*, *Balipeetha*, *Rajagopura* and *Prakara*. The temples on their vertical axis consist of *Upapitha*, *Adhithana*, *Padavarga*, *Prasthara* and *Vimana*. The niches on the walls are artistically decorated with ornamentation. The exterior wall surface of the temples is ornated with *makara toranas*, *salakosthas*, *kutakosthas*, pilasters, *kumbha-panjaras*, bas-relief, portraits, scenes from epics, *sthalapurana* legends and local history. During this period, the *gopuras* of the outer prakaras were built. The pillars are monolithic, often decorated with *gaja-kesari*, horse-riders vyali figures, musical pillars in mandapas etc. The most striking contributions of the period are *kalyana-mandapas*, additional structures like Devi shrines and *pakasalas*, *Yagasalas* and spacious *Pushkarinis*. The temple and *gopuras* of the period were built of stone up to the roof level and brick above the roof portions. During the same time, the samsthanas of the Vijayanagara period also contributed to the growth of the temple architecture.



14. Samsthana Period (16th – 17th centuries).

The rulers of Jetprolu belonged to the surabhi family built temples at Jetprolu, Manchalakatta and Singotam in the erstwhile taluk of Kollapur in Mahabubnagar district. The Madanagopala swamy temple built by Madanayaka, on plan has *Garbhagriha, arthamandapa, antarala, mahamandapa, sabhamandapa, garudalaya* and *gopura*. *Yagasala* and *Pakasala* are located on the south-east and south-east corners where as certain subshrines are also erected within the inside compound wall. There is a pillared mandapa alaround the temple complex. The pillar, ceilings and door frames are richly decorated with devine and section sculpture. Same is the case with the entrance gopura. In all aspects, the Madanagopala Swamy Temple at Jetprolu resemble in plan and elevation the Chintala Venkataramana temple built by the Pemmasani family.

Thus, during the long span of time covering nearly 1800 years, the temple architecture in Andharadesa underwent many changes, and additions, which speaks the creative zeal of the *silpins* of Andhradesa. Changes are seen on plan, elevation and decorations. During the Satavahana times, the principal building material was Brick. The brick gave way to resort rock-cut architecture and finally ended with stone and brick. Lime as binding material and for creating stucco figures was prolifically used. Temple cars built of durable wood also represent the innovative skills of the *silpins* of the Vijayanagara period.

AN OUTLINE OF TRIBAL CULTURE AND ECOLOGY IN DECCAN REGION

Dr. T. Srinivas*

The present paper is an attempt to locate material and non-material culture of tribes from ecological perception. The general perception regarding study of ecology means dealing something related to nature and human world has nothing to do with nature but this is a narrow concept. It has also something to do with those factors in natural environment that constantly work in shaping man and his culture.

It is difficult for one to give a satiable definition to culture. It is knowledge related to humanity, which is learned or acquired but not naturally gained. Here my point is not to argue whether man acquired knowledge naturally or not but how far it is correlated with nature or ecology. Culture is all that man learns and acquires by virtue of being a member of society that is conditioned by its surroundings. Here my area of observation lies i.e. how man responds to the conditioned circumstances of nature or ecology. It differs from society to society and each has its own hallmark of Uniqueness. It is acquired through struggles and sheer efforts of concerned society or tribe.

However, in human beings culture helps in adaptations to the environment more efficiently. Every community has its own cultural identity, one can identify them through their practices, tradition, customs and spiritual applications. Similarly, tribes too have their own culture, which stands out from the rest, mostly shaped by their surroundings (ecology in present context). Every tribe developed their own culture in correlation

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with their environment and it has brought them an identity. This cultural diversity is a kind of natural heritage given to man by nature in this district.

General aim of this paper is to stress on cultural pluralism and egalitarianism that enables us to have broad outlook of multicultural societies. In the present age of globalization, cultural diversity is loosing ground which is the real nature or character of cosmopolitan world. Economic developments like domestication and cultivation of food crops occurred only some ten thousand years ago, and there can be little doubt that it was brought about by the invention of a type of agriculture still common in large parts of the less developed world, known as slash and burn or alternatively as 'shifting cultivation'. Even today shifting cultivation is practiced by very scanty number of tribal population in India. Agriculture, hunting, gathering and cattle rearing have always been basic to tribal economy since times immemorial. The wooded hills and range of this district are not only the home to many tribal communities but also provided a suitable habitat for undertaking occupations like shifting cultivation, hunting and food gathering though most of the traditional occupations have been abandoned today. Relative isolation for many years gave them free hand to lead their own way life without any disturbance. Rugged terrains of India helped tribes to retain many features of their archaic way of living till the interference of state and its agencies has happened. The foreign interference brought change in tribal economy and social life.

Today in India's mainland, nowhere we can find tribes completely depended on hunting and gathering for sustenance. That means they got extinct, if not to say their culture got extinct. No tribe in India today are an exemption to such transitions. It is said that by 19th century there were more than ten lakhs of people who depended on shifting cultivation and this dependency has dwindled to about few thousands today. The tribes who depended on shifting cultivation to some extent defended themselves and resisted against economic and

cultural invaders by responding in form of revolts. But those tribes who depended completely on hunting and gathering failed to defend themselves. People who are naïve regarding shifting cultivation defend their notion of anti shifting cultivation. According to this notion shifting cultivation will not only clear green cover but also leads to erosion of fertile soil and this eroded soil will collect in rivers as silt and result in manifold increase of floods during rainy days. The above notion was developed during colonial period. Why this entire problems not to be seen prior to the arrival of outside elements into forestlands is the argument made by present environmentalists. In contrast to the above said notion, some anthropologists argue that for effective and successful utilization of resources under shifting cultivation the growth rate of population should be either low or stable in growth. Haimendorf, a London based Anthropologist made extensive research on tribes of central and peninsular India. (See Haimendorf's "Tribal Hyderabad" 4 volumes) In his study on Hill Maria of central India he came to amazing conclusion that the thick forest today can be seen in the areas where shifting cultivation is practiced and in areas where plough/permanent cultivation is present there we find no forest. That is vigorous depletion of forest cover or deforestation was recorded in the areas where shifting cultivation is absent. To Varier Elvin, an anthropologist on scientificity of shifting cultivation opined that it is not only an economic method with few environmental effects but it is also a way of life.

People who criticize shifting cultivation forget that it is the state after bringing most of the forest areas under their administration has immediately asked tribes to stop this method of cultivation by stating that it is not environmentally viable. On the other side, fast depletion of forests has been recorded in the state administered areas only that too purely for commercial/market purpose. Growth of population is shown as other important cause for not supporting of slash and burn method of cultivation. The question is why there were no

problems before the intervention of forest department in the tribal way of life. Therefore, looking shifting cultivation from environmental and cultural point of view is necessary rather purely from economical angle. There was no recorded environmental problem created by tribes prior to the penetration of outsiders (state/forest department/contractors) into deep forest areas.

In the absence of scientific mode of cultivation, animal husbandry and organic manures, shifting cultivation proved good and sustainable with low inputs for cultivation on the infertile soils. This method of cultivation involves the rotation of fields rather than crops. This type of cultivation is good for rain fed and millet cultivation. In this method of agriculture the period of cultivation is not more than two years, since the production of crops falls drastically up to 50% in the second year. There are two main reasons for diminishing yields and hence abandoning the plot to a specific fallow period. Firstly, the fertility of soil reduced because the nutrients from the ashes are utilized by crops, and secondly there is a revival of weeds which have been partially killed by the initial firing. One can reuse the same field when its fertility is regained but for this it takes some time for nature to restore. Therefore as long as adequate fallow periods are maintained in this type of cultivation and it remained the most efficient and proven method of agriculture in many parts of the tropical world.

This slash and burn cultivation did not continued for long in modern days and situation underwent change from the beginning of 20th century as the state embarked upon the policy of forest reservation and allowed land hungry non tribal peasants and entrepreneurs to infiltrate into the tribal areas. Thus growing of population and commercialization of forest by state has not only created pressure on land but adversely affected fertility of soil. Under coppice, selected species of trees will be eliminated resulting in many social and ecological problems like decline in availability of humidity, reduction of rejuvenation of soils because of decrease in leaf fall, decrease

in time for re-growth of forest after abandoning by tribes, bringing other type of imbalance in ecology.

Tribes like Gonds, Kolams and Naikpods of Godavari valley in Deccan region has practiced plough or shifting cultivation in more eco-friendly mode. They after clearing forest cover ploughed on hill slopes leaving tree stumps undisturbed and did their best to avoid tree stumps while cultivating. In this type of cultivation stumps that are left standing help against soil erosion and allow the sprouting of stumps leading to the re-growth of forest cover again with in short time. Such cultivation practices have been well adapted to suit the physical characteristics of the soils present in this region. It is well established known fact that broad leaf tropical forests help to store rain water, nutrients and regulate rainfall. But the grass varieties grown by tribes have multiple roots and keep upper soil intact and there is no need to have deep ploughing. Burning of fields after clearing forest too is an eco friendly act. The dried branches and leaves that are cut and stripped off are burnt to yield fertilizing ash which provides fertilizer for the crops. 'Konyak' tribes of northeastern India practiced traditional way of shifting cultivation and that was never of communal ownership. Unlike the above tribe shifting cultivation among other tribes of deccan was of both individual and communal ownership.

Shifting cultivation can be successful support in case of less population. Because of shortening or reducing of cycle of shifting cultivations time period, revival of lost forest cover is not taking place. For this there are two causes, one is increasing pressure on land because of percolation of non-tribals with title deeds (*patta*) or ownership rights in their hands and occupying the land abandoned by tribes and doing intensive cultivation that gave no time for revival of forest cover. The other is because of the above percolation into tribal or forest areas making it difficult for tribes from moving around in large forest tracts that were at their disposal and now they are confined to limited

area. The new arrivals led to increase in demand of wood. As a result of this new pressure the traditional values developed by man (tribes in particular) to preserve his natural environment began to lose ground. The general cause is arrival of new and powerful owner of forest i.e., state and its agencies.

Thus ecology became an integral part of tribal culture rather than an impersonal habitat of plants and animals. It is that harmony in man, plant and animal interaction that is universal phenomenon and the relationship is largely symbiotic. This can be clearly found among tribes in India. Each community of tribe inhabiting in a particular geographical area seem to have consciously applied this universal principle to construct a cultural device to ensure reasonable safety not only to their life but also to ecology (flora and fauna) in which they live. This significant element of bond between man and nature should be adhered.

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CULTURAL HERITAGE SITE KOLANUPAKA - A STUDY

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The present Telangana State has hoary past studded with a number of Pre-historic and Historical places. The present paper has an attempt is made to trace the antiquities of the village of Kolanupaka on historical perceptive. The village of Kolanupaka is an integral part of Nalgonda district of present Telangana State. Kolanupaka, presently a big village lies on 17° 43' Northern longitude 79° 03' Eastern latitude. And it is situated 7. km. North-West direction of Aleru Railway Station on a river of the same name which is about 80 km. from Secundrabad on Secundrabad – Vijayawada Railway line. The town Aler also approachable by road Hyderabad to Warangal. It seems that the province of Kolanupaka has been called as Kollipaka Nadu (Kollipaka- 7000), Kolanupaka Desa during the medieval times.¹ The Sankaragarudarasa a subordinate of Chalukya tribhuvanamalla was ruling Kollipaka-7000(Kollipaka Yetchasingir Nadu).²

The ancient history of Kolanupaka is not known. However the inscriptional evidence suggests that Kolanupaka rose to prominence during the medieval history of Telangana as a provincial capital. It is an important administrative division of different royal dynasties such as Chalukyas of Kalyani and Kakatiyas of Warangal.

As many as 55 inscriptions were found at Kolanupaka among which one Rashtrakutas, 39 belongs to Chalukyas of Kalyani, 4 to Kakatiyas and 12 miscellaneous.

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Kolanupaka appears to have an importance during the last phase of the Rashtrakuta rulers and played an important role in the Chola- Kalyani Calukyan conflict. At the same time, it was a center of religion, being a holy place of pilgrimage, especially to Jains and Saivites of the Kalamukha sect.

It seems that during the course of centuries the name of the present village of Kolanupaka has undergone several modifications such as Kollipakkai, Kollipakeya, Kolpaka, Kollipaka etc. The earliest record which mentions the name of this village as Kollipakkai is in Tamil found in a temple at Tanjore, issued in the 6th ruling year (A.D. 1018) of Rajendracola.³ Another Tamil record of the same king found at Nandigunda in Nanjangud taluk of Mysore, issued in his 10th Regnal year (A.D. 1012) also refers to the village Kollipakkai.⁴ The Kanarese version of the name of this village, Kollipakeya is found in the inscription on the Bronze Bell found in the same village⁵ and also in two other inscriptions one of Jagadekamalla (A.D. 1015-42) and other of Trailokyamalla (A.D.1042-68) of Kalyani Calukyan dynasty.⁶ The Telugu version of the name of this village Kollipaka is first found in the Moripirala inscription of the time of Rudradeva of Kakatiya dynasty.⁷ The inscriptions of the time of king Sadasivaraya of Vijayanagara mention the name of the village as Kolpaka.⁸ From some of the chronicles it is learnt that Kolanupaka was also called as Bimbavatipura, Kudutanagara, Sarovarakutira, Somasekharapura, Kuludapura etc.⁹ Now, the name of the village is transformed into Kolanupaka but it is not known when this transformation actually took place. Kolanupaka was reduced by its Muslim rulers into Kulpak,¹⁰ a word which is popular among the present-day Jains, for whom it has remained an important place of pilgrimage.

Antiquities of the Village: Kolanupaka was once a prosperous town, it is covering an area of 93.24 Square kilometers¹¹ and traces of old fortifications are still visible. The Department of State Archaeology and Museums has carried on excavations on the outskirts of the present village and brought to light as many as thirteen huge stone pillars, containing

inscriptions. The inscriptions throw interesting information on the history of the town. They are housed in the local Archaeological Museum adjacent to the Svayambhu Somesvara temple in the village.

In addition to the inscriptions, there are also a few items which demand to create our attention. Among these, mention may be made of sculptures that are scattered around the village and which belongs to mostly in the Kalyani Chalukyan period. A few may be assigned to the Kakatiya period and also to later times. All these sculptures have been collected and well arranged in the temple complex of Somesvara to form into a Temple Museum. These specimens give us an idea about the rulers of this area and the cultural heritage they left behind.

Three Kalyani Chalukyan bells have been discovered in the bed of the river Aleru , near the village Kolanupaka.¹² All the three bronze bells, when struck give a deep resonant and booming sound. The tongue of one of the bells is intact. But in the other two, the top handles and the tongues are missing. One of the bells is inscribed. The inscription on the bell consists of a single line of 34 letters. It is in the Telugu-Kannada alphabet of old Kanarese, showing all the peculiarities of the Later Calukyan script. On grounds of paleography of the inscription, the bell may be assigned to the 11th century A.D. The inscription reads:

*Svasti srimatu Kandappanayakaru Kollipakeya
Sakalesvara Someswara devarige Kottipuja.*¹³

The bells were given as an offering to the God Somesvara of Kollipaka by Kandappa Nayaka.¹⁴ The bells were carved beautifully. On the bells four figures are carved at the four cardinal directions. The *laksanas* of these icons closely conform to those given in the *Agamas*. A close study of these icons gives us a clear insight into the system of iconography prevalent during the days of Kalyani Chalukyas. As all the bells looks like they may be assigned to the same period.

The inscriptions of the place introduce to us several temples both Jaina and Hindu. There were several Jain temples patronized by the later Chalukyan rulers and officers. It may be assumed that they were built originally during the Rashtrakuta times. They were the temples of Ambika,¹⁵ Mahavira,¹⁶ Neminatha,¹⁷ Parsvanatha¹⁸ and Manikya Tirthaswamy.¹⁹ It is likely that the temples suffered greatly in the Chola attacks on the city under Rajendra Chola and Rajadhiraja.²⁰ Presently there is a live Jain Svetambara temple which is attracting pilgrims from all over India. An inscription found in the temple, it is learnt that it was originally Manikya Tirthaswamy (Adinatha) temple, renovated from time to time since the 12th century A.D.²¹

There are eighteen Saivite *mathas* claimed by eighteen different Hindu castes (*astadasa varna*). They are believed to have been originally Jain *Basadis* converted into 18 Saivite *mathas* during the days of Kalamukha Saivism in Telangana.²² There are references in inscriptions to *Panchamatha sthana*.²³ The view that they were originally Jain *basadis* are supported by the presence of *puṇḍrikas* on the door jambs in the place of *dvarapalakas*.²⁴ The use of *puṇḍrikas* or *ghatas* on the door jambs is a practice of Buddhists and the Jains. Further in the *matha* of the *Gollas* or Cowherds has the image of a *Yaksini*.²⁵ She holds in her three hands *vajra*, noose and fruit. In her fourth hand is in *katakamudra*. She is identified as Padmavati of the Digambara Jains.²⁶

The Jain antiquities such as the images of the Tirthankaras and other deities and the *manastambhas* found in the town belonged originally to these Jaina *basadis* and temples. They are:

1. The *Bhadrasana* of Adinatha, which is presently in the local Archaeological Museum at Kolanupaka should have adorned the sanctum of a temple. It is identified as the pedestal of Adinatha by the bull symbol and the lions on either side. There are devotees in the corners on both sides.

2. There are three images of Jain Tirthankaras. Two of

these images are in sitting position and they are probably of Parsvanatha. One of them is in the central courtyard. Originally the head of the image was severed but was later restored. The other image is in the cloistered hall. Its head is missing. But very interestingly this Tirthankara wears *Yajnopavita*. Another Tirthankara sculpture is a standing posture fixed in the wall of the museum. It can be identified as that of Parsvanatha by the *naga* hoods. His legs up to thighs are missing.

3. At the entrance of the *prakara* of Somesvara Temple Museum there are three images of Vighnesvara with two hands which too are Jain.²⁷

4. On the strength of one of the inscriptions the present Jain temple which is a holy place for the Jaina pilgrims all over India may be identified as that of Manikyā Tirthasvami.²⁸

5. There are in all five monolithic pillars in different parts of the town. One is in front of Jagaddevanarayana temple. Another is in the central courtyard of the Museum. Two are on either side of the western entrance of the *dvaragopura*, close to Svayambhu Somesvara temple and the fifth one stands on a mound which is called *obadibba* to the west of the Somesvara temple. This pillar has an inscription on all the four sides. The inscription mentions that a certain Kesiraja who erected a *manastambha* in the Ambika temple caused also the carving of a *makaratorana*.²⁹

Another inscription on the other side of the same pillar also refers to the erection of a victory pillar in a Jain *basadi* by a general called Svamidevaya.³⁰ But the traces of either the *basadi* or the victory pillar are not found at present. In the fields outside the town, there is a *Torana* gateway. This may be the same as the one referred to in the above record. The *makaratorana* lintel is supported by well decorated *chitrakhanda* pillars.

Inscriptions mention several Saiva temples at Kolanupaka. They are:

1. Svayambhu Somesvara Temple³¹, the origin and

antiquity of which is not clearly known. But it was very popular during the time of Kalyani Chalukyas and Kakatiyas time. It is a live as well as living temple at present.

2. There is a reference in the inscription of Somaladandanayaka, minister of Jagaddeva to the shrine of Somesvari. The goddess now called as Chandrika. It was originally named as Somesvari, the consort of Somesvara. The shrine was added by the minister.

3. Mallikarjuna temple was built by Tikkapayya brother of Kalimayya who is described as *dandanayaka* of Kolanupaka. It was built probably in the same year (A.D.1111) of the inscription.³² The prime traces of the temple are not presently found.

4. Uttaresvara temple is mentioned in an inscription dated in the year A.D.1089.³³ The temple was the seat of the Kalamukha sect of Saivites. Ramesvara pandita is mentioned as the pontiff of the temple. The Kalamukhas were the precursors of Virasaivas who were a branch of the *pasupatas* who appear to have entered into Andhra from Central India.³⁴ They were very popular in Telangana till the end of 13th century and are generally held responsible for the destruction of Jain centers.³⁵ At Kolanupaka too, the Kalamukhas might have been partly responsible for the decline of Jainism.

Literary evidence shows that Kolanupaka was one of the great centers of Virasaivism. According to *Rajasekhara vilasam* of Shadakshara, it was the birth place of Renukacharya.³⁶ He was one of the great Virasaiva saints and it is popularly believed that he emanated from the *Svayambhu Linga* at Kolanupaka and was finally absorbed into it after preaching Virasaivism for a long time.

5. A Vaishnavite temple by name Jagaddevanarayana is mentioned in the inscription issued in the year A.D.1105. This temple was built by Mahamatya Somaladandanayaka³⁷ of *Mahamandalesvara* Jagaddevanarayana, a Paramara prince in the service of Vikramaditya- VI. It is a live temple

6. The same inscription also refers to the construction of temples for Somesvari, Surya, Matrkas, Visnu and Nakaresvara by Somaladandanayaka. The same officer built Isanamatha at Kalesvaram.

7. In addition to all these temples, a mention is made of Nanne Kamiyavve in an inscription dated A.D.1033. She appears to have been the village goddess and even the traces of the temple are not found.³⁸

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**THE HISTORICAL ASPECT OF
GODDESS YELLAMMA OF
TELANGANA: A DISCUSSION ON
THE NATIVE RELIGION
(History from Puranas and various
sources like Kavyas and
Historical Sources)**

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It is difficult indeed, if not impossible, to find the origins of the goddess Yellamma or Renuka, and the time of the assimilation of Yellamma with Renuka. As Yellamma is one among the various mother goddesses in Dravidian cults and the mother goddess worship may go back at least 3000 to 5000 years according to the age of the IVC¹. However, it is possible to trace out the age of the epic of Renuka and Parashurama. The epic is mentioned in several puranas and in literary works of Telugu from the beginning.

We cannot ascertain the time of the epic by depending upon the names of the characters. In other words it is not possible to find the time of the epic based on the myth that is told in oral tradition. Some internal evidences may help in the process. However, the time of the epic in the written tradition will help to trace out the time of the literary work and the existence of the epic and the worship of the goddess. Moreover, it helps to compare the text in written tradition with the oral texts. The interconnectivity and the interaction of texts of these two traditions tell us many things that which types of the epic or elements influence each other.

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The earliest literary evidence for the story of Renuka or Parashurama is available in the Mahabharata by Vyasa in Sanskrit. The story of Parashurama is described in the Shanti Parva: The story is called *Jamadagnyupakhyana* in the name of the father of Parashurama. Yudhishtira was explained about how various clans of kings owned the earth, how the Lord Parashurama won the whole land given to Kashyapa. In this context the story of Parashurama is narrated. The birth of Gadhi, Viswamitra, Jamadagni, birth of Parashurama to Jamadagni and Renuka is described. However the event of killing of Renuka mother by her son Parashurama is not described here, in the Mahabharata by Vyasa.² Even the name of the wife of the Jamadagni is also not mentioned, it simply says that Jamadagni got a son Parasuraman. It is not easy to come to a date of the writing of Vyasa Bharata, because it has grown from 25000 slokas to 100000 slokas over few centuries and many interpolations enlarged into the said size. Hence it is difficult to ascertain the date. It may go back from 3000 years to 5000 years. The presence of the names Parashurama Jamadagni and Renuka might be there at such ancient times. However, according to the historians, the Epic Mahabharata must have recorded into written amid 4 century CE. The noted Indian Historian Kurra Jitendra Babu also mentioned the same that the Mahabharata was recorded in 4th century CE and it has been translated into various Indian languages in the later period.³

The Vyasa's Mahabharata was translated into Telugu between 11th & 14th Century CE by the trinity of Telugu poets, Nannaya, Tikkana and Yerrana. The *Shanti parva* is translated into Telugu classical poems by Tikkana translated the episode of Parashurama too into Telugu without any change. The story of Parashurama, Jamadagni, Renuka and Kartaviryarjuna was translated and described by following the original Sanskrit text. The period of this translation is 13th century.⁴ The entire episode is written in 47 *padyas* and *vachanas*. It is an as it is translation from the Sanskrit Source.

A brief version of the story of Parashurama that is there in the Mahabharata is given below:

After the war of Mahabharata, the king Yudhishtira was consulting very important persons regarding after action and ruling of the country. He consulted Bhishma, Krishna and others. Once the lord Krishna took the Yudhishtira to the Kurukshetra the warfield of the great Mahabharata war. He showed five Kunds or ponds and explained how they formed and why they are called Parashurama kunds. He mentioned the story of Parashurama in this context. The Parashurama invaded the entire land for 21 times and killed all the Kshatriya kings without sparing a single. Then he made *tarpana* (sacred oblation) with the blood of the kings at these five ponds:

"Long ago there was king Jahnu, his son was Vallabhudu he got Kushika. He took a great penance for god Indra for a boon of son and got a son Kaushika. This person is also called Gadhi. Gadhi got a daughter and give away this daughter to Ruchika in wedding. He wanted offspring to himself and to his father-in-law. To achieve this desire took a deep penance and got a boon in the form of sacred food. He made this food into two parts and asked his wife to give the second part to her mother and to take the first for herself. He also explained that by the first part a great Brahman with rich power of tapas will be born by the second part, a great Kshatriya with valour will be born, by telling he went for the penance and got back after few days and to his surprise he found that his wife distributed the sacred food in the reversal order in contrast to the mentioning of her husband. She is carrying a merciless kshatriya not a brahmam with rich power penance. Satyavati did not accept to give birth to such a kshatriya and requested to her husband to do something to correct the mistake. Though he did something miracle, Gadhi gave birth to Viswamitra a *brahmarshi* though a Kshatriya and Satyavathi gave birth to Jamadagni a great sage or *brahmajnani*.

During the same time the Kartaviryarjuna born to Karthavirya the Haihaya king by the boon of Dattatreya. Karthavirya had thousand hands and he cannot be defeated by any one. However, he was affected by the curse of Vasistha because of this curse he got many sons with all bad qualities.

One day the sons of the Karthavirya went to the Jamadagni *ashram* when the Jamadagni and his son Parashurama were not present in the *ashram*. They took away the sacred cow and its calf from the *ashram*. This was not there in the notice of their father Karthavirya. They tethered them in the palace of the king Karthavirya. Soon after getting back to the *ashram* knowing the fact, Parashurama outraged and attacked on the Karthavirya's fort and killed him and taken the sacred cow and its calf back to the ashram. As a consequence, the sons of the Karthavirya attacked the Jamadagni's ashram when his son Parashuram was not there and chopped off the head of the Jamadagni. After some time Parashurama came back to the ashram and come to know the ghostly event.⁵ Then Parashurama waged tirade on whole of the kings of the land. At first, he killed all the descendants of the Haihaya, the clan of Karthavirya. He did not leave any king's family alive and killed everyone and soaked the entire earth by the blood of the kings. Then only the Parashuram become cool and embarked on to a great penance".⁶

The story the Haihaya clan including the Karthavirya is depicted in the Devi Bhagavatam also. Still the story of the goddess Renuka is not there.⁷

Another very important literary source for the story of the goddess Renuka is *Vishnu Dharmottara Puranam*. Parashurama is considered as one among the ten incarnations of Vishnu. Hence the story is an inseparable part in the said *purana*. *Vishnu Dharmottara Purana* mentioned the entire story of goddess Renuka. Again, it is difficult to find the exact date of

the *Vishnupuranam* and even other *Puranas*. May be this is the first important source of *Yellamma katha* in the written tradition. A brief version of my translation is given below. Here there is a different kind of story for the birth of Parashuram.

"The Markandeya told: Satyavathi gave birth to a great Brahman who could elevate the clan of the family. After this son she gave birth to 98 sons of good behaviour. The wife of Gadhi gave birth to Viswamitra who could achieve the status of Brahmarshi despite his birth as Kshatriya. Jamadagni the first son of Satyavati married to Renuka the daughter of Prasenajit. One day Jamadagni is shooting arrows against the Sun as a play and his wife Renuka giving him arrows standing on his side. After few hours of this play, she took off few minutes of rest in the shade to prevent the hot Sun. Jamadagni showed his anger on Renuka just for this brief interruption. She pleaded him not to curse it is only a brief interruption only to go into shade of the tree, I may be excused. The Sun god appeared by this time and pleaded Jamadagni not to show anger on his wife and assured that he will be born as their son, and that son will bring fame to your family and clan. By saying this the Sun god created a pair of chappals and an umbrella. Till then there were no such kinds of things in the universe. He presented these two to Renuka. Then the Sun god disappeared and entered into the womb of Renuka as a form of light. Then Renuka gave birth to her last son Parashurama. The goddess earth felt very happy as the Maha Vishnu himself born on the earth as a boon of the Sun god and many evil forces on the earth may be eradicated.

(This is the 35 chapter of the *Sri Vishnu Dharmottara purana* and the episode of the birth of Parashurama).

Markandeya told: The Parashurama proved himself as a wonderful son by his love, humanity and

service to his parents. The Renuka used to serve her husband Jamadagni by fetching water from the river as a service to his penance and daily oblations. One day she saw the love making lord Indra with his concerts on the river side and mentally disturbed and could not bring water on time. She got back empty hands by such arrival the Jamadagni suspected her chastity and ordered his sons to kill their mother. The last son Parashurama agreed to carry out this order. The Parashurama executed the father's order within no time. Then the pleased father mentioned that the Vishnu will be born as lord Rama to king Dasharatha in the next *yuga* as next *avatar* you will meet him. Your avatar will be taken back the Lord Rama and you will no more have the using of your weapon. Then Jamadagni asked his loved son to request any boon. The Parashurama requested to bring his mother Renuka back to life and his brothers to life. Jamadagni gave the boon the Renuka and her other sons rose to life. Then the Parashurama went to Himalayas for his penance.

The Lord Shiva appeared to Parashurama and ordered him to kill the evil sons of Kashyapa and his wife Simhika as they have been creating great difficulties to the gods and various clans in public. Then Parashurama requested Shiva to give special kinds of weapons. Shiva reminded you do not need any such special weapons you are yourself the incarnation of the Lord Vishnu and you can kill them without such special weapons. The lord Parashurama left the place with his own axe to execute the orders of Shiva".

(This is the end of the first *Khandam of Vishnu Dharmottara Puranam* the interaction of Markandeya and Vajra the end of the 36 *adhyaya*).⁸

Vishnupuranam is different form the mentioned *Vishnu Dharmottara purana*. The *Vishnupuranam* too have one chapter in which the myth of Parashuram and Renuka is given. The story

is also slightly different from the above story of Renuka. Vishnupuranam has been translated into Telugu and other Indian languages like other *puranas*. The version of the myth of Renuka and Parashuram is given at the end of this book as an appendix. It is not very much different from the version in the Mahabharata.

The *Skanda Puranam*

"The *Skanda Puranam* is also one among the major 18 *Puranas* or the *Ashthadasa Mahapuranas*. The episode of the Jamadagni is also included in the said *Skanda purana*. However, it is not totally there. The incident of killing of Renuka by Parashuram is not mentioned in this *purana*. The purpose of mentioning the story in this *purana* is to mention the birth of Parashurama *Kund*. It is called Ramhrada (the Tank of Rama or Parashuram). It was there that Parashuram's *pitras* were propitiated by him with libations of blood. The blood is of the kings or kshatriyas killed by Parashuram in his 21 times of crusades on the various kshatriya clans. In brief the story is like this:

The Haihaya king Sahasrarjuna (the Karthaviryarjuna) happened to visit the hermitage of the sage Jamadagni as a part of his hunting expedition. He was received by Jamadagni and was given a great feast to him and to his hundreds of soldiers, by the boon of all giving cow Kamadhenu. Finally, before the king leaving the *ashram*, he made demand to Jamadagni to permanently give away the all giving cow to himself so that he can feed whole country men without taxing them. The sage rejected his request. The king prompted him that he will take away the cow by force. Then the sage Jamadagni tried to protect himself and his holy cow. Then the soldiers of the King butchered him and tried to take away the cow to their Mahishmati. The holy cow itself starts her measure of protecting herself. She created

warriors called Pulinda's. They fought with the soldiers and killed many of them. The surviving soldiers suggested the king to leave away the holy cow. They left for their country leaving the cow.

In the meantime, Ram came to the hermitage saw the hermitage damaged and surrounded by his brothers and the cow grievously wounded. He came to know what happened by his mother Renuka.

After the cremation all the others except his father, Rama made a befitting deep pit and offered libations to their father along with gingelly seeds. The other ascetics asked Rama the most excellent one among wielders of weapons why don't you offer handfuls of libations to your dead father. The Ram said I shall fill with it with the blood of Haihaya kings as well as that of other wicked souled kshatriyas though it is usually filled with libations of water.

The Parashuram did it and killed all the clans of kshatriya and made a big pit by himself and by his brothers pour therein the large quantity of blood of kings. Thereby he proudly propitiated his father in accordance with the injections".⁹

This is the shortened version of the story given in the *Skanda purana*. It is clear that the event of Renuka fetching water to the hermitage as a daily routine duty and failing one day because of her mental disturbance looking at a love making couple. Then killing of Renuka by Parashurama on the order of Jamadagni. This is not there in this purana. Only in some puranas including *Vishnu purana* and *Vishnudharmottara purana* the event of Renuka was mentioned. The killing of the mother is not there in the *puranas* of early period. It could be understood that the episode of the killing of a mother which happened in the local setting and became a goddess might be assimilated with the great *purana* episode of Parashurama in the later period. This is the reason of missing Yellamma in the early

puranas. According to Richard D Mann the *Skanda purana* belongs to 8th century though it is enlarged at various centuries.¹⁰ The other *puranas* where the episode of goddess Yellamma and killing by her son are of later period. This is obviously the process of assimilation of local epics of mother goddess with the goddesses of great eighteen puranas.

Yellamma in 7th Century in the Period of Early Chalukyas

The earliest construction of Yellamma temple happened by the kings of Chalukya dynasty. The early Chalukyas ruled the important parts of South India during 500 to 757 CE. Their capital was Badami or Vatapi. The later Chalukyas also ruled the region. The Chalukyas are staunch devotees of Vishnu, their insignia is Varaha (an incarnation of Vishnu) and they also worshipped the *Saptamatrikas* or the Seven Mother Goddesses or seven sisters, Yellamma is one among them.¹¹ Three versions of the statutes of *Saptamatrikas* are found at the site of Alampur of Mahbubnagar district and they are in the Archaeological Museum at Alampur. Of course, they are called in several names. The Yellamma temple at Badami was constructed in 11th century. It is a big temple and still the Badami Yellamma temple is very important cult centre for the Goddess Yellamma in Karnataka.

The *Navabrahma* Temple complex was built in the 7th century by the Badami Chalukyas at the site of the confluence of the Tungabhadra and Krishna rivers. The Jogulamba temple, one among the eighteen *shakti pithas* was also built by the Chalukyas in the same period at the same place. It is told that the headless Yellamma temple was also constructed at the temple complex in the same period.¹² The Jogulamba temple and Yellamma temple and other temples were vandalized by the Islamic invasion in the year 1390 CE.¹³ The ruins have been restored by the Archaeological Survey of India after 1980. The statute of Yellamma was removed and replaced at a small mandap in front of the Balabrahmeswara temple much earlier to this restoration. The goddess Yellamma in the same headless and nude form has been worshipped at the mentioned place.

The myth of Yellamma is widely told in around of Alampur. The Valmiki Ramudu the resident of Undavelli an adjacent village to Alampur narrated the epic of Yellamma in a detailed way. The version is given at the end as an appendix. Very short matter is given for immediate reference.

According to local saying that the incident of killing of Yellamma by the Parashurama was happened in the Alampur village:

"The *ashram* of the Jamadagni was located on the banks of Tungabhadra near to the temple of Jogulamba. The entire episode was happened at this place. The sage Jamadagni practices his regular penance at his ashram and his wife Renuka or Yellamma provides every necessary things to her husband. She brings water from the Tungabhadra river for his ritual oblations. She makes a pot with the sand of river on the spot and brings water in that pot. One day she happened to see the romance of a Gandhrva with his wives on the river side and the Yellamma mentally disturbed with an urge of sex. As she was mentally polluted with this idea, she could not make the pot with sand and got back to ashram without regular pot of water. The Jamadagni noticed the happening by his divine eye and suspected the chastity of his wife Yellamma. He asked four of his sons in order of age to kill their mother and all four rejected to do this and then the Jamadagni cursed them to death for their rejection. Then the fifth son Parashurama accepted to kill his own mother he chased her and caught her at a *Madiga vada* and chopped off her head along the head of a dalit woman as the Yellamma hugged the dalit woman for protection. Later the sage Jamadagni bestowed boons to his son Parashuram. Parashuram requested to bring back his mother to life for one boon and to forgive and bring back his elder brothers to life. He gave life to Yellamma and to his four sons. However, he said that the four sons will

remain as yunuchs or transgenders and live without marriage.

The headless body become the goddess of fertility or the *santana devata* at Alampur temple complex and the chopped off head fallen in the village of Undavelli which is 12 K.M away from the Alampur Yellamma temple. The head of the Yellamma in a separate temple at this Undavelli is worshipped till today. The annual rituals, weekly rituals and daily worships as a village goddess are continuing, and the headless goddess Yellamma is still worshipped near the Balabrahmeswara temple."

The Valmiki Ramudu mentions that the temple of head of Yellamma has been there from the Chalukyan period along with the other temples of Alampur. As such the worship of Yellamma has been there at least from 7th century in Telugu land. It does not mean that it was not there earlier to this. The historical source goes back to 7th century. It may go back further if some new evidences are found in future research.

Yellamma in 14th Century

There are other sources for the historicity of the goddess Yellamma and Parashuram in Telugu works. Very important one is a medieval work called *Kridabhiramam* which is text of authenticity for the information about the Warangal fort, the culture of that time 14th century. There is a dispute on the authorship of this work between Vinukonda Vallabharayadu and Srinathudu. The work gives many details about the cult of Yellamma, who performs, the way of performance, the story of Yellamma, who is Kakatamma, who is Parashurama and the significance of the performing caste and Parashuram. Such things are described in *Kridabhiramam*. As such, this work is very important to know the historical importance of the cult of Yellamma. Some scholars supported the theory of Srinathudu's authorship of this book. Veturi Prabhakara Sastri is a prominent scholar for this theory. Many others propagated the idea that,

book was attributed to Srinadha, but it was written by Vinukonda Vallabharayudu. The authorship is not very important in our present discussion. Important is the work belongs to 14th century as such it should be understand that and the cult of Yellamma was very strong and popular by that time and even the performance tradition of Yellamma epic was also very popular at that time.

In the story of *Kridabhiramam*, two tourists and friends called Tittibhasseti and Govinda Manchena Sharma toured in the fort of Orugallu (Ekashila nagaram) or the present Warangal. They described their experience in the fort what they watched and heard, and which has been considered as a perfect record of the events of those days. The worship of Yellamma which was present in those days is clearly described. The poems are mentioned below for discussion.

సీ॥ వందనంబిది ఇందిరా వరు కన్నతల్లికి
 దండంబు ఫణిరాజ మందనకును
 సంజలి సోమ సూర్యానల నేత్రకు
 నభివందనము జగదంబికకును
 మొగపు జేతలు దేవ మునిసిద్ధ సేవ్యకు
 జమదగ్ని గారాపు సతికి శరణు
 జోహారు రమణీయ శోభనాకారకు
 నమితంబు గిరిరాజ నందనకును

గీ॥ నిత్యకల్యాణి కలికుల నీలవేణి
 కాది శక్తికి వేద వేదాంత సార
 కేకవీరకు పూర్ణ రాకేందు ముఖికి
 నఖిల జననికి సాష్టాంగ మనుదినంబు.

సీ॥ పద్మలోచన భృగు బ్రహ్మ సంయమివంశ
 పరిపాటి కభినవాభరణమయ్యె
 రమణి త్రేతా ద్వాపర ముల సంధ్యావేళ
 మగనితో బెక్కేండ్లు మనువు మనియె

నెలత కానక కన్న నెయ్యంపు గొడుకుచే
 జంపించె ముయ్యేడు సారె నరుల
 దరుణి హైహయ దంతాస్థిపటలంబు
 గవడ పేరుగ జేసి కట్టెనటుత

గీ॥ మండపాకను పెనుబాక మాహురమున
 నాగవరమున బోలాస ననిచెనింతి
 యోరుగంటను వసించె నీలోత్పలాక్షి
 కాకతమ్మకు సైదోడు ఏక వీర.

సీ॥ అలిగి యెంతటి రాజునాండ్రనైనను బట్టి
 పుట్టు బాపలఁ జేయు రట్టుకత్తె
 ఘనుడైన జమదగ్ని మునినాథు కూరిమి
 వెలయించు పెను ఒక వేడకత్తె
 సుక్షత్రీయ కులంబు నిక్షత్రముగజేయు
 కొడుకు గాంచిన యట్టి కోపగత్తె
 బవనీల జవనికల పాటల నిల్లాండ్ర
 రమణ ద్రుళ్ళాడించు రంతు కత్తె

గీ॥ యోలిమి గదుళ్ళవారులో నోలలాడు
 గలికి పల్లిక దేబెల గన్నతల్లి
 వాసికెక్కినయట్టి పోలాస యిల్లు
 చక్కమెప్పుల మాహురమ్మక్కనాటి.

బవనీండు

సీ॥ కక్షనిక్షిప్త వికస్వరస్వర విలా
 స శ్రీనివాసంబు జవనికండు
 గట్టిన తంత్రికి గంఠ శ్రుతికి గూడ
 జొక్కంబుగా నారి సొబగు మీఱ
 నాలాపముల శుద్ధ సాళవ సంకీర్ణ
 వివిధ రాగంబుల చవులు చూపి
 డమడమధ్వనుల బొటారింప నెడనెడ
 గత్తెర మార్గంబు బిత్తరిల్ల

గీ॥ వాద్య వైఖరి కదు నెరవాదియనగ
నేకవీర మహాదేవి ఎదుట నిల్చి
పరశురాముని కథలెల్ల బ్రౌడిబాడె
చారుతరకీర్తి బవనీల చక్రవర్తి.

మాలెత

మ॥ అలరుంబోడి జనంగమ ప్రమద మ ధ్యానద్ధ ఘంటాధ్వనుల్
జెలగం బాడె సమస్త లోక జననిన్ శ్రీయేక వీరాంబికన్
వలరాజొక్కొక మూర్చనాస్వరమునన్ బ్రాణంబు గల్పింపగా
గలకంఠీగలకంఠకోమల కుహా కారంబు తోరంబుగన్

మ॥ అకలంక స్థితి కోరి కొల్పెదరు బ్రహ్మానంద భావంబునన్
సకలానంద మయైక మాతయగుచున్ సంతోష చిత్తంబునన్
తకదామ్ముల్ యకతాళముల్ జవనికల్ తందాస అమ్మయ్యకున్
ఏకవీరమ్ముకు మాహురమ్ముకు సదో హ్రీంకార మధ్యాత్మకున్.¹⁴

This is the great reliable source of evidence for the existence of the worship of Yellamma, the story of Yellamma and to the tradition of performance of Yellamma katha by the dependent caste Bavanilu or the Baidla performers.

The goddess Yellamma is mentioned as the mother of Parashurama and the wife of the sage Jamadagni. The synonyms for the name Yellamma, the Ekavira and Jagadambika are used in the poem. Yellamma is also called Jagadambika even by the folk performers of Oggollu and Baidla performers. The native Telugu word *yella* contains the meaning of whole world as such the Sanskrit word *jagat* is the right synonym for the same. Then Ambika gives the meaning Amma. The word Jagadambika is coined for Yellamma. The goddess is described as a monovalent and even as benevolent goddess to the devotees. She has been described as the daughter of the Giriraja or the Parvataraja. Hence she is also called Parvati or the incarnation of the goddess Parvati. The goddess is mentioned as the great mother of Parashuram who eradicated the clans of all kings or Kshatriyas

by invading seven times across the land of the country. It is also mentioned in the poem that the goddess Yellamma is also worshipped at places like Mandapaka, Penupaka and Mahur.

The source of the *Kridabhiramam* poems is also giving information of the performance *Baindla katha* in the fort of Orugallu. *Baindla* or *Bavanilu* is a dependent performing caste to the dalit caste *madiga*. They perform the Yellamma katha to their patron caste *madiga* at least once in a year. They also perform the myth or epic of Yellamma in the annual rituals of the goddess in any village. They are the official and right holding performers at the village goddess' annual rituals. The *Bavanilu* transforms in regular Telugu pronunciation as mentioned here: *Bavanilu* > *Bainilu* > *Bainlu* > *Bindlu*. The *Baindla* caste is still existing in Telugu land and still they are extending their services to their patron *Madiga* and having been performing the epic of Parashuram or the epic of the Yellamma. The stanza పరశురాముని కథలెల్ల ప్రాధిబాడె, చారుతర కీర్తి బవనీల చక్రవర్తి tells that a *Baindla* performer was performing the story of Parashuram for public. The event was witnessed by the author of the book *Kridabhiramam* and reported in his experience as this literary work. The *Kridabhiramam* gives another information that there was a temple of Ekavira in the fort. However, the said temple is no more existing or visible in the fort ruins at Warangal. But still people say that there was a temple of Ekavira in the fort. Here Ekavira is none other than Yellamma. The Kakatiya kings called the goddess as Ekavira. According to the historians the temple was submerged underground near to the mud walls of the fort.¹⁵ There is another temple of Ekavira at the Mogilicherla village 12 K.M away from the Warangal fort. The temple is not officiated now and is in the dilapidated condition. It was haunted for treasures by unknown persons. Still the statue of Ekavira or Yellamma is there in the sanctum sanctorum. It is told that Rani Rudrama used to regularly worship the goddess Yellamma at this Mogilicherla temple and at one time of her visit the enemies of the Rani attacked at this temple and she showed

her valour and killed all the attackers. The kings of the Kakatiyas were ardent devotees of Ekavira or the goddess Yellamma. There is another goddesses *Kakatamma* or the Kushmandini devi worshipped by the Kakatiya kings. They are called Kakatiyas as they worship the goddess *Kakatamma*. The name *Kakatamma* is also mentioned in the *Kridabhiramam* and it is mentioned that the goddesses *Kakatamma* is nothing but Ekavira. The work of *Kridabhiramam* belongs to 14th century however evidences reveal the fact that the goddess Yellamma has been worshipping much before to this time, as Rudrama Devi belonged to 13th century.

The Kasesarvappa wrote the history of Kakatiya kings in the form of Dwipada Kavya or the couplet poetry. He mentioned the Queen Rudrama Devi and said that she visited the Mogilicherla Ekavira temple and stayed there for five days and worshipped the Goddess Ekavira in the temple.¹⁶ The author Kasesarvappa belonged to 16th century. The poem mentioned below says the same:

మొగిలి చెర్లకు వచ్చి మొగినేకదేవి
యగు నేకవీరను సర్థి గొలుచుచును.
నైదు దినంబులు నటనున్నయంత
గైదుపుల్ పట్టెడి ఘననాయకులును
హరిహర దేవుడు నట నా మురారి
హరిదేవుడనువారు నా యోరుగంట
మల్లబడి యున్నంత మరి సామమునను
నొల్లబడగా జేసి యొగివారి దనకు
లోనుగా జేసి తా లోపలికరిగి
తనకు వశవర్తులై తగువారి ననిపి
హరిహరదేవుని నా మురారిని
సరిపుత్ర మిత్రుల సకల బంధువుల
జంపించి వారిండ్లు సరి దోచి తెచ్చి
వెంపరలాడియు వెస హన్మకొండ

కరిగి సిద్ధేశ్వరు నట స్వర్ణపుష్ప
మరిమరి బూస్వంగ. ¹⁷

It is clearly mentioned in the poem that the queen Rudrama devi visited the Ekavira temple and stayed there for five days for the worship of Ekavira. Then Murari and his followers attacked her. She fought with them and killed them all. She also captured all their assets and money and went to Hanmakonda to the temple of Siddheswara. Rani Rudrama ruled the Kakatiya kingdom for more than two decades up to 1295 CE. The worship of Yellamma is evidenced in this poem and a source to say that the Kakatiya kings patronized the goddess Yellamma in the name of Ekaviradevi.

Some other literary works of Telugu in the medieval period and even in the 18th century works also mentioned the mother goddess worship in the Telugu land.

Yellamma in the Colonial period

Several colonial officers did research on the culture of South Indians for that matter in other parts of India also. It is their dire need to understand the language and culture of people whom they wanted to rule. They can do whatever best is needed for themselves when they understand culture their people. The fact is clearly mentioned by Elmore without any hesitation.

"The importance of knowledge of this subject to those who wish to understand, modern Hinduism, especially to those whose work brings them into direct touch with the people of India. It is scarcely necessary to emphasize. Religion to the Indian is not an external or indifferent matter. It enters every detail of life. It is evident therefore that for any sympathetic understanding of people a knowledge of their religion is necessary."¹⁸

Thurston is the first very important such colonial officer who studied various castes of South India with the help of the local scholar Rangachary. The seven-volume Castes and Tribes

of South India is a treasure for the culture of South India. Each caste and tribe are studied with lot of care. The folk religion is narrated taking information right from the persons of the caste from the field. At many entries he had to describe various rituals and practices at various village goddesses. Many such village goddesses that are described are like the goddess Yellamma. Thurston specially mentioned the legend of Yellamma in the IV volume of the book and gave details of her relationship with Matangi, Madiga and Asadi castes. The epic of the Yellamma has been narrated by the Asadi performers. Thurston recorded such facts in this volume. He mentioned the strong belief system on the goddesses that was there in the people's life.¹⁹ The cult of Yellamma and several other mother goddesses are described in detail at many places in the seven-volume book. It is a treasure to understand the folk religion of Dravidian Castes.

Two other colonial officers also did research on the cult of mother goddess and particularly on the goddess Yellamma. They are Henry White Head and Theodore Elmore. The Reverend Whitehead at first was surprised to see the sea of the information on the cult of village gods. He studied the subject in the length and breadth of South India and wrote a book around 200 pages. He clearly admitted that his work could not even touch a very small part of the voluminous, boundless information of village gods. He said that his small book could be considered as the 'An Introduction to the Village Gods of South India'. He says that it is the religion of Dravidians who were there before the invasion of Aryans in the second millennium. He noticed many important aspects of mother goddess worship. He made a comparison of Sanskrit gods and the village gods and how they are basically different. He analysed the pattern of rituals at various mother goddesses. (it will be widely discussed in the next chapter). He found Yellamma is one among the seven sisters of mother goddesses and the belief system and the rituals at the Yellamma is not different from the worship of other mother goddesses. He collected one version of Yellamma katha.²⁰ According to this story the Mariyamman in Tamil Nadu

and the Yellamma in Telugu country are not different but one of two who's heads are changed when they were brought back to life by the sage Jamadagni's miracle. The bishop Whitehead tried to explain the meaning of the buffalo sacrifice in the rituals of mother goddesses.²¹ Another important colonial scholar who did research on the cult of mother goddess is Elmore. These two scholars did their research almost in the same years. However, the Theodor Elmore's book *Dravidian Gods in Modern Hinduism* was published first, and the Whitehead's was later. But Whitehead mentioned the work of Elmore in the second Edition of his book and made comments on his research. This scholar also drawn a line between Hindu gods and Dravidian gods. He too says that the village gods are Dravidian gods and all the deities are local born there in respective places and deified. He gave the account of goddess *Buchamma* and narrated her story how she has been deified.²²

Elmore made another important observation that many of the village gods and goddesses have a relation with Shiva and many of their legends are connected to Shiva. He mentioned the goddess Renuka in this connection. Renuka in her later period of life was divided into 101 parts and all the parts became the village goddesses.²³ Elmore's fieldwork was concentrated in the Nellore district. However, he too collected a brief version of Yellamma and her relationship with *Matamma*. The Elmore conducted his study in the year 1909 however the work was published in the year 1913. All the three colonial officers did their work at the beginning days of the 20th century.

The colonial officers wanted to draw a line between Aryan and Dravidian and the Aryan Gods and Dravidian gods. They wanted to establish a division between two cultures namely Aryan and Dravidian. Their enquiry and field methods are designed to meet their design of ideas. However, the rituals of those days are properly collected and interpreted the sacrifices in their own way. They tell that the religion of Dravidians is not a simple religion like other religions. The folk

religion of Dravidians is their day to day life and cannot be seen separately. "Religion to the Indian is not an external or indifferent matter. It enters into every detail of his life."²⁴ They call the village gods as "Mad Gods" and they say that the symbolism behind the animal sacrifice is humiliation to the enemies and the winning of the Aryans over Dravidians. This theory cannot be believed if the symbolism may be interpreted in a different way it may be a humiliation on the other gender. The myth of Sunkamma or the Peddamma suggests that the wife or the female gender takes revenge on their husband for the injustice he caused. All the three works of Colonial officers are very valuable works even though we may differ with their conclusions or interpretations. It is over 100 years ago that the works were carried out. However, there is not much difference in the ritual practices of village goddess from their time to the present-day context. The belief system on the goddesses got more strength not weakened.

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RACHAKONDA AND DEVARAKONDA FORTS STUDY

Bandari Suresh*

Fort is considered as mother in a Hindu society and by their respective kings. Forts are political seats of the rulers (Hindu or Muslim) and military headquarters and civil buildings/public buildings are located around the forts. Hence, it is administrative and defense center of the State.

In the medieval period in this region, innumerable forts were constructed. The fort is a massive structure, built of heavy and large blocks of stone, with a number of walls and halls to provide safety to the king, his family and other inmates. All forts of the world are having similar features in the construction. A town or a tower at regular intervals is called the fortification. This is surrounded by a deep and wide moat filled with water. Highly protected and critically contacted gateways are very common in fort construction.

Nalgonda district is one of the Telugu speaking regions in the State of Telangana. The district derived its name from Nalgonda, its headquarters town, which was formerly known as Neelagiri (blue hill). Allah-Uddin Bahman Shah (A.D. 1347-1358) called it Nalgonda after its conquest towards the close of his reign.¹

Some of the important forts pertaining to Nalgonda district are below; Bhongir Fort, Aravapally Fort, Amanagllu Fort, Kannekallu Fort, Urlagonda Fort, Undrugonda Fort, Vadapally Fort, Vemulagonda Fort, Ananthagiri Fort, Vijayapuri Fort, Valigonda Fort, Nalgonda Fort, Nadikonda Fort, Munagala Fort and Rachakonda and Devarakonda Fort.² At present all the forts are in ruined condition in the district. Various ruling dynasties

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or their subordinates ruled from these forts as their political and administrative seats from the Satavahanas to Asaf Jahis.

Rachakonda and Devarakonda Forts:

The "Padma Nayaka Velema Rajas" choosing the Deverakonda fortress as the autonomously ruled place established the prosperous kingdom of Devarakonda and they reigned supreme from 1287 to 1482 CE with much pomp and glory. The second Mada Naidu is the eighth king of this Padma Nayaka lineage.³ This fort is surrounded by seven hills. It is now in ruined condition and considered to be a formidable strong hold of the Recherla chiefs.

A mention must be made here about the above forts and their chiefs. The Recherla chiefs were Padma Velmas by caste and they faithfully served the Kakatiya rulers from the time of Ganapati Deva, as commanders and rose to great distinction and power.⁴ It was Singama Nayak - I who laid the foundation for their kingdom by his conquest south of Rachakonda and his son Anavota who built up the edifice of the Recherla kingdom. Rachakonda became his capital. He came to throne in 1361 and ruled till 1384 CE. After the defeat and death of Kapaya Nayak in the battle at Bhaimavaram, he took possession of the fort of Warangal and became the sole ruler of Telangana, Warangal, Bhongir, Rachakonda and other were conquered by him in Saka 1291/1369 as stated in the Ainavolu inscription.⁵

Anavota set up his brother Mada Nayak at Devarkonda and allowed him to rule there. Since that time Devarkonda became the capital of the descendants of Mada Nayak and the chiefs of Devarkonda were subordinate to Racharkonda.

This division of these states seems to have been a convenient administrative arrangement between the two brothers, though both of them jointed together whenever there was any threat from a foreign power. The Recherla chiefs were on good terms with the Bahmani Sultans. It has even been

suggested that they were in actual alliance with Bahmani Sultans against Kapaya Nayak and that the Bhamani kings ratified their earlier political arrangements after the defeat of Kapaya Nayak. Anavota and his successors were loyal to the Bahmanis and even assisted them. Similarly the Bhamani kings in their turn assisted the Recherla chiefs whenever they were in trouble. Anavota-I and Mada Nayak-I were succeeded by their sons, Singama Nayak and Peda Vedagiri Nedu respectively.

Singama Nayak, also called Kumara Singa, was a great Sanskrit scholar and patron of learning. It was during the rule of this chief that the Eruva chief Annadevaraya Chola, who had been dispossessed by the Kondavidu kings, took asylum in Devarkonda. Ever since the autonomy of the Recherlas, they had continuous wars with their neighbours, the Vijayanagar kingdom and the Kondavidu chiefs. The asylum granted to the Eruva chief further embittered their feelings and the antagonism between the Recherla and the Reddi chiefs almost turned into a family feud which continued till the very end of the Reddi rule. His son Anavota-II also called as Kumara Anavota, succeeded Singama-II. Kumara Mada Nayak, son of Peda Vedagiri, succeeded his father at Devarkonda. Both these cousins continued their traditional hostilities with the Kondavidu Reddis. Anavota-II deviated from the traditional alliance with the Bahmani Sultans and made friendship with Vijayanagar kings when the Bahmani army besieged Panugal in 1470 CE. However, this friendship with the Vijayanagar could not be maintained on account of pressure from the Bahmanis.⁶

Kumara Anavota's son Sarvajna Singa-II ruled from 1425 to 1475 CE. He and Lingamanedu, son of Kumara Mada Nayak, inherited their respective kingdoms from their fathers. They disowned their loyalty to the Sultans of Bidar and joined hands occasionally either with the Vijayanagar king or with the powerful king Kapileswara of the Gajapati dynasty in Kalinga. Lingamanedu, the last powerful ruler of Devarkonda, is credited with incursions into Rajahmundri until the extinction of the Rajamahendravara line of Reddi kings which survived the

Kondavidu kingdom by about 20 years. During the closing years of the reign of Ahmad Shah-I, the Recherla chiefs lost Rachakonda and Warangal. Lingamanedu struggled hard to recover the lost possession of Recherla and tried in vain to restore the family prestige. Rachakonda waned as a power and sank into oblivion in course of time.⁷

Both the Kondavidu Reddies and Recherla Nayaks are well known to the Telugu people as patrons of learning. The famous poet Srinatha and the poet-saint Potana lived in the same period. As has been stated above, Srinatha was a court poet of the Reddi kingdom, but quite often visited the royal courts of Rachakonda and Vijayanagar also. The Vijayanagar ruler Devaraya-II honored him with *Kanakabhishekam* which was the highest honor that could be bestowed in those days.

1. Rachakonda Fort

Location of Rachakonda Fort: Rachakonda is situated 64 km. from Nalgonda and 48 kms, from Hyderabad, it is a place of tourist importance. Its history dates back to the 14th century A.D., when Recherla Singama Nayak, the founder of a new clan of kings (previously serving the Kakatiya dynasty rulers as military commanders since the 12th century A.D.) and governing the territory of Rachakonda⁸, constructed it.

Recherla Singama Nayaka also developed and administered the region of Rachakonda or Rajaconda. The geographical coordinates are L. 17.10, N. 78.488. Recherla Velama chieftains served as the rulers of Rachakonda. They belonged to the Padma Nayaka dynasty. The fort served as the capital of the kingdom of Rachakonda during the reign of the Recherla Padma Nayakas. After the decline of the Kakatiya dynasty, the territory prospered and flourished.

History of Rachakonda Fort: The family reigned over the Telangana region in the pre-Bahamani era and the post-Kakatiya period in the Deccan. Rachakonda or Rajaconda was a small neutral state between two rival empires of the Hindu

Vijayanagara Empire and the Muslim Bahmani Sultanate. Eventually the Bahmani ruler captured the state in 1433 A.D. Shitab Khan became the governor of Rachakonda in 1480 and served till 1485. Later in 1503, he announced his independence and occupied Rachakonda fort, Khammam fort and Warangal fort from 1503 to 1512 CE. Later in 1498 CE, Rachakonda came under the rule of Qutu-bul-Mulk Dakhani who was the last governor of Telangana. Eventually the territory became a province (*Jagir*) of the rulers of the Qutub Shahi dynasty.

Architecture of Rachakonda Fort: Rachakonda Fort is primarily influenced by medieval Hindu fort architecture. The structure is built with large stones of irregular size and shape. Moreover, the entire fortress is constructed without the use of mortar. The entrance gates have stone pillars and horizontal beams. The exterior walls of the building are built with stones and the interiors are layered with mud. The structure of Rachakonda Fort was strategically developed as a defensive bastion with strong fortifications. It was one of the most prominent structures during the pre-firearms era.

Rachakonda Fort was constructed in accordance with the *Vasthusastra* by sage *Mahamuni Mayan (Vishvakarman)*.¹⁰ The fortress was built with upper tier and lower tier and the town was located towards the southeast direction of the fort. There are several ancient temples in the vicinity as well. Presently, the fortress is in a ruined state and is managed by the Government of Telangana.

2. Devarakonda Fort

Location of Devarakonda Fort : Devarakonda fort is located in Devarakonda town in the district of Nalgonda in Telangana. Though this fort lies in dilapidated condition, acts as a tourist attraction in Telangana. Devarakonda Fort acted as a prominent fortified defensive structure of the rulers of Recherla Velama dynasty. The Velama Kings built it in the 14th century. The "Padma Nayaka Velama" rulers developed the territory of Devarakonda. The ruling family from 1287 A.D. to 1482 A.D.

controlled the fortress. It is located around 115 km. from Hyderabad and the geographical coordinates are latitude 16.70N, 78.E.¹¹ The fortress is bounded by seven hills.

History of Devarakonda Fort: The Padma Nayaka Velama Rajas established the prosperous kingdom of Devarakonda. From that time, Devarakonda fort became an autonomously ruled palace, they reigned from 1287 to 1482 A.D. with much pomp, and power.¹² The Second Maada Naidu is the eighth king of these Padma Nayaka lineages. The Second Maada Naidu was a man of vitality. He was not only a great soldier winning many battles in the battlefield but also an eminent educationalist. He was a man of benevolence for his people as a self-reliant ruler and a compassionate human being. He was a staunch believer of Hinduism and built many temples in his regime giving a cultural heritage to Devarakonda region. Some of the temples he built are the Umamaheshwara temple in Srisailam that were restructured later and he was the person behind the construction of the steps to the Patala Ganga, the famous pilgrim spot in Srisailam. This way Maada Naidu took an active part in restoring the historical significance of his kingdom. It was during his prosperous regime that Devarakonda gained prominence in Indian tourist map.

Architectural Importance : Devarakonda Fort is a complete brilliant work in stones. It has the traditional Indian architectural significance on it. This fort is built of the granite stone locally quarried from these hillsides. The quarried places are still found here with water pits. This was built over a hilltop. This fortress has huge walls with semicircular bastions along with it. The outer walls are very stronger and still lasting today. This fortress occupies a rough terrain of metamorphic rock area on its top of the hills. The ramparts of this fortress occupy along with very steep areas making it inaccessible. Only a 3 meter rock carved steps are found to reach its main gateway. These hills are in seven parts and known here as the seven hill. This was built as a commanding fort here. Its ramparts were built

with artillery and cannon points. Its gateways are built in the traditional Hindu welcoming style of art. These fort complexes are built up to two stories. There are many granaries built here. It has few open places left for garrison. It has a magazine house, large living area and few small houses like complexes. The major importance of this fort is the temple built inside this fort. There is a Lord Rama Temple built as such to reflect the Vedic era. This temple is a stone marvel. Its sculptors and other minute stone carving activities of the depiction from Vedas are found all around this temple walls. This makes it a unique Sri Rama temple of this region. There is also a Lord Shiva Temple found here with its cosmic pillar, which is very famous among the Hindus. There is much single stone craftsmanship found here which are very amazing to look with the Hindu art forms.

Points of Attraction : The Devarakonda fort is famous for its architectural brilliance. This fort is located near to the Hyderabad which is one of the best in Telangana and also in India. The structural design of the fort is quite famous and hence is known as a best place for the architectural lovers. The magnificent Devarakonda fort dates back to the 14th century brought name and fame to the region by its architectural splendor, is now a victim, lack of concern. This well designed defence structures and other striking features like the secret exit routes used by the kings and their family members during emergency situations. Today, it needs to be developed properly to make a recognized tourist hub. Tourists come here may enjoy Pujas which are performed in the two historical temples on the fort only during *Ekadashi* and *Shivarathri*. So, it's for sure that Devarakonda fort is a place worth visiting by art lovers and it is more than of archaeological interest.

This fort of early medieval era is maintained by the Government of Telangana and is now open to tourists and visitors. It is well connected with the regions of Hyderabad, Mahabubnagar, Srisailem, Miryalguda, Nagarjuna Sagar and Nalgonda district.

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TELANGS – THE MONS OF BURMA AND THAILAND

S. Uday Bhanu*

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Ancient Telingana is the original home of the colonists of lower Burma. The principal city or port of these colonists was Thaton. The kings were of Indian race from Telingana.
- Cunningham

The local accounts and Telugu traditions seem to show that probably some thousand years before Christ the inhabitants of Telingana visited and colonised the coast of Burma. Whilst Telingana the country of the colonists appeared in the word Talaing by which they were known to surrounding nations.
- Colonel Spearman

Telang was the medium through which Indian influence was passed on to Burmese. - 'The Mons of Burma and Thailand - The Talaings', Vol-1, 1917 by Robert Halliday

The Burmese called the Mons 'Telangs', a word derived from Telingana. - 'A History of South East Asia' by D G E Hall, 1955

'Telangs' inhabited coastal Burma and is derived from Telingana, South East coast of India. - 'History of Burma' by G E Harvey, 1925

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Indian colonies flourished in Telang territory of Burma at the time of Asokan mission. People from kingdoms in India were flocking to Telang territory of Burma and strengthened Buddhism. - 'Buddhism and Pali literature of Mynmar' by Kanailal Hazra, 2011

Mons came to be known as Telangs or people from Telangana coast of South India. - 'A history of Burma' by Maun Htin Aung, 1967

The Telang language is not only the oldest literary vernacular of Burmese but possibly of all Indo-china - Blagden. Blagden had given considerable attention to old Taliang inscription and is an authority on ancient Telang language.

Telang also called Mon, the name given to the remnants of the Pegan race, which for long strove with the Burmans for ascendancy in Burma. In the 18th century the Peguans were masters of the country from the Gulf of Martaban to the far north of Mandalay. Today however the Telang population is confined to lower Burma and seems to be dying out. According to census they number only 10 lacs out of which only half speak the Telang language. - Encyclopedia Britannica.

Yeleshwaram, Nagarjunakonda, Amaravathi, Kesarapalli and Jaggayapeta in the Krishna and Godavari river valleys are important sources of Buddhist influence on the Pyu of Biekthano (vishnu city), Halini and Sri Kshetra from the 1st century BC. This is documented thro the distribution of onyx beads, iron technology, agrarian irrigation and architecture. - 'The ancient Pyu of Burma' by Janice Stargardt 1990. She has compared the evolution of Pyu developments by comparing with Nagarjunakonda and Yeleshwaram sites in this voluminous book.

Mon Civilisation had been among the most influential in pre-colonial South-east Asia. Significant aspects of the language, art, architecture and religion of south-east Asia were derived from Mon society, which acted as a medium in the

transmission of Buddhism and Indianised culture to the region.
- 'Culture and beyond Mynmar' by Meiji Soe

TELIANGS – THE MONS OF BURMA AND THAILAND

There must have been coastal trade between the opposite shores of Bay of Bengal since time immemorial, but evidence exists only from the period of the Satavahanas. The Jatakas mention Indian merchants sailing to Suvarna Bhumi 'the land of gold' across the sea. Suvarna Bhumi was the entire region ruled by the Mons. The capital of Suvarna Bhumi was Thaton in lower Burma. The coastal dwelling mons being the nearest to India, thus fell under Indian commercial and cultural influences, and their civilisation was shaped to a great extent by Indian custom and thought. They later passed on that culture to the races near them, namely Khmers, Tibeto-Burmese and later the Tai-shans.

The megalithic urn burials at Yeleshwaram and Kesarapalle date back from the 5th c BC. The burials contained iron objects, ceramic ware and onyx beads found in Krishna river valley. Similar ware was found in urn burials of the same period in Taungthaman in upper Burma, which shows trade contacts between the above two regions on either side of Bay of Bengal. The economic orientations of Taungthaman and Kesarapalle societies were quite similar.

By mid third century BC Asoka had started erecting stupas, rock edicts and inscribed pillars in the Krishna river valley. Buddhist culture of the region can be dated from that time.

Codes, an historian states that the populations of Southeast Asia were still in Neolithic state of civilisation when the Brahmanical – Buddhist culture of India made contact with them.

G.J. Dubriul in his book 'Ancient History of the Deccan' 1920, states that the culture of South-east Asia did not come from every part of India, but only from Krishna- Godavari valley. The ports of departure for vessels bound for Suvarna bhumi

during the time of Ptolemy was through the mouth of Godavari and Krishna were Kodduru, Kantakosila and Maisolias.

According to Burmese chronicles the first Burmese kingdom was at Tagaung in upper Burma and was founded by an Indian prince who had lost his kingdom in India. The earliest kingdoms in Burma found by Pyu's namely Tagaung, Halingyi, and Biekthano (Vishnu city) which lied in the middle of Burma. The source of Pyu culture was India as it resulted from the trade contacts with India. The earliest historical evidence of Indian influence in Burma is found in Biekthano and Sri Kshetra. Iron production had become technically efficient. Agriculture and hydraulic irrigation systems in Krishna river valley and Irrawady river are similar. At Biekthano, Halingyi, and Srikshetra large tanks formed a major part of the outer defence system of the city. Weirs were used for diverting the river water through canals into huge lakes. Later the same technique was used by the khmers for filling up the artificial lakes in Angkor wat like the Tonle sap. Hydraulic works were in place on the tributaries to the Krishna river to trap and divert water for agriculture in the megalithic period¹. *I found a similar technique used in diverting the water of Musi into Indrapalanagaram lake in Thumalagudem.*

There is strong archeological evidence to show that Pyu received Buddhist influences from Nagarjunakonda, Yeleshwaram, Amaravathi etc as early as 2nd century AD. These are manifested themselves at pillared halls monastries, stupas, temples etc at Biekthano and later at Sri Kshetra. Even the brick sizes used at all Pyu sites precisely measure with those found in the Krishna-Godavari river basin. The earliest traceable cultural influence at Biekthano seems to have occured in 2nd century AD, evidence being in the form of early Brahmi script. Initially it was a simple monastery and a stupa at Nagarjunakonda, the same was replicated at Beikthano. Later when at Nagarjunakonda a shrine contained a Buddha image or a footprint, at Biekthano the same was replicated. The process of change in religion and architecture at Biekthano and Srikshetra ran parallel to those at

Nagarjunakonda and Yeleshwaram. Inscriptions of South-east Asia are dated Saka era as in Telugu region and their alphabets closely resemble those of the inscriptions as in Deccan region. The alphabets of the two regions changed simultaneously. It is likely that the courts at Biekthano and Srikshetra kept themselves informed of developments at Nagarjunakonda and Yeleshwaram as there could have been a regular traffic of students, pilgrims and traders between Srikshetra and Nagarjunakonda. The Nagarjunakonda inscription records the existence of Buddhism in Myanmar as early as 3rd century AD. These Pyu and Mon kingdoms reached their full development as a result of the great Indian commercial expansion. The 3rd century AD Chinese historical texts noted that the Pyus and Mons used knives and head bands of pure gold. The Chinese called the Mon kingdoms as gold frontiers – *Suvarna bhumi*.

A gold leaf inscription in Pali was found in Srikshetra, the script of which resembles Telugu of 6th century AD. There is also a mention of Burmese - Telang alphabet.

The Mons were supreme in lower Burma and Pyus in upper Burma. As the Mons were the first to interact with the Indian sailors and traders they absorbed the Indian traits first and freely married Indians with the result that a craton society was formed. The Mons also came to be known as Telangs. In most of the books the words Telangs and Mons are used interchangeably. But in some books only Telangs is used^{2, 3}. The govt of Burma has directed in a circular that the word 'Mon' shall be used instead of the word 'Telang' as the official name of the race, language and literature.

Inscriptions mention of Srikshetra ruled by a Varman dynasty in 7th century AD. Srikshetra was originally founded by the name 'Vanavasi'. This is mentioned in the form of a Sanskrit verse on an inscription found at Srikshetra (Prome). The meaning of which is – This is for the worship for the residents of Vanavasi. "The last Vishnukundin ruler Madhava varma-2 shifted his capital from Indrapalanagaram in Nalgonda to Vengi in latter

part of 6th c AD. His authority was confined to Vengi region. Expecting further onslaughts from Chalukyas, he started with an expedition towards the east with a huge army in 612AD and crossed river Godavari. Afterwards nothing is heard about Madhava varma”⁴. *Is it possible that Madhava varma-2 and his family silently went on an overseas venture as they were left with nothing to rule. This was a common in ancient India, when Kings lost kingdoms in India they would proceed to South-east Asia to seek greener pastures. The Vishnukundins had a penchant for naming places with a prefix, ‘Sri’ like Sri Parvatha, Sri Sailam etc. Sri kshetra was found on the banks of river Irrawady in lower Burma by a Varman around the same time as Madhava Varma-2’s disappearance. Vanavasi (Aihole) was the capital of Kadambas south of Thungabhadra and was a great centre of temple building. Family relationship existed between Vishnukundins and Kadambas. Maybe the founder of Srikshehra wanted to replicate this great temple city of Aihole (Vanavasi) in Burma and named it Vanavasi.*

The Mon and Pyu kings appointed Brahmins from India as their royal astrologers to enhance their prestige and authority and to assist them in the coronation as Devaraja and purification ceremonies. This concept would be copied by the future kings of Southeast Asia. The Chinese texts note that there were many astrologers in the Mon and Pyu kingdoms.

From the 8th century onwards the people were abandoning Srikshehra and the great Funan empire of the Malays was declining and disintegrating. The fall of the Funan empire in the east and fall of Pyu empire in the west made it possible for the Mon-Khmer races to divide the entire region amongst themselves. The Khmers found their empire and the Mons established three kingdoms of Dvaravathi with its capital at Lobhpuri, Haripunjiya in the north and Thaton in the delta region. These three kingdoms united by a common language, a common racial origin formed the confederacy of Rammana Desa, from which evolved ‘land of Mons’.

Without question the Mons were the most cultured of all the races of Southeast Asia. They absorbed Indian culture and then transmitted it all over S-E Asia. The Pyus and Khmers were in many ways pupils of Mons. The Thaton mons were great stone carvers. They were a vigorous nation from the point of view of military might as could be seen from the way they withstood the Burmese raids from the north. Originally the Mons adopted the Hindu religion but gradually adopted Theravada Buddhism. Traditionally it is maintained that Buddhagosha brought Buddhism to Thaton from Nagarjunakonda.

The Burmese built a fortified city in the north on the banks of Irravady river and named it Pagan (Bagan). After Aniruddha (Anawratha) took over the throne in 1044 AD, He strengthened the army. Legend has it that Shiv Arahanta a Telang monk from Thaton visited Bagan and taught Aniruddha the teachings of Buddha. Anawrahta was so much overwhelmed by the teachings of Buddha that he requested Shiv Arahanta to teach his subjects Buddhism. At the behest of Shiv Arahanta he asked for copies of Tripitaka from the Thaton king Makuta. Makuta refused to part with Tripitakas. Aniruddha or Anawrahta invaded Thaton to get copies of Tripitaka and defeated Mukuta. Aniruddha deported Thaton king Mukuta and its entire population to Pagan. The Burmese were so much overwhelmed by the culture of Mons or Telangs that conquerers sat at the feet of the conquered and learned there culture and language. Mon culture became supreme at Pagan. Sanskrit became its sacred language and the Mon alphabet was ultimately adopted for literary expansion of Burmese language. Pagan adopted Theravada Buddhism. It was from Thaton that the Telang culture of lower Mynamar was introduced to civilise the North Mynmar. It was during this period that Aniruddha had some naval conflict with the Cholas of south India.

Anirudha was followed by Gyan Siddha who also followed the policy of reconciliation with the Mons. During this

period Temples, Monastries and Pagodas were built in Pagan. The vault and temple were a direct descendent from Srikshetra and the art of guiding the Pagodas came from Thaton. Both the architecture of the Pyus and Telangs came from Nagarjunakonda. Thousands of temples and Pagodas were built in Pagan. Today it is estimated that there are 5000 ancient Pagodas in Pagan. The Khmer kings of Cambodia got the idea of building temples from Pagan and went on to build the worlds largest temples like Angkor vat, Angkor Thom in the coming centuries.

After the fall of Thaton, Aniruddha and Gyansidha followed a policy of developing a partnership between the Mons and the Burmese. Gyansidha was followed by his son Rajakumara who inscribed the famous Rajakumara inscription in four languages of Pali, Mon, Pyu and Burmese on a single pillar. This became the Rossato stone of the Burmese. It was during this period the Burmese language was reduced to writing and was able to take its honoured place by the side of Pali, Mon and Pyu. But subsequent Burmese rulers national sentiment was against granting equality to Mons. There was a policy of Burmese to subdue the Mons of lower Burma (Ramannadesa).

The Mon kingdom of Thaton which Annirudha had conquered in 1050 AD became independent in 1281 AD. 'Wareru' or 'Mogadu' a Mon commander of king Rama Khameng of Sukhotai eloped with the king's daughter and siezed the port of Martaban. Very soon he gained control over all the area south of Srikshetra. Martaban was his capital and remained the capital of Mon kingdom until 1363 AD until the reign of Binya U. Binya U under pressure from Siamese transferred his capital to Pegu which remained the capital of Mon kingdom till 1539 AD. Binya's son Rajadhiraj faced a long succession of attacks from Ava (Burmese). He defended all these attacks with success. He was a great administrator. The Burmese chronicles say he divided the three Telang countries Pegu, Maungmyran and Bassien into 33 provinces for better administration which existed till the arrival of British in 19th C AD. Its busy ports of Martaban, Syriam and Bassien carried on trade internationally and played an

important role in the European countries struggle for there dominance in the region.

Rajadhiraj was followed by Bhimarayan 1, Bhimarayan2 and Takayupti. It was during this reign that Burmese nationalist revival was taking place at Toungoo under Tabinshweti. In a very short period the Burmese king had reduced the whole of Mon kingdoms at Martaban, Srikshetra and Pegu. Thus came to an end the rule of Mon kingdoms in Burma by 1542 AD. But the Mons would not forgive Tabinshweti for destroying there kingdoms. The Mons continued to rebel whenever they got a chance sometimes siezing a throne and managed to be in the limelight till Europeans arrived in the region.

Again in 1750 AD Mons raised a banner of revolt under Binya Dala and captured Pegu. He and his son Dalaban who was his commander prepared to advance to north and Ava (Ratanapura) fell to them. But shortly Aulangpaya of the Burmese proclaimed himself king. He defeated Dalaban and took over Ava. In 1755 AD he came down and attacked the Mons and took over Dagon and named it Rangoon. He finally took over the last Mon stronghold of Pegu in 1757 AD. A reign of terror and massacres followed. Thus came to an end the reign of the Mons or Telangs in 1757 AD. The Mons in great numbers crossed into Siam (Thailand) to avoid bloodshed by Alaungpaya.

From early first millenium CE for a period of more than 1000 years the Mon and Khmer kings ruled over much of South-East Asia. Throughout the history of Burma there were wars between North (Burmese) and South (Mons) for supremacy.

King Alaungpaya made a clear ethnic distinction between his own Burman followers and those of the Mons (or Telang as they were derogatively called by the Burmans). ***Ethnic polarisation accelerated rapidly under Alaungpaya⁵.***

Today 10 lac Telang speaking people live in Burma and Thailand where they constitute an ethnic minority.⁶

Today the Telangs are totally assimilated into the

Burmese and it is very difficult to distinguish them from the Burmese.

ETHNIC IDENTITY OF MONS (Extracts taken from 'The Taliangs' by R Hallidey 1917)

Eventhough the number of Mons today may be small, if one counted everyone with some Mon ancestry the numbers would be many times larger. It has been generally accepted that the absorption of the Telang race by the Burmese and the consequent disappearance of the Telang language were just a matter of time. When one finds words common to the two languages, the Telang in its decadence has simply adopted words from the more vigorous Burmese. The Burmese tends to supplant Talaing.

Old Talaing seems to have had many Sanskrit words:

A Telang usually recites the precious things of Buddhism 'kyak, dhaw, san'- *ayaka, dharmā, sangha*. The word for heaven is 'swaw'- *swarga*. 'Kaw la pa bruik' is *kalpa vriksha*. 'Dak suin is *dakshina*. 'Pa dak suin' is *pradakshina*. A kingdom is 'rah ni guim'- *rastra* and *nigama*. A man is 'mni' - *manishi*. For heart or mind 'cuit' - *chit*. 'seh' is *sesa*. Celestial attributes is 'tabyagun' - *abhaya guna*. Book is 'gran' - *granth*. Foot conveyance is 'yan pada' - *pada yanam*. 'brum' is *Brahma*. Special is 'Pacceka' is *pratyeka*.

Even though most Mons are rice farmers, but most of the specialised jobs are done by them. Mons make the red bricks. These are in fact called 'Mon bricks'. Since the ancient days the Mons seem to have monopolised the brick manufacture. In the present day European scholars are seeking to unravel the mysteries of bricks and tiles of Telangs which have been used in thousands of Pagodas in ancient days. They make ceramics including huge water jars, pottery etc. Martaban jars are very popular. A large number of Mons are boatmen. These non-farming specialities seem to have come down to the Mons through tradition and ancestry, these occupational differences seem to have maintained Mon ethnicity.

There is a Songkran festival which is the most important festival of the year after harvest. *Whether it has got anything to do with our Sankranthi.*

A Telang in Burma or Siam can often be distinguished by his superior size and height with a sturdy look, which point them as a distinct race. One is often heard 'what a fine looking man' or a 'beautiful woman'. The Chakri dynasty which is ruling Thailand today is of Mon descent.

The system followed in representing Telang words is one that commends itself to some scholars. The Telang spelling is simply followed and the equivalent of the Indian alphabets given in Roman character.

The plough is a bent wood, its end shod with iron and having a long shaft to which oxen are yoked is called 'jik bna' - *Nagali*. The men wear a loin cloth which is called glik. The women wear silk cloth. The houses of Telangs look distinctly from others. They always face north and follow vaasthu. The fire place in the kitchen is called 'phau' - *Poyyi*. The thatch huts are called 'taai' - *Taati*. During house warming a woman would enter carrying a water pot. The eating plate is called 'thah' - *Talle*. The sieve is called 'kanai ja' - *Jalleda*. Fish paste is called 'nga pi' *Chepa Pulusu*. The crossbow is called 'tna' - *Baanam*. Buffalo is 'bren' - *Barre*. Elephant is 'ein' - *Enugu*. Tree is 'chu' - *Chettu*. Coconut is 'brau' *Cobbari*. Plantain is 'brat' *Arati*. Man is 'mni' - *Manishi*. Direction is 'duik' - *Dikku*. Warp is 'galun' *Galam*. When a Telang addresses a superior in position he ought to say 'I your servant'.

A person who supports monastery is 'daka bha' - *dayaka*. There is a 'uposatha' day - *upavasa*. The biggest shrine to the telangs is kyak lagun, the famous Swedagon golden pagoda in Rangoon. The Telangs call it by the name lagun. The founding name of this city in ancient days was Trikumbha. It was ordained that whoever prays at swedagon where four strands of Buddha's hair are kept will be free from the four 'apayas'. The designation of the monks is 'lakyak' - *lok nayak*. When a monk is ordained he is consecrated on a 'sima' - *simhasanam*. The food placed in

the bowl of a monk during his rounds in the village is 'pindapata'. When a monk eats the meal it is 'pindapata tnai' – *Pinda Naivedyam*. The great funerals among Telangs are those of members of the sect or the leader of the sect 'guno' – *Ganamu*. The funeral is held with music and rejoicing and is called the festival of the corpse 'poa jwa' - *Poyina Jeevam*.

Among the Telangs there is a general belief in the unseen 'kalok or rakah'- *rakshasa*, 'bhut and pruit'—*bhuta preta*. There is a house spirit 'kalok sni'. There are the inhabitants of the heavenly region ready to interfere for the good at any moment called 'dewatau' - *Devathalu*. There are the 'yakkas'—*yakshas*. There are spirit's post in every house in the south east corner called 'dayuin kharon' - *Dayyam*. There are persons male and female who are supposed to know all about kalok, the necessary rituals and able to interpret the kalok's mind. They are called 'doot'—medium. When a kalok is to be pacified or vow is to be fulfilled it is done through kalok dance.

A very common sight in the neighbourhood of Telang villages is the offering of rice, curry, flowers, candle, turmeric etc on the roadside to the unseen spirits by the person afflicted by illness or had a fright is called 'Tho-thanim'.

Apart from Astrology, harvest offering, witchcraft, spirits there are wayside shrines where annual festival of feasting and dancing of the possessed is performed.

The Kalok dance is usually the result of a vow by the member of the family. The 'pujai' is presided over by a 'doot' who could be either an elder male or female. The dance is performed on 'leh kana' or 'leh kalok' which means mandapam. There is an orchestra, the leader of which is 'aca bat' or an acharya. The 'doot' keeps the offerings of new clothes, gold ring and garland in a brass tray. The 'doot' pours fresh water underneath the brass tray, then he invokes the spirits. Then a collection of food items is held up and water sprinkled around the food tray with help of plantain leaf. Then the 'kalok' dance commences. A woman enters the mandapam, who is taking the

part of 'gana kyak doot'- she starts by making slow movements with bunches of leaves in her hands, with the passage of time the movements become more vigorous. A stage is reached when she is possessed by the spirit and goes into a trance. The doot puts powdered saffron on the head of the woman and pouring water over it he rubs it off. Then the doot takes some parched rice and throws it on her head. This cools down the woman. After this the doot ties a charmed thread – 'juk paruit' on the right hand of all males. Next coconut water is sprinkled on the members of the family. Rice dipped in jaggery 'nah phyuim' – *Payasam* is served. Bottles filled with country liquor are served. The 'doot' prepared cups of parched rice with candles burning, the cups were afterwards overturned and the rice spilled out.

The last item of the kalok dance was 'floating the canoe'. A model of a canoe was made of plantain stalk and placed with other offerings on the tray. A youth stood by with a bamboo pole near the canoe. "This was intended to symbolise the desire of these exiles to return to the land of their ancestors" was the belief of the Mons.

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పుట్టపాక మల్లూరు అలియాస్ పర్వతాలు

- డా॥ పుట్టపాక అంజయ్య*

భారతదేశంలోని సంస్థానాలన్నిటిలో హైదరాబాదు సంస్థానం చాలా పెద్దది. ఇది దక్షిణభారతదేశంలో 15°10 మరియు 20°40 ఉత్తర అక్షాంశాల మధ్య, 74°40 మరియు 81°35 తూర్పు రేఖాంశాల మధ్యన వ్యాపించియున్నది. దీని వైశాల్యం 82,698 చ.మైళ్ళు. జనాభా 1941 జనాభా లెక్కల ప్రకారం 1,63,38,534. దీనితో తెలంగాణా, మరాట్వాడా, కర్నాటక ప్రాంతాలున్నాయి. తెలంగాణాలో 8 జిల్లాలున్నాయి. వీటిలో నల్లగొండ జిల్లా విశిష్టతను సంతరించుకున్నది. ఈ జిల్లాలో 1941 నాటికి 1256 గ్రామాలుండేవి.

హైదరాబాదు సంస్థానాన్ని 1724 నుండి 1948 వరకు ఆసఫ్ జాహి వంశ నవాబులు పరిపాలించారు. వీరికి “నిజాం నవాబులు” అని పేరు. వీరిలో చివరి నవాబు “మీర్ ఉస్మాన్ అలీఖాన్”. ఈయన 1911 నుండి 1948 వరకు ఈ సంస్థానాన్ని పాలించాడు. జమీన్ దార్లు, జాగీర్ దార్లు, దేశ్ ముఖ్ లు, మక్తే దార్లు మొదలైన వివిధ పేర్లతో పిలువబడిన వారంతా నిజాంనవాబులకు అండదండలుగా ఉండి అనేక “స్వాధికారాలను” అనుభవిస్తూ ఉండేవారు.

ఈ సంస్థానంలో ప్రజలకు ఎలాంటి రాజకీయ హక్కులు లేవు. వాక్, సభా స్వాతంత్ర్యాలు లేవు. విద్యాభివృద్ధి లేదు. పత్రికా స్వేచ్ఛ లేదు. తెలుగుబాషా సంస్కృతులపై నిర్బంధాలుండేవి. ప్రజా చైతన్యాన్ని అణచివేసేందుకు “గస్తీ 53” పేరుతో నిర్బంధ చట్టాలు అమలు చేయబడ్డాయి. పాలకులు మరియు స్వాధికారపర్యాలవారు ఎన్ని నిర్బంధాలను విధించినా 20వ శతాబ్దంలో దేశవ్యాప్తంగా వచ్చిన సామాజిక, రాజకీయ చైతన్యం ప్రజల్ని మేల్కొల్పింది. ఈ చైతన్యం నల్లగొండ జిల్లాలో ఎలా వచ్చిందో, హుజూర్ నగర్ తాలూకాలో ఎలా వచ్చిందో తెలుసుకోవటం, ఆ చైతన్యం రగిలించిన స్ఫూర్తి పుట్టపాక మల్లూరును ఏ విధంగా తీర్చిదిద్దినదో తెలుసుకోవటం ఈ పరిశోధనా వ్యాసం యొక్క ఉద్దేశ్యం.

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బాల్యం

పుట్టపాక మల్సూరు హుజూర్‌నగర్ తాలూకా చిలుకూరు గ్రామంలో (అంజాబాగా 1919లో) జన్మించారు. పుట్టపాక కనకమ్మ, నర్సయ్య ఆయన తలిదండ్రులు. పెదవీరమ్మ, చినవీరమ్మ, సైదులు, పుల్లయ్య, లింగమ్మ మరియు పిచ్చిమ్మ ఆయన తోబుట్టువులు. యాదవ కుటుంబంలో జన్మించిన ఆయన వృత్తిరీత్యా మేకలను, గొట్టెలను కాస్తూ చిలుకూరు నుండి కృష్ణానది వరకూ సంచారజీవనం చేస్తూ ఉండేవాడు. ఎక్కువరోజులు పెదవీడు, చింతలమ్మగూడెం(లో) అడవుల్లో ఉండేవాడు. ప్రవృత్తిరీత్యా అల్లరి చిల్లరిగా ప్రవర్తించటం, అతిగా మాట్లాడటం, అందరిచేత దెబ్బలు తినటం జరిగేది. క్రమంగా జానపదకళలు ఆయనను ఆకర్షించాయి. భజనలు, కోలాటాలు నేర్చుకోవటానికి, ప్రదర్శించటానికి వెళ్ళటం జీవాల పోషణ మీద శ్రద్ధ తీసుకోకపోవటం చూసి ఆయన తలిదండ్రులు, నాయనమ్మ గంగమ్మ తీవ్రంగా మందలించారు. వెంటనే ఎవరికీ చెప్పకుండా ఇల్లువిడిచి మొదట ఖమ్మం ఆ తర్వాత విజయవాడ వెళ్లి వారంరోజుల తర్వాత బంధువైన లిక్కి పుల్లయ్య సహకారంతో తిరిగివచ్చాడు. తన జీవితంలో చదువుకు ఎంత విలువ ఉన్నదో ఈ వారంలోనే ఆయనకు తెలిసింది.

చదువు

రాత్రిబడికి వెళ్ళి చదువుకోవటానికి తలిదండ్రులు అంగీకరించారు. చదువుతోబాటు భజనలు, కోలాటాలకు వెళ్ళటం ఎక్కువైపోయింది. జానపద కళల్లో ఆయన ప్రతిభను అందరూ మెచ్చుకోవటం బాగానే ఉన్నా మళ్ళీ తన కులవృత్తిని అశ్రద్ధ చేయటం ఎక్కువైంది. దీనితో ఇంట్లోవాళ్ళు మందలించటం వాళ్ళ నాన్న ఆయన్ని దెబ్బలు కొట్టటం మళ్ళీ ఆయన ఇల్లు విడిచి వెళ్ళిపోయి నల్లబండగూడెంలో కరణాల ఇంట్లో జీతం ఉండి చదువుకోవటం జరిగింది. మంత్రి ప్రగడ రామారావు (టీచర్) గారు ఆయనను నల్లబండగూడెం నుంచి తీసుకువచ్చి చిలుకూరులో తన తలిదండ్రులకు (కనకమ్మ-నర్సయ్యలకు) అప్పగించాడు.

స్పందన

కులవృత్తికి బదులుగా ఆయనచేత వ్యవసాయం చేయించాలని తండ్రులు భావించారు. ఏపనినైనా సులభంగా నేర్చుకునే అలవాటున్న మల్సూరు వ్యవసాయంలో కూడా ప్రావీణ్యం సంపాదించాడు. ముఖ్యంగా మోట తోలటం,

విత్తనాలు ఎద పెట్టటంలో ఆయన మంచి నేర్పరి. కుటుంబాన్ని ఆర్థికంగా పైకి తీసుకువచ్చాడు. ఊళ్ళో పెత్తనాలు, భజనలు, కోలాటాలకుతోడు మూఢనమ్మకాల్ని వ్యతిరేకించటం ప్రారంభించాడు. దేవతలకు మొక్కితే జబ్బులు రాకుండా పోవని, ఆరోగ్యసూత్రాలు పాటించి అంటువ్యాధులను నివారించుకోవాలని ప్రజలకు తెలియజెప్పటానికి పాత చిలుకూరులో అంకమ్మగుడి దగ్గర ఉన్న మద్దిరామ్మగుడిని, మారెమ్మగుడిని రెండురాత్రులు శ్రమించి ఒక్కడే కూలగొట్టినాడు. చిన్నతనంలోనే జగ్గయ్యపేటలో గాంధీగార్ని చూడటమేగాక సమకాలీన సమస్యలపై ఆయన స్పందించేవారు. అభ్యుదయవాదులకు ఆయన తీరు నచ్చేది. చిలుకూరు యువకులకు భజనలు నేర్పిన పంతులు తన స్వగ్రామం వెళ్ళటం, భజన బృందానికి కోలాట బృందానికి ఆయనే నాయకుడు కావటం, నిజాం రాష్ట్ర ఆంధ్రమహాసభల ప్రభావం గ్రామాలపై పడటం. ప్రక్కనే ఉన్న బ్రిటీషు ఇండియాలో జరుగుతున్న జాతీయోద్యమ ప్రభావం చిలుకూరు ప్రాంతంలో పడటం వీటన్నిటి ఫలితంగా ఆయనొక మంచి కళాకారుడుగా, వక్తగా, అశుకవిగా, అభ్యుదయవాదిగా మారిపోయాడు.

స్ఫూర్తి

1942లో తెనాలి దగ్గర మంచికలపూడి నుండి తిరునగరి రామాంజనేయులు చిలుకూరు తన అత్తగారింటికి వచ్చాడు. “క్విట్ ఇండియా” ఉద్యమంలో తెనాలి రైల్వే స్టేషన్ తగలబెట్టిన కేసులో ఆయనొక నిందితుడు. పోలీసుల నుండి తప్పించుకుని ఆయన చిలుకూరు రావటం, వచ్చేటప్పుడు “విశాలాంధ్ర” పత్రికలు తీసుకుని రావటం, ఇక్కడి యువకులకు చదువుతోబాటు భజనలు, నాటకాలు, పాటలు మరియు ఆరోగ్య సూత్రాలు నేర్పటం జరిగింది. ఆయన దగ్గర శిష్యరికం చేసి మెప్పు పొందినవారిలో మల్యూరు ఒకరు. పాత చిలుకూరులో వేనేపల్లి రంగయ్య మరియు అంజయ్య కుటుంబం చైతన్య బీజం వేస్తే తిరునగరి దాన్ని పెంచి పోషించి మహావృక్షంలా మారాడు. 1940లో మల్యూరులో జరిగిన 7వ “నిజాం రాష్ట్ర ఆంధ్రమహాసభ”లకు హాజరై తిరిగివచ్చి ఈ ప్రాంతంలో ప్రజాచైతన్యానికి కంకణం కట్టుకున్న దొడ్డా నర్సయ్యతో తిరునగరి జతకట్టారు. వీరతోబాటు మంత్రి ప్రగడ వెంకటేశ్వరరావు, సంక్రాంతి రామయ్య, వేనేపల్లి రంగయ్య, షేఖ్ బడే సాహెబ్, కొత్తూరు మాణిక్యం, అరిబండి లక్ష్మీనారాయణ (CPM గాయకులు), గండెల సోమయ్య మొదలైనవారంతా కలిసి స్థానిక ముసాఫిర్ బంగ్లాలో యువజన సంఘం పెట్టాలని ప్రయత్నించారు. వారికి మల్యూరులాంటి యువకులు అండగా నిలిచారు.

1941 జూన్ 3, 4, 5 పేజీలు చిలుకూరు గ్రామ చరిత్రలో సువర్ణాక్షరాలతో లిఖించదగిన రోజులు. నిజాం రాష్ట్ర ప్రముఖులంతా రాష్ట్రం నలుమూలల నుండి వచ్చి ఆ మూడు రోజులు చిలుకూరులో జరిపిన 8వ “ఆంధ్రమహాసభ”, అందులో జరిగిన చర్చలు, ఇవ్వబడిన సందేశాలు, ప్రదర్శనలు, క్రీడలు, సాంస్కృతిక కార్యక్రమాలు యువకులను ఉద్రూతలూగించాయి. పెల్లుబికిన ప్రజాచైతన్యం, ముఖ్యంగా రాజకీయ సామాజిక చైతన్యం చరిత్రగతిని మార్చాయి. వీటన్నిటిలో పాల్గొన్న మల్సూరు కమ్యూనిస్టు పార్టీలో సభ్యత్వంకోసం దరఖాస్తు పెట్టుకున్నారు. 1943లో ఆయనకు పార్టీ సభ్యత్వం వచ్చింది.

ప్రదేశం

1942 వరకు ఆయన అసలుపేరు మల్సూరు. అందరూ ఎక్కువగా పిలుచుకునే వ్యవహారనామం “తాలుగాడు”. పార్టీలో సభ్యత్వం రాకముందే పార్టీ కార్యక్రమాల్లో పాల్గొంటూ మంచి కార్యకర్తగా ఎదిగాడు.

కమ్యూనిస్టు పార్టీ సభ్యులు, సానుభూతిపరుల మీద ప్రభుత్వ నిఘా పెరిగింది. అన్ని వేదికల మీద వీరంతా రాజకీయాలు మాట్లాడడం ఎక్కువై చిలుకూరులాంటి గ్రామాల్లో కూడా ప్రభుత్వ వ్యతిరేకత పెరిగింది. వీరందరి జాబితా తయారుచేయాలని వాళ్ళపట్ల కఠినంగా వ్యవహరించాలని, వారంటల్లు జారీచేయాలని, జైలుశిక్షలు విధించాలని ప్రభుత్వం కంకణం కట్టుకున్నది. మరోవైపు 1942 నుండి ఒక్క అదాతో “ఆంధ్రమహాసభ” సభ్యత్వం తీసేకున్న ప్రజలు వెట్టిచాకిరికి, దౌర్జన్యాలకు “అయ్యా దొరా ని కాల్మోక్తా” అనే విధానాలకు వ్యతిరేకంగా ప్రజల్ని సమీకరించారు. ఇందులో కీలకపాత్ర పోషించినవారిలో మల్సూరు ఒకరు. వీరిమీద పోలీసు నిర్బంధాలు ఎక్కువైనవి. దొరల దోపిడీ దౌర్జన్యాలను, పోలీసులు మరియు రజాకార్ల అకృత్యాలను ఎదుర్కొని తమను తాము కాపాడుకోవటానికి ప్రజలు కూడా ఆయుధాలు పట్టి ప్రతిఘటనా పోరాటం చెయ్యటం తెలంగాణా అంతటా ప్రారంభమైంది. అందుకు తగిన శిక్షణ కేంద్రాలు ప్రారంభమైనాయి. చిలుకూరుకు సమీపంలో బ్రిటీషు ఇండియా భూభాగంలోని “రామాపురం”లో “కమ్యూనిస్టు పార్టీ సరిహద్దు కేంద్రం” ప్రారంభించారు. ఈ కేంద్రంలో పనిచేయటానికి జరిగిన ఎంపిక పరీక్షల్లో మల్సూరును సెంట్రీ డ్యూటీ, కొరియర్ డ్యూటీ మరియు సాంస్కృతిక దళ సభ్యునిగా ఎంపికచేసి అప్పటివరకు ఉన్న కార్యకర్త బాధ్యతల నుంచి అజ్ఞాత

సభ్యునిగా ప్రమోషన్ చేయడమేగాక “తాలుగాడు” అనే పేరును “మల్సూరు, అలియాస్ పర్వతాలు”గా మార్చారు. ఈ విధంగా ఆయన పేరు నేటికీ పర్వతాలుగానే స్థిరపడింది. వంటిమీద ఆభరణాలు తొలగించారు. దుస్తుల తీరు మారింది. రామాపురంలోనే కర్రసాము, ఆయుధాలు ఉపయోగించటం అన్నీ ఆయనకు నేర్పించారు.

ప్రస్థానం

నల్లగొండ జిల్లా స్థాయిలో దొడ్డా నర్సయ్య నాయకత్వంలో స్థానికంగా షేఖ్ బడే సాహెబ్ దళంలో ఆయన పేరును చేర్చారు. ఇంతకాలం రామాపురం సరిహద్దు కేంద్రంలో అగ్ర నాయకులైన దేవులపల్లి వెంకటేశ్వరరావు, భీమిరెడ్డి నర్సింహారెడ్డి, దొడ్డా నర్సయ్య మొదలైనవారికి గార్డుగాను, ఆహారధాన్యాలు, ఇతర సామానుల స్టోర్‌రూంకు గార్డుగాను విధులు నిర్వహించాడు మల్సూరు.

ఆయుధం

తమకు అవసరమైన ఆయుధాలను స్వంతంగా తయారు చేయించుకోవటం, అప్పటికే కొందరి దగ్గర ఉన్న నాటు తుపాకులను అడిగి తీసుకోవటం, పోలీసు క్యాంపుల మీద దాడులు చేసి ఆయుధాలు చేజిక్కించుకోవటం, తెలంగాణాలోకాక ట్రిటీషు ఇండియాలోని పోలీస్ స్థావరాలమీద దాడులు చేసి ఆయుధాలు సమకూర్చుకోవటంతోబాటు పార్టీ అగ్రనాయకుల్లో కొందరిని ఇతర రాష్ట్రాలకు పంపి ఆయుధాలను తెప్పించుకునేవారు. బసవపున్నయ్య, తమ్మారెడ్డి సత్యనారాయణ వంటి అగ్ర నాయకులు మధ్యప్రదేశ్‌లో ఆయుధాలు కొని ఇక్కడకు సరఫరా చేసేవారు. మల్సూరు తన ఆయుధాలను నిర్జన ప్రదేశాల్లో బావులలో దాచిపెట్టేవాడు. గాయపడిన గెరిల్లాలకు వైద్యసహాయ కేంద్రమొకటి మునగాలలో ఉండేది. క్షతగాత్రులకు డా॥ రామదాసుగారి నాయకత్వాన వైద్యసేవలను అందించే క్రమంలో కొరియర్‌గా మల్సూరు చాకచక్యంగా వ్యవహరించేవారు.

చర్యలు

దొడ్డా నర్సయ్య నాయకత్వాన మదనగూడెం, పెదవీడు, రావులపెంట, లక్కమంతులగూడెం, గుడిబండ, అనంతగిరి, బేతవోలు, వెల్లండ, కంబంక, మళ్ళచెరువు, శోభనాద్రిగూడెం, చిలుకూరు మొదలైన గ్రామాల్లో పోలీసు క్యాంపుల

మీద దొరలు, భూస్వాములమీద దాడులు, ప్రతీకార ప్రతిఘటనా చర్యలు తీసుకోబడ్డాయి. వీటన్నిటితో మల్సూరు పాత్ర ఉన్నది. ఈ దాడులలో వర్గశత్రువులతోబాటు తమ సహచరులను కొందరిని కోల్పోయారు. అమరులైనవారిని గుర్తుచేసుకుంటూ తిరునగరి రాసిన పాటలను మల్సూరు చక్కగా వినిపించేవాడు.

దొడ్డా నర్సయ్య నాయకత్వాన బేతవోలు చెఱువులో జరిగిన “ప్రజాకోర్టు”లో ప్రజలే తమమీద వక్రంతుల మట్టయ్యు చేస్తున్న దురాగతాలను చెప్పుకున్నారు. రెండురోజులు జరిగిన ఈ ప్రజాకోర్టులో సెంట్రీ డ్యూటీ చేసినవారిలో మల్సూరు ఉన్నాడు.

1947 ఆగష్టు 15న భారత స్వాతంత్ర్య వేడుకలలో భాగంగా ఊరూరా జాతీయ పతాకాలెగురవేయాలని కాంగ్రెస్ పార్టీ తీర్మానాలు చేసింది. నిజాం ప్రభుత్వం వాటిని నిషేధించింది. ఈ నిషేధాన్ని ధిక్కరిస్తూ కింగ్ కోరీకి కొన్ని వందల గజాల దూరంలో అఖిల భారత విద్యార్థి సమాఖ్య కార్యాలయం మీద మొట్టమొదటి జాతీయ జెండా ఎగిరింది. బేతవోలులో జాతీయ పతాకాన్ని ఆవిష్కరిస్తున్న కమ్యూనిస్టు యోధులు మాతంగి మట్టయ్య, పందిరి నర్సయ్య, తోట రాములయ్య మరియు ముసుకుల నారాయణ (గాయపడి తర్వాత మరణించాడు) లను వారి అమరత్వాన్ని గురించి ఆయన పాటలు పాడేవాడు. ఈ సంఘటనలో ఆయన ప్రత్యక్షంగా పాల్గొనలేదు. సంఘటన జరిగిన వెంటనే సమాచారం శీఘ్రంగా అందించినవారిలో ఒకరుగా ఉన్నారు. వెంటనే ఘటనాస్థలానికి చేరుకుని మిలిటరీ కూడా బేతవోలుకు రాబోతుందని జరిపోతులగూడెం బేతవోలు గ్రామ నాయకులను అప్రమత్తం చేశాడు. ప్రజాకంటకుడైన బేతవోలు దొరకు రోజులు దగ్గర పడ్డాయి. ఈ సంఘటనతో బేతవోలు దొరమీద ప్రజలు కోపోద్రిక్తులై ఉన్నారు. పరిస్థితిని గమనించి దొర హైదరాబాదు జారుకున్నాడు. మరుసటి సంవత్సరం అంటే 05-09-1948 నాడు బేతవోలు దొర తరకమళ్ళ సీతారామచంద్రరావు గడిని ప్రజలే కూల్చివేశారు. బేతవోలు చుట్టూ అన్ని గ్రామాల ప్రజలు ఈ కూల్చివేతలో పాల్గొన్నారు. చిలుకూరు నుండి వచ్చి పాల్గొన్నవారిలో మల్సూరు కూడా ఉన్నారు.

దొరలు, రజాకార్లు పోలీసులతో ప్రజలు ప్రత్యక్షంగా పోరాడవలసి వచ్చింది. గ్రామగ్రామాన ప్రజారక్షకదళాలు, గుతపల దళాలుగా ఏర్పడి ప్రజలంతా సాయుధులై తిరగబడ్డారు. ప్రజలదే పైచేయి అయింది. దొరలు, భూస్వాములు గ్రామాలు విడిచి హైదరాబాదు చేరుకున్నారు. వారి భూములతోబాటు ప్రభుత్వ భూముల్ని కూడా

ప్రజలు ఆక్రమించుకున్నారు. గ్రామ కమిటీలు ఏర్పాటు చేసుకొని వేలాది గ్రామాల్లో స్వపరిపాలన ఏర్పాటు చేసుకున్నారు. ప్రజలు ఆక్రమించుకున్న భూములను పేదలకు పంచటానికి సర్వేయర్లు అవసరం పడ్డారు. ప్రతి గ్రామంలో కొందరు కార్యకర్తలు భూమి కొలతలు పార్టీ ఆధ్వర్యంలో నేర్చుకున్నారు. మల్సూరు కూడా నేర్చుకుని చిలుకూరులో వందలాది యకరాల భూములను పేదలకు పంచాడు.

కమ్యూనిస్టులు సాగిస్తున్న సాయుధ పోరాటాన్ని మామూలు పోలీసుబలంతో అణచివేయటం సాధ్యం కాదని భావించిన ప్రభుత్వం మిలిటరీని రంగంలోకి దింపి గ్రామాలపై పాశవిక దాడులు కొనసాగించింది. అయినప్పటికీ మిలిటరీని కూడా ఎదిరించి మల్లారెడ్డిగూడెం వంటి గ్రామాల్లో ప్రజలు పోరాడినారు. ఫలితంగా జననష్టం ఎక్కువ జరిగింది. మిలిటరీ మల్లారెడ్డిగూడెం రాబోతుందనే వార్తను కొరియర్లు తొందరగా చేరవేయలేకపోయారు.

బంధం

1947, 1948 మల్సూరు జీవితంలో క్లిష్టమైన రోజులు. ఒకవైపు రాజకీయాల్లో పూర్తిగా మునిగిపోయి గడుపుతున్న అజ్ఞాత జీవితం. రెండవవైపు క్యాన్సర్ తో బాగా క్షీణించిన తన తల్లి ఆరోగ్యం. అప్పటివరకు పార్టీ పనుల ఒత్తిడి ఎంత ఉన్నా తన తల్లిని జగ్గయ్యపేట హాస్పిటల్ కు తానే తీసుకుపోయి వైద్యం చేయిస్తూ ఉండేవాడు. ఇప్పుడా విషయం పోలీసులకు తెలిసింది. వెంకమ్మ అనే ఒక లంబాడ స్త్రీని తోడుగా పంపించి రహస్యంగా ఏదో బంధువుల ఇంటికి పోతున్నట్లు నటించమని చెప్పి జగ్గయ్యపేట హాస్పిటల్ కు పంపించేవాడు.

నిర్బంధం

1947లో ఆయనను మారువేషంలో వచ్చిన పోలీసులు నిర్బంధించి మొదట హుజూర్ నగర్ ఆ తరువాత నల్లగొండ తీసుకెళ్ళి నేరారోపణకు సరైన సాక్ష్యాధారాలు లేక కొన్నాళ్లకు విడిచిపెట్టారు.

1948లో సరైన సాక్ష్యాధారాలతో ఆయనను అరెస్టు చేసి కోడాడ పోలీస్ స్టేషనుకు తీసుకుపోయారు. తన కొడుకును ఎలాగైనా విడిపించుకోవాలని ఆయన తల్లిదండ్రులు చాలా గట్టి ప్రయత్నాలు చేశారు. స్టేషన్ లో ఉన్న మల్సూరుకు ఈ విషయం తెలిసింది. తల్లిదండ్రులిద్దరినీ ఒకరోజు స్టేషనుకు పిలిపించుకున్నాడు.

ముందు వాళ్ళను ఓదార్చి ఇలా అన్నాడు “మీరు ఎన్ని ప్రయత్నాలు చేసినా నన్ను విడిచిపెట్టటం జరగని పని. మీరు ఎవరెవరికో డబ్బులు ఇచ్చి, కాళ్ళా వేళ్ళా పడి నన్ను విడిపించాలని ప్రయత్నిస్తున్నారు. నాకు అన్నీ తెలుసు. మీకు మాయమాటలు చెప్పి మీరు కష్టపడి సంపాదించుకున్న డబ్బునంతా గుంజి మిమ్మల్ని మోసం చేస్తారు. నన్ను జైలుకు పంపుతారో, ఎన్కౌంటర్ చేస్తారో తెలియదు. నా గురించి బాధపడకండి. తమ్ముళ్ళు, చెల్లెళ్ళు జాగ్రత్త. ఈ డబ్బులు మళ్ళీ జాగ్రత్తగా ఇంటికి తీసుకుని పొండి. అమ్మను హాస్పిటల్ కు తీసుకుపోయే పని వెంకమ్మ చూసుకుంటుంది. నన్ను విడిపించే ప్రయత్నం మా పార్టీ చూసుకుంటుంది. నేను వాడిన సైకిలును కోదాడులో గొల్లబజారు దగ్గర ఉన్న సైకిల్ షాపు అంజయ్యకు అప్పగించండి” ఇవి మన చివరి మాటలు. మళ్ళీ 1951లో బైలునుండి తిరిగివచ్చేసరికి తల్లి కనకమ్మ కన్నుమూసింది. సుమారు మూడున్నర సంవత్సరాలు జాలూ జైలులో శిక్షననుభవించాడు. ఇంకొక్క ఇరవై రోజులు ముందుగా విడుదలైనట్లైతే తన తల్లిని చూసుకోగలిగేవాడే. 1951 డిసెంబర్ 9వ తేదీ ఆదివారం ఆయన తల్లి చనిపోయింది.

సుమారు మూడున్నర సంవత్సరాలు ఆయనను ప్రస్తుత మహారాష్ట్రలోని ‘జాలూ’లో ఒక మిలిటరీ క్యాంపు జైల్లో నిర్బంధించారు. డిటెన్యూగా శిక్ష ననుభవించారు. జైల్లో ఆయనతోబాటు చిలుకూరు గ్రామస్తులు షేక్ బడే సాహెబ్, గంగిరెడ్డి బాలకోటిరెడ్డి మొదలైనవారు ఉండేవారు. ఇంటికి ఉత్తరాలు రాస్తూ ఉండేవాడు. జైల్లో మంచివంటవాడుగా, మంచి మంగలిగా పేరు తెచ్చుకున్నాడు. తమ వసతుల సాధనకోసం జైల్లో నిరాహారదీక్షలు అందరితో కలిసి చేసేవాడు. పాటలు పాడి తోటివారికి వినోదం విజ్ఞానం పంచేవాడు. 2005లో తను నిర్బంధించబడిన జైలును సందర్శించాడు. జైలు అధికారులు ఆయనకు సహకరించి ఫోటో తీసుకోవటానికి, అన్ని బారకులు తిరిగిచూడటానికి అనుమతించారు. చిరు సత్కారము చేశారు. 1951లో విడుదలై వస్తున్నప్పుడు జైలు అధికారులు ఆయన అన్నం తిన్న పళ్ళేన్ని ఆయనకు జ్ఞాపికగా ఇచ్చారు. ఆ పళ్ళేన్ని ఆయన ఇంకా భద్రంగా దాచుకున్నాడు.

నిష్క్రమణ

జైలునుండి విడుదలై వచ్చిన తర్వాత కమ్యూనిస్టు పార్టీలోనే కొనసాగుతూ ఉన్నాడు. గత 77 సంవత్సరాల నుండి ఆయన కమ్యూనిస్టు పార్టీలోనే ఉన్నారు.

పెళ్ళయిన తర్వాత సుమారు ఇరవై సంవత్సరాలకు భార్య రామకోటమ్మను 1951లో తీసుకువచ్చాడు. గొర్రెలు, మేకలు, పశువుల వ్యాపారం, కూరగాయలు, పండ్లతోటల వ్యాపారం చేసి ఆర్థికంగా ఎదిగినాడు. 1985లో ఎన్నో వ్యయప్రయాసలకోర్చి స్వాతంత్ర్యసమరయోధుల పెన్నన్ సాధించాడు. మళ్ళీ భజనలు, కోలాటాలు, పాటలతో, విచిత్ర వేషధారణలతో ప్రజలకు వినోదాన్ని, విజ్ఞానాన్ని అందిస్తూ ఆయనకు ఇష్టమైన పనిలో నిమగ్నమైనాడు. మూఢనమ్మకాలను పాటించినా ప్రోత్సహించినా సహించడు. తన పెన్నన్ లో ప్రతి సంవత్సరం పాతికవేల రూపాయలు విద్యకోసం, విజ్ఞానకోసం ఖర్చు చేస్తున్నాడు. మూఢనమ్మకాలలో నిజమున్నదని నిరూపిస్తే తన యావదాస్థిని నిరూపించినవారికి ఇస్తానని ఆయన ఎప్పుడో చేసిన సవాలకు ఇప్పటికీ కట్టుబడి ఉన్నాడు.

ఆదర్శం

ఈ విధంగా ఒక సాధారణ కుటుంబంలో పుట్టి నాగరికతకు దూరంగా ఒక సంచార జీవిగా ఎదిగి అందరిచేత చిన్నచూపు చూడబడి “తాలుగాడు” అని పిలవబడిన మల్లూరే చదువుకుని, గాంధీగార్ని చూసి ఆంధ్రమహాసభలో చేరి, కమ్యూనిస్టుగా ఎదిగి తను చైతన్యవంతుడై తనతోటి సమాజాన్ని చైతన్యవంతం చేసి పర్వతం అంత ఎత్తు ఎదిగిన పర్వతాలు సుమారు 102 సంవత్సరాల వయసులో ఇప్పటికీ సమాజం గురించి తపిస్తూ ఉన్నాడు. ఆయన రాచరిక పాలనను, సైనిక పాలనను, ప్రజాస్వామ్య పాలనను చవిచూశారు. కళ్ళముందు జరుగుతున్న మార్పులకు స్పందించారు. చక్కని ఆదర్శాన్ని మనకు అందించారు.

సాధించినవి

1. ఆయన కలలుగన్న రాజకీయ స్వేచ్ఛ చాలావరకు సాధించబడింది.
2. వాక్ స్వాతంత్ర్యం సభా, సమావేశ స్వాతంత్ర్యాలు చాలావరకు సాధించబడినవి.
3. ఆయన తీవ్రంగా వ్యతిరేకించిన “వెట్టిచాకిరి” నిర్మూలించబడింది.
4. దొరతనపు అకృత్యాలు నిరంకుశత్వం నిర్మూలించబడ్డాయి.
5. భూములను తన చేతులమీదుగా పేదలు పంచిన తృప్తి మిగిలింది.
6. పటేల్ పట్టావరీల హింసా దౌర్జన్యాలు రద్దైనాయి.

7. నిజాం రాజును గద్దె దింపి గోలుకొండ కోటమీద ప్రజల జండా ఎగురవేశారు.
8. నిజాం రాజ్యాన్ని ఇండియన్ యూనియన్‌లో విలీనం చేయగలిగినారు.
9. రాజ్యాంగబద్ధమైన రిపబ్లిక్ వ్యవస్థను సాధించారు.
10. ప్రజల్లో చైతన్యాన్ని కళ్ళారా చూస్తున్నారు.

ఉపయుక్త గ్రంథసూచి

1. వెంకటేశ్వరరావు దేవులపల్లి “తెలంగాణా ప్రజల సాయుధ పోరాట చరిత్ర (1946-1951)” మొదటి భాగము. ప్రొవెటేరియన్ లైన్ ప్రచురణలు, హైదరాబాదు, 1988.
2. రామాంజనేయులు తిరునగరి “విప్లవపథంలో నేనూ-నా కలం” విశాలాంధ్ర ప్రచురణలు, హైదరాబాదు, 1995.
3. హనుమంతరావు మాడపాటి “తెలంగాణా-ఆంధ్రోద్యమము” హైదరాబాదు, 1995.
4. నరసయ్య దొడ్డా “తెలంగాణ సాయుధ పోరాటం అనుభవాలు-జ్ఞాపకాలు” విశాలాంధ్ర ప్రచురణలు, 1987.
5. వెంకటేశ్వరరావు తటవర్తి “మునగాల పరగణా అమరవీరుల జీవిత విశేషాలు” ప్రజాశక్తి ప్రచురణలు, విజయవాడ, 1984.
6. కె. జితేంద్రబాబు “చైతన్యం రగిలించిన తెలంగాణా ఆంధ్ర మహాసభలు” హైదరాబాదు, 2005.
7. “బాపూజీ గ్రంథాలయ రజతోత్సవ సంచిక” రజతోత్సవ ఆహ్వాన సంఘ ప్రచురణ, చిలుకూరు, నల్లగొండ జిల్లా, 1997.
8. డా॥ రామయ్య చందా “తెలంగాణా సాయుధ పోరాటం-బేతవోలు జమీందారీ వ్యతిరేక రైతాంగ ఉద్యమం 1925-1948” నవతెలంగాణా పబ్లిషింగ్ హౌస్, హైదరాబాద్, 2019.

9. వెంకటేశ్వరరావు తటవర్తి “మునగాల పరగణా ప్రజా ఉద్యమ చరిత్ర” కాకతీయ ప్రింటర్స్, కోదాడ, 1981.
10. నరసింహులు నల్లా “తెలంగాణ సాయుధ పోరాటం-నా అనుభవాలు” విశాలాంధ్ర పబ్లిషింగ్ హౌస్, హైదరాబాద్, 1989.
11. డా॥ సత్యనారాయణ యస్వీ “అవిశ్రాంత పోరాట యోధుడు తమ్మారెడ్డి” విశాలాంధ్ర పబ్లిషింగ్ హౌస్, హైదరాబాద్, 1998.
12. సత్యనారాయణ యస్వీ, ప్రభాకర్ బొమ్మగాని “ప్రజల మనిసి ధర్మలక్షం” అధర్మలక్షం 80వ జన్మదిన అభినందన కమిటీ,
13. వీరారెడ్డి గుజ్జుల “ప్రముఖ స్వాతంత్ర్య సమరయోధుడు దొడ్డా నారాయణరావు” నవచేతన ప్రింటింగ్ ప్రెస్, హైదరాబాద్, 2018.
14. డా॥ అంజయ్య పుట్టపాక “తెలంగాణలో గ్రంథాలయోద్యమం” డాక్టరేట్ పట్టా కోసం పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయానికి సమర్పించబడిన అముద్రిత సిద్ధాంత గ్రంథం. హైదరాబాదు, 2006.
15. వేనేపల్లి అంజయ్య, జెర్రిపోతులగూడెం గ్రామం, నల్లగొండ జిల్లాలో ఇంటర్వ్యూ, మార్చి 1982. (ఇంటర్వ్యూ జరిగిన ప్రదేశం - గాంధీ జ్ఞాన మందిర్, కోఠి, హైదరాబాదు.)
16. రామిశెట్టి సత్యం, జెర్రిపోతులగూడెం గ్రామం, నల్లగొండ జిల్లాతో ఇంటర్వ్యూ తేది మే.1.1996. (ఇంటర్వ్యూ జరిగిన ప్రదేశం జెర్రిపోతులగూడెం, సత్యంగారి స్వగృహంలో.)
17. దొడ్డా నర్సయ్య, చిలుకూరు గ్రామం, నల్లగొండ జిల్లాతో ఇంటర్వ్యూ తేదీలు 16-05-1996, 20-04-1997. (ఇంటర్వ్యూ జరిగిన ప్రదేశాలు. దొడ్డా నర్సయ్య స్వగృహం, చిలుకూరు.)
18. తిరునగరి రామాంజనేయులు, మాచర్ల, గుంటూరు జిల్లాతో ఇంటర్వ్యూ తేది 21-02-1999. (ఇంటర్వ్యూ జరిగిన ప్రదేశం బాపూజీ గ్రంథాలయం, చిలుకూరు.)
19. కూరాకుల కోటమ్మ W/o. పెదగోపయ్య. రత్నవరం గ్రామం. నల్లగొండ

జిల్లా ఇచ్చిన సమాచారం. (సమాచారం ఇచ్చిన ప్రదేశం రత్నవరంలో ఆమె స్వగృహం.)

20. పుట్టపాక పర్వతాలతో స్వయంగా చేసిన సంభాషణలు. తేదీ 2000 సం॥ నుండి నేటి (16-01-2020) వరకు. (ఎక్కువభాగం జనవరి 2003లో ఖాజీపేట నుండి కొత్త ఢిల్లీకి A.P. ఎక్స్ప్రెస్ లో ప్రయాణిస్తున్నప్పుడు ఒకరోజంతా చేసిన సంభాషణలో సేకరించిన సమాచారం ఉన్నది.)
21. పశ్య రాంరెడ్డి కన్నమ్మలతో ఇంటర్వ్యూలు, హుజూర్ నగర్ లో వారి స్వగృహంలో, జూన 2003.

అభివృద్ధి పథంలో గజ్వేల్ - ఒక పరిశీలన 2 జూన్ 2014 - 2 జూన్ 2018

- డా॥ పాశం జయరాజు *

పరిచయం (Introduction)

గజ్వేల్ హైదరాబాద్ నుండి 60 కి.మీ. దూరంలో ఉంది. గజ్వేల్ నుండి మెదక్ 60 కి.మీ., గజ్వేల్ నుండి యాదాద్రి 60 కి.మీ., గజ్వేల్ నుండి సిద్దిపేట 50 కి.మీ. గజ్వేల్ జాతీయ రహదారికి రాజీవ్ రహదారికి సెంటర్ పాయింట్ కేంద్ర బిందువుగా ఉంది. మెదక్ జిల్లాలో గజ్వేల్ 1952లో నియోజకవర్గంగా ఏర్పడింది. 1952లో నియోజకవర్గం ఏర్పడిన గజ్వేల్ అసెంబ్లీ స్థానానికి భువనగిరికి చెందిన పెండెం వాసుదేవరావు ప్రోగ్రెసివ్ డెమోక్రటిక్ ఫ్రంట్ నుండి ఎన్నికయ్యారు. అప్పటి నుండి అభివృద్ధి నల్లేరుపై నడకలాగానే కొనసాగుతుంది. ఆరు దశాబ్దాల తర్వాత తెలంగాణ రాష్ట్ర ఆవిర్భావం 2 జూన్ 2014లో భారతదేశంలో 29వ రాష్ట్రంగా ఏర్పడింది. 2014 నుండి తెలంగాణ రాష్ట్ర ఆవిర్భావం తర్వాత ముఖ్యమంత్రి కె. చంద్రశేఖర్ రావుగారు ప్రాతినిధ్యం వహించిన గజ్వేల్ నియోజకవర్గం 2 జూన్ 2018 వరకు అతివేగంగా అభివృద్ధి చెందుతున్న నియోజకవర్గాల్లో గజ్వేల్ “ప్రథమ” స్థానంలో ఉంది.

ప్రజల భాగస్వామ్యం లేకుంటే కనీసం ఒక మురికి కాలువను కూడా త్రవ్వించలేము. మన పట్టణాన్ని చూసి ఎన్నో విషయాలు నేర్చుకొని వారి ప్రాంతాల్లో అమలు చేస్తున్నారంటే ఇంతకన్నా అభివృద్ధి ఏముంటుంది. గజ్వేల్ పట్టణం సుమారు 3 కిలోమీటర్ల వరకు అభివృద్ధి విస్తరించింది. ఆరోగ్యానికి, వినోదానికి, ఆహ్లాదానికి, వాణిజ్యానికి, భద్రతకు, ఉన్నత విద్య, ఉపాధి కల్పనకు గజ్వేల్ ప్రాంత ప్రజలు తీర్చుకోలేని రుణాన్ని అందించి బంగారు గజ్వేల్ గా తయారుచేసారు. జాతీయ స్థాయిలో ఎన్నో అభివృద్ధి పనులు జరిగాయి.

* చరిత్ర ఉపన్యాసకులు, ప్రభుత్వ మహిళా డిగ్రీ కళాశాల, గజ్వేల్

విషయం యొక్క ఔచిత్యం (Relevance of Topic)

గజ్వేల్ పూర్వ చరిత్ర (History of Gajwel)

- ప్రతి రాజ్యానికి, ప్రతి పట్టణానికి ఒక చరిత్ర ఉంటుంది.
- ఇతిహాసాల ప్రకారం పాండవులు వనవాసం చేస్తున్న కాలంలో గజ్వేల్ చెరువు (పాండవుల చెరువు కట్టపై భీముడు “గద” వదలి వెళ్లినని అందుచే “గద వదలి” అని తర్వాత “గదవల్లి” అని క్రమీణా “గజవెల్లి”గా చివరికి “గజ్వేల్”గా స్థిరపడిందని స్థానికులు చెబుతారు.
- గోల్కొండను పరిపాలిస్తున్న ఇబ్రహీం కుతుబ్షా (మల్ఖిభరాముడు) కాలంలో గజ్వేల్ కు పెద్ద నీటి కరువు వచ్చిందట. కరువు నివారణకు 40 గజముల లోతైన బావిని త్రవ్వించి ఆ గ్రామానికి నీటి కరువును తీర్చాడట. దానికి ‘మల్కాబావి’ అని పేరు.
- ఈ బావి నుండి ఏనుగులను ఉపయోగించి ‘మోట’ కట్టి నీటిని ఊరికి పారించి నీటి కరువును నివారించాడు. కాబట్టి ‘గజాల’ వల్ల (ఏనుగుల వల్ల) నీరు ఊరి మీదుగా వెళ్లినందువల్ల ఈ ఊరు మొదట “గజవెల్లి”గా అనంతరం “గజవె ఒళ్లి”గా తదనంతరం “గజ్వేల్లి”గా చివరికి గజ్వేల్ గా నామకరణం చెందినదని చెబుతారు.
- నిజాం నవాబులు పరిపాలించే కాలంలో గజ్వేల్ ను గజశాల (అంటే ఏనుగుల సమృద్ధికి ఉపయోగించే స్థలం)గా వినియోగించేవారు.
- అందుచేత తొలుత గజ్వాలు అని తరువాత అది కాస్త “గజ్వేల్”గా రూపాంతరం చెందినదని చెబుతారు.
- 1952 కంటే ముందు ఈ గ్రామం ‘గంజ్ వలియా’ అనే న్యాయస్థానానికి వేదికగా ఉండేది. ‘గంజ్’ అనగా గుంపు లేదా సమాహము అని అర్థం. ‘వలియా’ అనగా ‘న్యాయ నిర్ణేతలు’ అని అర్థం. గంజ్ వలియాగా ప్రసిద్ధి చెందిన ఈ గ్రామం కాలక్రమేణా “గజ్వేల్”గా స్థిరపడిందని చెబుతారు.

గజ్వేల్ అభివృద్ధి సర్వే శాతం

మిషన్ భగీరథ (Mission Bhageeratha)

గజ్వేల్ లోని కోమటిబండ గుట్టపై నిర్మించిన మిషన్ భగీరథ (జీఎల్ బీఆర్, జీహెచ్ బీర్) చాల ముఖ్యమైనది. 7 ఆగస్టు 2016లో భారత ప్రధానమంత్రి “శ్రీ నరేంద్ర మోదీ” దీన్ని ప్రారంభోత్సవం చేశారు. ఈ మిషన్ భగీరథలో వాటర్ స్టోరేజ్ 1 కోటి 40 లక్షల లీటర్లు ఉంటుంది. దీనిలో రెండు కంపార్ట్ మెంట్స్ ఉంటాయి. ఒక్కో కంపార్ట్ మెంట్లోకి 70 లక్షల లీటర్ల వాటర్ స్టోరేజ్ ఉంటుంది. ఈ మిషన్ భగీరథ 15 ఎకరాల విస్తీర్ణంలో కలదు. ఇందులో వాటర్ 10 లైన్ల పంపిణీలో వెళుతుంది. మొత్తం 11 మండలాలకు, 550 గ్రామాలకు, సుమారు లక్ష 50 వేల కుటుంబాలకు కనెక్షన్ ఇవ్వడం జరిగింది. ఇక్కడి నుండి గజ్వేల్, దుబ్బాక నియోజకవర్గంలో అన్నీ గ్రామాలకు నీటి సరఫరా అవుతుంది. ఒక్క గజ్వేల్ నియోజకవర్గంలోని మిషన్ భగీరథ కోసం 440 కోట్లు హెచ్చించారు. ఒక్క పంపు సెట్ కెపాసిటీ 5 మెగావాట్స్. ఒక్క మెగావాట్ కు 9 లక్షల రూపాయలు ఒక్క రోజులో ఖర్చు అవుతుంది. ఈ మిషన్ భగీరథలో వాటర్ 4 మీటర్ల వరకు ఉంటుంది.

భగీరథ జలాల శుద్ధి చేయు దశలు

తెలంగాణ నుండి 2500 TMC గోదావరి నీళ్ళు సముద్రంలో కలుస్తున్నాయి. అందులో కొంత నీటిని కరీంనగర్ జిల్లా ఎల్లంపల్లి ప్రాజెక్ట్ నుంచి గోదావరి ముడి (మట్టి) నీటిని చిన్న కోడూర్ మండలం మల్లారంలోని శుద్ధీకరణ ప్లాంట్ల వద్ద నాలుగు దశల్లో శుద్ధి చేస్తారు. ఎల్లంపల్లి ప్రాజెక్ట్ నుంచి నిత్యం 540-555 ఎంఎల్ డిల గోదావరి నీరు 131 మీటర్ల సముద్ర మట్టం నుండి 375 మీటర్ల ఎత్తు ఉన్న మల్లారంలోని శుద్ధీకరణ ప్లాంట్ వద్దకు వస్తుంది. ఈ నీరంతా ముందుగా ఇన్లెట్ ఛాంబర్ లోకి వస్తుంది. దీనికి ఆక్సిజన్ కలుపుతూ రెండు రా వాటర్ ఛాంబర్ లోకి, తర్వాత డిస్టిలింగ్ ఛాంబర్ లోకి పంపిస్తారు. అక్కడ క్లోరిన్ నీటిని కలుపుతారు. దీన్నే ప్రి క్లోరినేషన్ అంటారు.

బ్యాక్టీరియా, చిన్న పురుగులు చనిపోతాయి. సంపూర్ణంగా శుద్ధి చేసిన నీటిని రిజర్వాయర్ల ద్వారా కొండపాకలోని పంపింగ్ కేంద్రానికి పంపిస్తారు. ఈ

నీటిని వివిధ దశల్లో గజ్వేల్, దుబ్బాక నియోజకవర్గాలతోపాటు సిద్దిపేట్ విలీన గ్రామాలు, నంగునూరు మండలం, జిల్లా పరిధిలోని జనగాం నియోజకవర్గానికి చెందిన కొమురవెల్లి, చేర్యాల, మద్దురు మండలాలకు పంపిస్తారు. మొత్తం మీద సిద్దిపేట జిల్లాకు మిషన్ భగీరథ ద్వారా గోదావరి సుజల స్రవంతికి చెందిన 21 ఎంజీడీల శుద్ధ జలం సరఫరా అవుతుంది. ఇక్కడ నుండి అవుట్ ఛాంబర్లోకి నీటిని పంపి ఆలం కలుపుతారు.

ఇది నీటిలోని మట్టిలో చర్య జరిపే మట్టిని కింది భాగంలోకి తీసుకెళ్తుంది. మూడో దశలో మట్టిగా ఉన్న నీటిని మడ్ ట్యాంకులో నిల్వచేసి, తిరిగి దాన్ని రెండో దశలోకి పంపిస్తారు. ఫలితంగానే నిత్యం శుద్ధి ప్లాంట్ వద్దకు చేరే 540-555 ఎం ఎల్ డి నీటిలో 0.5-1 ఎం ఎల్ డి మాత్రమే వృధాగా పోతుంది. క్లోరినేషన్, ఆలం ప్రక్రియతో పాటు, ఫిల్టర్ బెడ్లలోని ఇసుక. గులకరాళ్ళ ద్వారా శుద్ధి ప్రక్రియ చేపట్టడంతో మట్టి కణాలు, మట్టి, బ్యాక్టీరియా పూర్తిగా తొలగుతాయి.

ఈ దశలో నీరు రెండువైపులా ఉన్న 8 సి ఎల్ ఎఫ్ ట్యాంక్లోకి వెళ్లింది. ఫ్లష్ మిక్షర్ ప్యాన్ల ద్వారా నీటిలో కలియబెడతారు. దీంతో 60 శాతం శుద్ధి పూర్తవుతుంది తర్వాత నీరు కాలువ ద్వారా 5 ఫిల్టర్ బెడ్లలోకి వెళ్తుంది. ఇక్కడ ఇసుక గులక ద్వారా వడగట్టాక మరో ఫిల్టర్ ఛాంబర్లోకి వెళ్తుంది. ఇక్కడి నుంచి మరో కాలువ ద్వారా రిజర్వాయర్లోకి పంపుతారు. ఈ క్రమంలో రెండో దశగా క్లోరిన్ మిశ్రమాన్ని పంపి శుద్ధి చేస్తారు. దీంతో వంద శాతం నీరు శుద్ధి అవుతుంది.

డబ్బా నీళ్ళ కంటే సురక్షితం

ప్రైవేట్ నీటి శుద్ధి ప్రక్రియలో కాల్షియం, మెగ్నీషియం, కార్బోనేట్, బై కార్బోనేట్లు పూర్తిగా తొలగిస్తుండటంతో నీటి తీపిదనం పెరుగుతుంది. ఫలితంగా టీడీఎస్ 50-80 వరకు ఉంటుంది. కానీ గోదావరి సుజల స్రవంతి శుద్ధీకరణ ప్లాంట్లో చేసే ప్రక్రియలో ఇవి తొలగిపోవు. ఫలితంగా దీని టీడీఎస్ (టోటల్ డిజాల్వ్డ్ సాలిడ్స్) 180-200 ఉంటుంది. ఈ నీటిని తాగితే ఆరోగ్యం బాగుంటుందని అధికారులకు చెబుతున్నారు. వీటి పీహెచ్ (పొటెన్షియల్ ఆఫ్ హైడ్రోజన్) 6.5-8.5 ఉండాలి. దీనినే స్వచ్ఛమైన నీరుగా భావిస్తారు. భగీరథ జలంలో అదే స్థాయి ఉంటుంది. 'ఇంటింటికీ తాగునీరు - ఇల్లావి కష్టాలు తీరు' అనే ట్యాగ్లైన్తో ఈ పథకాన్ని ప్రవేశపెట్టినారు.

ఎడ్యుకేషన్ హబ్ (Education Hub)

కేసీఆర్ మానస పుత్రిక కేజీ టూ పిజీని గజెట్ పట్టణంలో 2 జూన్ 2018లో నిర్మాణం పూర్తి చేశారు. 60 ఎకరాల విస్తీర్ణంలో మెన్ హబ్, గర్ల్స్ హబ్ను 148 కోట్ల రూపాయలతో నిర్మించారు. భారతీయ సమాజంలో విద్యాలయాలను దేవాలయాల కన్నా మిన్నగా భావిస్తారు. తరగతి గదిని పవిత్ర గర్భగుడితో పోలుస్తారు. గురువును భగవంతుడి కన్నా మిన్నగా భావిస్తారు. విద్యకు సేవ చేస్తే భగవంతుడికి సేవ చేసినట్లే అని తలుస్తారు. ఇంజనీరింగ్ విద్యలో ప్రమాణాలు తగ్గిపోవడంతో సాఫ్ట్వేర్ రంగంలో ఉద్యోగావకాశాలు తగ్గాయి.

విద్యార్థి లోకం యంత్ర విద్యను వదిలి సంప్రదాయ డిగ్రీ కోర్సుల వైపు తమ దృష్టిని మరల్చుతున్నారు. రాష్ట్ర ప్రభుత్వం నాణ్యమైన విద్యను అందించేందుకు ప్రతిష్టాత్మకంగా కేజీ టూ పీజీ విద్యా పథకాన్ని ప్రవేశపెట్టింది. గ్రామీణ ప్రాంతాల్లోన్ని విద్యార్థులకు ప్రైవేట్, కార్పొరేట్ కాలేజీలో చదివే స్థామత చదివించే స్థామత తల్లిదండ్రులకు లేకపోవటం ఇలాంటి ఆలోచనతో “కేజీ టూ పీజీ” విద్యను ప్రవేశపెట్టినారు. గజెట్ పట్టణంలో సువిశాలమైన వాతావరణంలో నిర్మించిన ఎడ్యుకేషన్ హబ్లో విద్యార్థులు, తల్లిదండ్రులు డిగ్రీపై మక్కువ చూపుతున్నారు. ఉమ్మడి మెడక్ జిల్లాలో సుమారు 60 ప్రభుత్వ, ప్రైవేటు డిగ్రీ కళాశాలలున్నాయి.

అందులో ఈ ఎడ్యుకేషన్ హబ్ అత్యంత ప్రాధాన్యత సంతరించుకుంది. అధునాతన భవనాలు, ఆశ్రమ వసతులు, స్పార్ట్స్ క్లబ్స్ రూంలు, నిష్ఠాతులైన అధ్యాపక బృందం, అధునాతన ల్యాబ్లు, అధునాతనమైన బోధన పద్ధతులు విశాలమైన క్రీడా మైదానం, నందనవనాన్ని తలపించే వృక్షసంపద క్రమశిక్షణాయుతమైన విద్యతో విద్యార్థుల ఉజ్జ్వల భవితకు సోపానంగా విలసిల్లుతోంది. తరగతుల నిర్వహణకు అకాడమిక్ బ్లాక్, పాలనా సౌలభ్యం కోసం అడ్మినిస్ట్రేటర్ బ్లాక్ బాలబాలికల నివాసానికి వేర్వేరుగా డార్మిటరీలు, భోజనశాలలు, బోధన, బోధనేతర సిబ్బందికి క్వార్టర్లు నిర్మించాలి.

విద్యాలయం ఆవరణలో ఆహ్లాదకరాన్ని పంచే పార్కు, క్రీడా ప్రాంగణం, అంతర్గత సీసీ రోడ్లు, స్ట్రీట్ లైట్లు, విద్యుత్ అంతరాయం లేకుండా జనరేటర్ సౌకర్యం కల్పించారు. హబ్లోని ప్రతి కాలేజీలో లిఫ్ట్ సౌకర్యం కలదు మరియు బస్సు సౌకర్యం కలదు. విద్యార్థుల్లో క్రొత్త క్రొత్త ఆలోచనలకు బీజం వేసేందుకు

ఆధునిక సాంకేతిక పరిజ్ఞానం సహాయంలో స్పార్ట్ క్లాసులు, సైన్స్ కంప్యూటర్ ల్యాబ్‌లు, ఎన్‌సిసి, ఎన్‌ఎన్‌ఎస్, జిజ్ఞాస, వుమన్ ఎంపొరియం, గేమ్స్ & స్పోర్ట్స్, యువతరంగం, యూత్ ఫెస్టివల్, ఫీల్డ్ ట్రిప్స్, విహారయాత్రలు, బొటానికల్ గార్డెన్, వందలాది పుస్తకాలతో గ్రంథాలయం ఇక్కడ అందుబాటులో ఉన్నాయి. హబ్‌లకు రెట్టింపు స్థాయిలో అడ్మిషన్లు, నాణ్యమైన విద్యకు పెరుగుతున్న ఆదరణ ప్రైవేట్ కళాశాలలు వీటి ప్రభుత్వ కళాశాలల వైపు విద్యార్థులు మొగ్గు చూపుతున్నారు.

కార్పొరేట్ కాలేజీలకు ధీటుగా యూరోపియన్ మోడల్‌లో నిర్మించిన ఎడ్యుకేషన్ హబ్‌కు లోగో Pen nib (పెన్ను పాలి) ని చిహ్నంగా నిర్మించారు. మెన్ హబ్, గర్ల్స్ హబ్‌లకు తెలంగాణలోని అన్ని జిల్లాల నుండి విద్య నభ్యసించుకోవటానికి వస్తున్నారు. మెన్ ఎడ్యుకేషన్ హబ్‌లో సుమారు 3000 మంది విద్యార్థులు ఉండగా, గర్ల్స్ హబ్‌లో 2500 మంది విద్యార్థులున్నారు.

గజ్వేల్‌లో సకల హంగులతో నిర్మాణమైన ఎడ్యుకేషన్ హబ్‌లో చదువుకోవడానికి విద్యార్థులు ఆసక్తి చూపుతున్నారు. సిద్దిపేట జిల్లా కలెక్టర్ వెంకట్రామిరెడ్డి గడా అధికారి హనుమంతరావు పర్యవేక్షణలో హబ్‌ల నిర్మాణం సాగినాయి. గర్ల్స్ హబ్‌లో G + 2 or G + 3 లలో నిర్మించారు. మెన్స్ హబ్‌ను G + 4 లలో నిర్మించారు.

దీని కాంట్రాక్టర్ DEC Infrastructures & Project India Pvt. Ltd. అనిరుద్ గుప్తా. బాలికల హాస్టల్‌లో సుమారు 500 మంది ఒకే సారి భోజనం చేసే డైనింగ్ హాల్, వారి ఒక్కో రూంకి 4 టెక్స్, 1 స్టడీ చైర్స్ 2: 4 బీరువా ఎటాచ్ బాత్‌రూం మరియు వాష్‌రూంలు కలవు. Matrix Consultants వారిచే హబ్‌లు డిజైన్ చేయించబడినాయి.

వీటి నిర్మాణానికి మధ్యప్రదేశ్, బెంగాల్, ఒరిస్సా, చత్తీస్‌ఘడ్, రాజస్థాన్, ఆంధ్రప్రదేశ్, తెలంగాణలోని అన్ని జిల్లాల నుండి రోజుకు 1000 మంది చొప్పున కూలీలు 2 సం॥రాలలో పూర్తి చేసారు. ఈ హబ్‌ల నిర్మాణానికి బెంగళూర్, రాజస్థాన్, ఢిల్లీ, హైదరాబాద్ నుండి మెటల్ తెప్పించారు.

“గజ్వేల్ రోడ్ల విస్తరణ”

- గజ్వేల్ నుండి ప్రజ్ఞాపూర్ వరకు 2.5 కి.మీల ఫోర్ వే నిర్మాణం.

- గజ్వేల్ నుండి పిడిచేడ్ వరకు 2 కి.మీల ఫోర్ వే నిర్మాణం.
- గజ్వేల్ నుండి పాండవుల చెరువు వరకు 1.5 కి.మీల ఫోర్ వే నిర్మాణం.
- గజ్వేల్ నుండి ముట్రాజ్ పల్లి 2 కి.మీల వరకు ఫోర్ వే నిర్మాణం.
- గజ్వేల్ నుండి తూప్రాన్ రోడ్ వరకు (జాలిగమ) 1.5 కి.మీల ఫోర్ వే నిర్మాణం.
- గజ్వేల్ నుండి ధర్మారెడ్డిపల్లి (బైపాస్) వరకు 2 కి.మీల ఫోర్ వే నిర్మాణం.
- గజ్వేల్ నుండి సంగాపూర్ (ఎడ్యుకేషన్ హబ్) వరకు 2 కి.మీల ఫోర్ వే నిర్మాణం.

గజ్వేల్-ప్రజ్ఞాపూర్ మున్సిపల్ పరిధిలో రోజురోజుకు పెరిగిపోతున్న ట్రాఫిక్ నియంత్రణకు ఏరియల్ రోడ్లను నిర్మించగా వీటికి ట్రాఫిక్ సిగ్నల్స్ ను సైతం ఏర్పాటు చేసేందుకు కొత్త తరహా పద్ధతులను అవలంబించారు. గజ్వేల్ పట్టణంలో 7 ఏరియల్ రోడ్లు ఉండగా వీటిలో ఒకటి జాలిగామ (పాండవుల చెరువు) బైపాస్ రోడ్డును, రెండవది సంగాపూర్ ఏరియల్ రోడ్ (ఎడ్యుకేషన్ హబ్)లను సుందరంగా తీర్చిదిద్దేందుకు చర్యలు చేపట్టారు.

తూప్రాన్ చేగుంట మార్గంలో ఉన్న జలిగామ బైపాస్ రోడ్డు (ఏరియల్ రోడ్డు)ను 70 ఫీట్ల వెడల్పుతో 1.3 కిలోమీటర్ల మేర రూ.85 కోట్లతో విస్తరణ చేపట్టారు. మొత్తం గజ్వేల్ రోడ్ల విస్తరణకు సుమారు 750 కోట్లతో మరమ్మతులు జరుగుతున్నాయి అని R & B చీఫ్ ఇంజనీర్ పి. రవీందర్ రావు వివరించారు.

రేడియో స్టేషన్స్ ఏర్పాటు

ఈ రోడ్ల మధ్యలో 3 ఫీట్ల ఎత్తులో డివైడర్ నిర్మాణం మధ్యలో బటర్ ఫై లైట్లు బిగించారు. రోడ్డు ప్రమాదాల నివారణ కోసం డివైడర్ పొడవునా రెండువైపులా రేడియో స్టేషన్లు ఏర్పాటు చేశారు. మున్సిపల్ పరిధిలో ఇప్పటి వరకు ఎక్కడా కూడా ఇలాంటి వాటిని ఏర్పాటు చేయలేదు. హైదరాబాద్ లోని పలు ప్రాంతాల్లో మాత్రమే ఇటువంటి రేడియో

స్టేషన్లు ఏర్పాటు చేసినట్లు పంచాయతీరాజ్ డిప్యూటీ ఈఈ వేణుగోపాల్ పేర్కొన్నారు. డివైడర్ మధ్యలో అందమైన పూల మొక్కలను మీడియా మార్కెట్స్, అజార్డ్ మార్కెట్స్,

సూచిక బోర్డులున్నాయి. ప్రయాణీకులకు కొత్త అందాలను ఆహ్లాదాన్ని పంచుతున్నాయి. మొదట్లో వ్యతిరేకించినా వాళ్ళే తర్వాత శబాష్ అని కొనియాడారంటే రహదారులు వెడల్పు ఎంత అవసరమో తెలిసొచ్చింది.

జిల్లా ఆస్పత్రిగా గజ్వేల్ దవాఖానా

2015 మే 9 న గజ్వేల్లో వంద పడకల ఆస్పత్రిని నిర్మించేందుకు రూ. 10 కోట్లతో రాష్ట్ర ముఖ్యమంత్రి కేసీఆర్ శంకుస్థాపన చేయగా 2018 జూన్ 2 పూర్తయినది. ఇటీవల ముఖ్యమంత్రి కేసీఆర్ గజ్వేల్లో పర్యటించి వంద పడకల ఆస్పత్రిని 150 పడకలకు విస్తరించాలని అధికారులను ఆదేశించారు.

కొత్త జిల్లాల ఆవిర్భావం రోజు సిద్దిపేట మెడికల్ కళాశాలకు సీఎం కేసీఆర్ శంకుస్థాపన తర్వాత గజ్వేల్ ఆస్పత్రిని జిల్లా ఆస్పత్రిగా అప్గ్రేడ్ చేస్తూ రాష్ట్ర ప్రభుత్వం జీవో విడుదల చేసింది.

సిద్దిపేట ఆస్పత్రి మెడికల్ కళాశాలగా ఆవిర్భవించడంతో గజ్వేల్లో నిర్మించిన నూతన దవాఖానకు జిల్లా ఆస్పత్రిగా మారుస్తూ ప్రభుత్వం నిర్ణయం తీసుకుంది. ఇప్పటి నుండి సిద్దిపేట జిల్లా వైద్యాధికారులు గజ్వేల్ నుండి విధులు నిర్వహించనున్నారు. గజ్వేల్ కొత్త ఆస్పత్రిలో డయాలసిస్ కేంద్రం, ట్రామాకేర్ సెంటర్, ప్యాలియేటివ్ (అనాథ సేవా కేంద్రం), న్యూ బార్న్ కార్నర్ను ఏర్పాటు చేశారు. గజ్వేల్ ఆస్పత్రిని జిల్లా ఆస్పత్రిగా మార్చడంపై ప్రజలు హర్షం వ్యక్తం చేస్తున్నారు.

అధునాతన సమీకృత మార్కెట్ (Integrated Market)

గజ్వేల్ పట్టణంలో 6 ఎకరాలలో నూతనంగా నిర్మించబడిన వెజ్ - నాన్ వెజ్ సమీకృత మార్కెట్ దేశంలో 2వ స్థానం ఆక్రమించింది. రాష్ట్రంలో ప్రథమ స్థానం ఆక్రమించింది. ఇది దేశంలో మొట్టమొదటి స్థానం ఆక్రమించిన ముంబాయి మార్కెట్ నమూనా ఇది. దీన్ని డిజైన్ చేసింది “Matrix Polo me Intra Private Ltd.”. దీని Project Manager మన్నె నరేందర్. ఇది ఆఫ్ రౌండ్ మోడల్లో నిర్మించబడింది. దీనికి అయిన ఖర్చు 20 కోట్లు. ఇందులో వెజ్ విక్రయాలకు 120 స్టాల్స్, నాన్ వెజ్ కోసం 53 స్టాల్స్, పండ్లు, పూల దుకాణాల కోసం 67 స్టాల్స్ను వేర్వేరుగా నిర్మించారు.

ఈ మార్కెట్లో నెలకు దాదాపు 2 కోట్ల వరకు లావాదేవీలు జరుగుతుంటాయి. ఈ మార్కెట్లో సుమారు 1000, 1500 మంది ఉపాధి పొందుతారు. రెండున్నర అడుగుల ఎత్తులో ఒక్కో స్టాల్స్ను నిర్మించారు. వీటితోపాటు ఒక సూపర్ బజార్, క్యాంటీన్ కూడా ఏర్పాటు చేశారు. దీని నిర్మాణానికి మెటీరియల్ కు జపాన్ హైదరాబాద్ నుండి తెప్పించారు. వీటిలోని బల్బులు, ఫ్యాన్స్ లు Syska కంపెనీ వారిచే దిగుమతి గావించబడినాయి. మార్బుల్స్ రాజస్థాన్ నుండి బ్లాక్ గ్రానైట్ ఉత్తరప్రదేశ్ నుండి టైల్స్ కజారియా కంపెనీ నుండి వచ్చినాయి.

మార్కెట్ ముందు భాగంలో గార్డెన్, పార్కు వెహికిల్ పార్కింగ్ సదుపాయం కలదు. ఈ మార్కెట్లో సెక్యూరిటీ హౌస్ లు, 3 సిసి ఫుటేజ్ లు కలవు. సమీకృత మార్కెట్ లోకి ప్రవేశించటానికి మూడువైపుల నుండి అవకాశం ఉంది. ఇందిరాపార్కు వైపు నుంచి ప్రధాన ద్వారం, ఈశాన్య వైపు మరో ద్వారం, తూర్పున మూడో ద్వారం ఏర్పాటు చేశారు. వేసవిలో ఉష్ణోగ్రతలు పెరిగిన సమయంలో కూరగాయలు పాడవకుండా శీతల (ఏసీ) సదుపాయాన్ని ఏర్పాటు చేసేలా నిర్మాణం చేపట్టినారు. సమీకృత మార్కెట్ యొక్క లోగో క్లాక్ టవర్. ఇది గజ్వేల్ పట్టణ ప్రజలకు చాలా ఆకర్షణీయంగా ఉంది.

సమీకృత కార్యాలయ భవనం (Integrated Office)

గజ్వేల్ పట్టణంలో నియోజకవర్గ ప్రజలందరికీ సౌకర్యంగా ఉండేలా సమీకృత కార్యాలయ భవనం నిర్మించారు. గజ్వేల్ నుండి వర్గల్ వెళ్ళే దారిలో ఎడమ వైపున 42 కోట్ల 50 లక్షలు ఖర్చుపెట్టి ప్రభుత్వం నిర్మించింది. ఇందులో 40 ఆఫీసులున్నాయి.

దీనిలో డివిజన్ స్థాయికి సంబంధించి గడా అధికారి, ఆర్డీవో, పిఆర్, ఆర్ అండ్ బీ, నీటిపారుదల శాఖ డిప్యూటీ ఈ, ఐసీడీఎస్, ఉప విద్యాధికారి, ఎస్టీవో, ఎటివో, అటవీ శాఖ రేంజి అధికారి కార్యాలయాలు ఉన్నాయి. దీన్ని 6 ఎకరాల విస్తీర్ణంలో నిర్మించారు. అన్ని శాఖల అధికారులు ఒకే ప్రాంగణంలో అందుబాటులో ఉంటారు. ప్రభుత్వ పాలన, సంక్షేమ పథకాలకు సంబంధించి ఇక్కడికొచ్చే ప్రజలకు పనులన్నీ ఒకేచోట త్వరత్వరగా పూర్తవుతాయి.

గజ్వేల్లో కళాభారతి (మహాతి ఆడిటోరియం)

ముఖ్యమంత్రి కేసీఆర్ కలల సౌధం గజ్వేల్లో అత్యాధునిక సౌకర్యాలతో నిర్మిస్తున్న ఆడిటోరియం (కళాభారతి) రాష్ట్రానికి ఆదర్శంగా నిలువనున్నది. హైదరాబాద్లోని రవీంద్రభారతికి ధీటుగా ఈ ఆడిటోరియం నిర్మించారు. మహాతి ఆడిటోరియాన్ని 2 ఎకరాల విస్తీర్ణంలో గజ్వేల్ అంబేద్కర్ చౌరస్తా నుండి ముట్రాజ్ పల్లి వెళ్ళే దారిలో నిర్మించారు. స్ట్రీనింగ్, లైటింగ్ రెండు లిఫ్ట్లు, సెంట్రల్ ఏసీతో పాటు రిసౌండ్ వినపడకుండా ప్రత్యేక ఆధునిక పద్ధతులను ఉపయోగిస్తున్నారు.

తెలంగాణ సంస్కృతికి అద్దం పట్టే విగ్రహాలను ఆడిటోరియం ముందు భాగంలో ప్రతిష్టించారు. ఇది చూపరులను బాగా ఆకర్షిస్తూ ఎంతో ఆనందాన్ని, ఆహ్లాదాన్ని కలిగిస్తున్నాయి. ఏదైనా పని చేసినప్పుడు ఆ పనికి సంబంధించిన ఫలితం కళ్ళ ముందుంటే ఒక నాయకుడికి అంతకు మించిన ఆనందం ఏముంటుంది. ఇందులో వేదిక నిర్మాణంతోపాటు 1050 మంది వ్యక్తులు కూర్చోనుటకు వీలుగా లగ్జరీ ఛైర్స్ ఏర్పాటు చేసారు. ఇందులో 300 మంది కూర్చోనుటకు మినీ హాల్ ను కూడా నిర్మించారు. దీని నిర్మాణానికి ఇండోర్ ఆర్కిటెక్చర్ సంజయ్ తోరని, అవుట్ డోర్ ఆర్కిటెక్చర్ అశోక్ నటరాజ్, తెలంగాణ టూరిజం డిపార్ట్ మెంట్ వారు నిర్మాణం చేపట్టారు.

ఇందులో తెర పొడవు 25 మీటర్లు, వెడల్పు 8 మీటర్లు. ఆడిటోరియం ఖర్చు 20 కోట్లు అయ్యింది. ఈ ఆడిటోరియం “బల్బు” ఆకారంలో ఉంది. మహాతి అంటే నారదుని వీణ అని కేసీఆర్ నామకరణం చేశారు. గజ్వేల్లో ఇప్పటివరకు వేడుకలు, పెద్ద కార్యక్రమాలు నిర్వహించాలంటే ప్రైవేటు కళ్యాణ మండపాలకు వెళ్ళాల్సి వస్తుండేది. ఈ పరిస్థితి పేద, మధ్యతరగతి కుటుంబాలకు భారంగా మారేది. ఇందుకు పరిష్కారం చూపాలనే ఉద్దేశంతో కేసీఆర్ ప్రత్యేక చొరవ తీసుకొని పట్టణంలో భారీ సమావేశ మందిరం (మహాతి ఆడిటోరియం)ను నిర్మాణం చేసినారు. ఇది వినియోగంలోకి వస్తే స్థానికులు తక్కువ ఖర్చులో వేడుకలు, సామాజిక కార్యక్రమాలు, ఆధ్యాత్మిక వేడుకలు నిర్వహించుకోవడంతోపాటు కళాప్రదర్శనలు ప్రభుత్వ కార్యక్రమాలు నిర్వహణకు సౌలభ్యంగా ఉంటుంది.

పాండవుల చెరువు

గజ్వేల్ నుండి జాలిగామ వెళ్ళే మార్గంలో ఎడమ వైపున ఉన్నదీ పాండవుల చెరువు. మిషన్ కాకతీయలో భాగంగా రూ.7.60 కోట్ల నిధులలో ఈ చెరువు కట్టుకు మరమ్మత్తులు చేశారు. దీనికితోడు పర్యాటక శాఖ నుండి మరో రూ. 1.80 కోట్లు వెచ్చించి కట్టపై ప్రత్యేకమైన చెట్లను నాటినారు. వినోదం కోసం, ఆహ్లాదం కోసం, పిల్లల సరదాల కోసం, మంచి వాతావరణం కోసం హైదరాబాద్ లాంటి ప్రాంతాలకు వెళ్ళాల్సిన అవసరం లేకుండా గజ్వేల్ ప్రజలను ఇక్కడే స్వర్గధామాన్ని సృష్టించారు.

ముళ్ళ చెట్ల మధ్య ఈ చెరువును ముగ్ధ మనోహారంగా అలంకరించారు. చెరువు ఆనకట్టను పటిష్టంగా నిర్మించారు. చూడముచ్చటైన మొక్కలు, వెలుగుజిలుగుల లైట్లు, అబ్బరపరిచే విగ్రహాలు, సాంప్రదాయమైన బతుకమ్మ, లైట్లు, అడుగు అడుగునా సుందర దృశ్యాలతో పాండవుల చెరువు గజ్వేల్ ప్రజలకు కనువిందు చేస్తుంది.

పాండవుల చెరువుపై వాకింగ్ ట్రాక్ ఏర్పాటు చేసారు. యోగా, ఆర్ట్ ఆఫ్ లివింగ్, ధ్యానం చేసుకొనుటకు మందిరాలు నిర్మించారు. పాండవుల చెరువు నిర్మాణానికి 6 కోట్లు ఖర్చు అయ్యింది. ఇది 2 కి.మీ వరకు పొడవు ఉంది. ఒక సెల్ఫీ స్పాట్, సినిమా షూటింగ్లకు అనువుగా తయారైనది. పాండవుల చెరువును పర్యాటక ప్రాంతంగా మార్చి ఎంతో ఆకర్షణీయంగా తయారుచేశారు.

నిరుపేదలకు డబుల్ ఇండ్లు

గజ్వేల్ పట్టణంలోని సంగాపూర్లో 1,250 డబుల్ బెడ్ రూం ఇళ్ళను నిర్మిస్తున్నారు. ఇళ్ళ నిర్మాణం, ఫ్లాంటేషన్, లేఅవుట్ నిర్మాణానికి సంబంధించిన నిధులు, పనిచేస్తున్న కూలీలను గురించి సర్వే చేసాము. తినటానికి తిండి, కట్టుకోవటానికి బట్ట, ఉండటానికి ఇల్లు అనే మూడు కోరికలు (వసతులు) ఉన్న ప్రతి పేదవాడు నిజంగా కోటిశ్వరుడి కంటే గొప్పవాడే. అందుకే రెక్కాడితే గాని డొక్కాడని వారి బ్రతుకుల్లో ఇల్లు కట్టుకోవాలంటే మాత్రం జన్మంత కష్టపడినా తమ కోరిక నెరవేరాలని నిరుపేద అభాగ్యులు ఎందరో ఉన్నారు. సంపాదించిన సగం కూలీ డబ్బులు కూడా అద్దెకు చెల్లిస్తున్న వందలాది మంది నిరుపేదలు ఇంకా గజ్వేల్లో జీవిస్తున్నారు.

ఎవరైతే కటిక నిరుపేదలు ఉన్నారో వారికి రూపాయి ఖర్చు లేకుండా డబుల్ బెడ్ రూం ఇళ్లు నిర్మించినారు. పాఠశాలలు, వ్యాపార సంబంధాలు, వినోదభరిత సౌకర్యాలు, పోలీస్ స్టేషన్, మినీ రైతు బజార్ ఇంకా ఎన్నో హంగులు ఈ డబుల్ ఇళ్లు సమీపంలో ఆవిష్కృతం కానున్నాయి. అపార్ట్ మెంట్ తరహాలో ఇళ్లను నిర్మించి గేటెడ్ కమ్యూనిటీలుగా రూపొందిస్తున్నారు.

ఒక్కో బ్లాక్ (భవనం) ను జీ-2 పద్ధతిలో రూపొందిస్తున్నారు. ఒక్కో అంతస్తులో నాలుగు చొప్పున బ్లాక్ లో 12 ఇళ్లు ఉండేలా నిర్మాణాలు చేపట్టారు. ఒక్కో ఇంటి నిర్మాణానికి రూ. 5.30 లక్షలు, మౌలిక వసతుల కల్పనకు రూ. 75 వేలు కేటాయించారు. పంచాయతీరాజ్ ఇంజనీరింగ్ విభాగం పర్యవేక్షణలో పనులు కొనసాగుతున్నాయి.

గజ్వేల్ గోదాములు ధాన్యాగారాలు

పూర్వం రాజులు నవాబుల కాలంలో పండిన పంటలను నిల్వ ఉంచడానికి “ధాన్యాగారాలు” నిర్మించేవారు. కాలం అయినా, కాకున్నా రాజ్య ప్రజల ఆహారం కోసం ఇవి అక్షయ పాత్రల వలే కనిపించేవి. మార్కెటింగ్ శాఖ నిధులలో వేలాది మెట్రిక్ టన్నుల ధాన్య నిల్వ ఉంచేలా గజ్వేల్ లోని చేగుంట రోడ్డులో గోదాములు నిర్మించారు. వడ్లు, మొక్కజొన్నలు, కందులు, పెసర్లు, పొద్దుతిరుగుడుతో ప్రతి పంట నిల్వలను భద్రంగా ఉంచుకునే సౌకర్యాన్ని కల్పించారు. భూమికి బరువయ్యేంత పంట పండినా నిల్వ ఉంచటానికి మన గోదాములు రెడీ ఉన్నాయి.

హరితహారం

గజ్వేల్ కు అభివృద్ధి ఎంత చేసినా హరితహారం చేయనిచే సంపూర్ణ అభివృద్ధి కాదని 1 లక్షా 116 మొక్కలను 31 జూలై 2018న సీఎం కేసీఆర్ నాల్గో విడత హరితహారాన్ని గజ్వేల్ ప్రజ్ఞాపూర్ లో మొక్కలు నాటి ప్రారంభించారు. పట్టణంలో రోడ్డు, ఖాళీస్థలాలు, మజీదులు, ఆలయాలు, ప్రైవేటు, ప్రభుత్వ విద్యాసంస్థలు, కార్యాలయాలు, ఎక్కడా చూసినా గుంతలు తీసి ఏర్పాటు చేశారు. 2½ సైజులో గుంతలు తీసి మొక్కలు నాటేందుకు వీలుగా మరో అడుగు లోతుకి గుంత తీసి కర్రను ఏర్పాటు చేశారు. మొక్కలు నాటేందుకుగానూ ప్రత్యేకంగా ఎర్రమట్టిని వర్మికంపోస్టు, రసాయన ఎరువులు ఉపయోగించారు.

మొక్క పెట్టిన వెంటనే పాదులు చేసి, నీళ్ళు పోసేలా నగర పంచాయతీ పరిధిలో మొత్తం 600 ట్యాంకర్లను ఏర్పాటు చేశారు. గజ్వేల్ ప్రజ్ఞాపూర్ మున్సిపాలిటీని క్లస్టర్లుగా విభజించిన అధికారులు ఒక్కో క్లస్టర్ పరిధిలో 15 వేల మొక్కలను నాటారు. ప్రతి వెయ్యి మొక్కలకు ఒక సూపర్వైజర్ (మండలస్థాయి అధికారి) ప్రతి 200 మొక్కలకు ఒక గ్రామస్థాయి అధికారిని నియమించి వాటిని నాటే బాధ్యతను అప్పగించనున్నారు. ఇంటింటికీ ఏడు మొక్కలను నాటేందుకుగానూ అధికారులు ప్రణాళికను సిద్ధం చేశారు.

ప్రతి ఇంటికీ మామిడి, జామ, దానిమ్మ, కొబ్బరి, కరివేపాకు, వేప, గుల్మోహర్ మొక్కలను అందించనున్నారు. కొబ్బరి మొక్కలను ప్రత్యేకంగా రాజమండ్రి నుండి తెప్పించారు. జామ, దానిమ్మ మొక్కలను ప్రైవేట్ నర్సరీల నుంచి అందుబాటులోకి తెచ్చారు. హరితహారంలో భాగంగా ఏకకాలంలో లక్షా 116 మొక్కలను నాటేందుకుగానూ అధికార యంత్రాంగం మున్సిపాలిటీ పరిధిలోని 13 మజీద్ కమిటీలతో మాట్లాడి సైరన్సు మోగించారు.

ఆ సమయంలో కేసీఆర్ హరితహారం నాల్గో విడతలో భాగంగా “కదంబా” మొక్కను గజ్వేల్ పట్టణంలోని ఇందిరా చౌరస్తా వద్ద మార్కెట్ రోడ్డులో మొక్కను నాటి కార్యక్రమాన్ని ప్రారంభించారు. కడుపులో పుట్టిన బిడ్డలను ఎంత బాధ్యతగా పెంచుదామో గజ్వేల్లోని ఒక లక్షా నూట పదహారు మొక్కలను అదే విధంగా పెంచగల్గినప్పుడే హరితహారం చాల ముందంజలో ఉన్నట్లు అవుతుంది.

కనుగొన్న అంశాలు (Findings)

1. గజ్వేల్ రెవెన్యూ డివిజన్ హోదా.
2. ప్రతి రోజు ఇంటింటికీ స్వచ్ఛమైన మంచి నీటి సరఫరా.
3. కార్పొరేట్ ఆస్పత్రికి ధీటుగా ప్రభుత్వ ఆస్పత్రి డయాలసిస్, ఐసీయూ సేవలు.
4. విశాలమైన రహదారులు, అన్నివైపులా ఎల్ఈడీ విద్యుత్ వెలుగులు (ఫ్లడ్ లైట్ల ఏర్పాటు).
5. అర్జునైన నిరుపేదల కోసం 1250 డబుల్ బెడ్ రూం ఇళ్ళు.
6. పాండవుల చెరువు సుందరీకరణ, పర్యాటక క్షేత్రంగా అభివృద్ధి.

7. సమీకృత మార్కెట్, సమీకృత కార్యాలయాల భవనాలు ఏర్పాటు.
8. రోడ్ల ప్రకృత ఇళ్ళ ముంగిట పెద్ద ఎత్తున మొక్కల పెంపకం, సంరక్షణ.
9. ప్రతి ఇంటికి తడి, పొడి చెత్త బుట్టల పంపిణీ.
10. మెన్ ఎడ్యుకేషన్ హబ్, గర్ల్స్, ఎడ్యుకేషన్ హబ్ నిర్మాణం.
11. అంత్యక్రియల కోసం అధునాతన వైకుంఠ ధామము.
12. హెర్బల్ పార్క్, అర్బన్ పార్క్ అధునీకీకరణ.
13. త్వరలోనే రైలు సౌకర్యం (మనోహరాబాద్ నుండి గజ్వేల్)
14. త్వరలో బస్టాండ్ నిర్మాణం.

సలహాలు (Suggestions)

- గజ్వేల్ సమీపంలో పొల్వూషన్ లేని పరిశ్రమలను స్థాపించి ప్రతి కుటుంబంలో ఒక్కరికి ఉద్యోగావకాశాలు కల్పించాలి.
- మెడికల్ కాలేజీ, ఇంజనీరింగ్ కాలేజీలు స్థాపించి పట్టణాభివృద్ధికి తోడ్పడాలి.
- గజ్వేల్ను జిల్లా కేంద్రంగా మార్చి పట్టణంలోని రోడ్ల మరమ్మత్తులు చేయుట.
- గజ్వేల్ చౌరస్తాలలో ట్రాఫిక్ కంట్రోల్ కోసం సిగ్నల్ లైట్లు ఏర్పాటు.
- సబ్బండ వర్గాలకు జీవనోపాధికి ఋణాలు మంజూరు.
- మినీ స్టేడియం అధునీకీకరణ చేయాలి.
- కాంపిటేటివ్ పరీక్షలకు సంబంధించి స్టడీ సర్కిల్ ఏర్పాటు చేయుట.

ముగింపు (Conclusion)

తెలంగాణ రాష్ట్రాన్ని “బంగారు తెలంగాణ” చేయటమే లక్ష్యంగా గజ్వేల్ అభివృద్ధి భారతదేశంలోని అన్ని రాష్ట్రాలకు రోల్ మోడల్ కావాలనే లక్ష్యంతో కేసీఆర్ ఇన్ని నిర్మాణాలు చేపట్టినారు. ఈ యాంత్రికమైన జీవితంలో, కంప్యూటర్, స్మార్ట్ఫోన్ల కాలంలో ప్రజలకు సమయం వృధా కాకుండా అన్నీ ఒకేచోట లభ్యం అయ్యేటట్లు గజ్వేల్ అభివృద్ధి చేపట్టడం జరిగింది. ఇంట గెలిచి రచ్చ గెలుపు అనే స్టాలిన్ సిద్ధాంతం ఈ గజ్వేల్ అభివృద్ధిలో కనబడుతుంది.

క్రీ.శ. 18వ శ.లో ఇంగ్లాండ్‌లో యుద్ధ ప్రతిపాదిక సంభవించిన పారిశ్రామిక అభివృద్ధి గజ్వేల్ పట్టణంలో కనబడుతుంది. భవిష్యత్‌లో జరిగే అభివృద్ధి వర్తమానంలో జరిగింది అనటం చరిత్రకు తార్కాణం. గజ్వేల్ అభివృద్ధి వలన గజ్వేల్ నియోజకవర్గ ప్రజలు, సిద్దిపేట జిల్లా ప్రజలు, తెలంగాణా రాష్ట్ర ప్రజలు ఎంత సంతృప్తి చెందుతున్నారో అనే ఔచిత్యాన్ని ఇక్కడ వివరించాము.

తెలంగాణాలోని 29 జిల్లాల పాలనాధికారాలు (కలెక్టర్లు) రోనాల్డ్ రోస్, గౌరవ ఉప్పల్ లోకేష్ కుమార్, అనితా రామచందర్, ఒమెర్ జలీల్, శరత్, జె.సి. పద్మాకర్, వెంకట్రామి రెడ్డి, శ్వేతా మహాంతి, దేవసేన, ఆమ్రు పాలీ మొదలగువారు గజ్వేల్ అభివృద్ధిని ప్రశంసించారు. ఎడ్యుకేషన్ హబ్‌ను దర్శించుటకు కేంద్ర బృందం గజ్వేల్ పట్టణానికి వచ్చింది. రాష్ట్ర రాష్ట్రీయ మాధ్యమిక శిక్షణాభియాన్ ప్రాజెక్ట్ డైరెక్టర్ విప్రభాను ఆధ్వర్యంలో 8 మందితో ఒక బృందం పర్యటించారు. ఆర్ఎంఎస్ఎస్ రాష్ట్ర ప్రాజెక్ట్ డైరెక్టర్ సత్యనారాయణ రెడ్డి, జాయింట్ డైరెక్టర్, కస్తూర్బా విద్యాసంస్థల రాష్ట్ర ప్రత్యేకాధికారి శ్రీహరి, జిల్లా విద్యాధికారి విజయలక్ష్మి వచ్చారు. మెదక్ ఎంపి కొత్త ప్రభాకర్ రెడ్డి, సిద్దిపేట MLA హరీష్‌రావు, గజ్వేల్ చైర్మన్ భాస్కర్లు వచ్చారు. గజ్వేల్ అభివృద్ధి కోసం మొత్తం 10,000 నుంచి కూలీలు 4 సం॥లలో ఆయా చోట్ల కట్టడాలు పూర్తి చేశారు. గజ్వేల్ అభివృద్ధి కోసం 2500 కోట్లు ఖర్చు చేసారని కొందరు 6,000 కోట్ల ఖర్చు చేసారని కొందరు అంటున్నారు. గజ్వేల్ పట్టణంలోని సి.యం క్యాంపు ఆఫీస్, హెర్బెల్ పార్క్, అర్బన్ పార్క్ మరియు మల్కబావి గురించిన సమాచారం పొందుపరచవలసి ఉంది. ముఖ్యంగా గజ్వేల్ అభివృద్ధి గురించిన చరిత్రను వెలుగులోకి తేవటానికి మేము చేసిన చిన్న ప్రయత్నం మాత్రమే ఈ వ్యాసం.

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మునగాల సంస్థాన చరిత్ర

డా॥ పి. లింగయ్య *

మునగాల సంస్థానం చాలా ప్రాచీనమైనది. కాకతీయ పాలకులు తాము చేసిన యుద్ధాలలో ధైర్యసాహసాలు, బలపరాక్రమాలు ప్రదర్శించిన సేనాధిపతులకు ఒక్కొక్క ప్రాంతము ఇచ్చి తమ సామంతులుగా చేసుకున్నారు. ఇట్టి సామంత రాజ్యాలలో మునగాల ఒకటి. క్రీ.శ. 1262 నుండి 1323 సం॥ మధ్య కాకతీయులకు సామంత రాజ్యంగా మునగాల పరగణా ఉన్నది. క్రీ.శ. 1300 వ సం॥లో మునగాలను చెఱుకు జగ్గద్దాడు మారయ్య గణపతి రెడ్డి పరిపాలించినాడు. ఇతని తరువాత కుమారుడు చెఱుకు జగ్గద్దాడు అన్నయ్య రెడ్డి పాలించినట్లు తాడువాయి శాసనము ఆధారంగా తెలియుచున్నది.

పూర్వము మునగాల పరగణాలో 10 గ్రామాలు ఉండేవి. ఈ పరగణా కొండపల్లి అధిపతికి స్వంత జాగీరుగా ఉండేది. అతనికి లోబడి ఉన్న గార్లపాటి వారికి మునగాల పరగణాను (ఇజారాగా) ఇచ్చారు. గార్లపాటివారు కుతుబ్షాహిల కాలంలో తాబేల (గుట్టపుశాల) నిర్వహిస్తు ఉండేవారు. గార్లపాటివారు దేశాయ్లు (ఆ ప్రాంతపు అధికారులు) గా ఉన్న కాలంలో మూడు నియోగి కుటుంబాలవారు ఉండేవారు (కొండపల్లి, కోదాటి, అక్కిరాజు). వీరు గార్లపాటి వారి వద్ద పరగణాను (ఇజారాగా) తీసుకొని వ్యవసాయం చేయించి ఇజారా డబ్బును గార్లపాటి వారికి చెల్లిస్తూ మిగిలిన మొత్తాన్ని వారు అనుభవిస్తూ ఉండేవారు. కొంతకాలానికి చింతకాని ప్రాంతములో దేశముఖులుగా (గ్రామాధికారులు) ఉన్న కీసరవారు మునగాల పరగణాలో వ్యవసాయానికి పూనుకున్నారు. కొంతకాలం తరువాత కీసరవారే ఇజారాగా పరగణాను తీసుకొనుటకు సిద్ధపడ్డారు. దీనిపై కీసరవారికి దేశ పాండ్యాలకు (రెవిన్యూ వసూలు చేసే ఉద్యోగులు) మధ్య వైశమ్యాలు వచ్చాయి. ఈ విషయమై గార్లపాటివారికి విన్నవించుటకు అక్కిరాజువారి కుటింబీకులు హైదరాబాదు వెళ్ళుచుండగా శిరిపురం వద్ద ఆయనను కీసరవారు హత్య చేయించిరి. ఈ హత్యతో బ్రాహ్మణ కుటుంబాలు భయపడినవి. గార్లపాటి వారి వద్ద కీసరవారే (ఇజారా) తీసుకొనుట మొదలుపెట్టిరి.

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గార్లపాటి వారి కులం విషయంలో భిన్నాభిప్రాయాలు ఉన్నవి. కొందరు కమ్మ కులస్తులని, కొందరు బ్రాహ్మణులని, మరికొందరు రెడ్లు అని భిన్న అభిప్రాయాలను వ్యక్తం చేసిరి. కీసరవారితో వివాహ సంబంధం ఏర్పరచుకున్న కారణంగా గార్లపాటివారు రెడ్డి కులం వారని తెలియుచున్నది. గార్లపాటి వారి వంశంలో ఎల్లప్ప, నాగప్ప అనువారు ఉండిరి. ఎల్లప్పకు సంతానం లేదు. నాగప్పకు అయ్యన్న దేశాయ్ అనే వారసుడున్నాడు. నాగప్ప మరణానంతరం అయ్యన్న దేశాయ్ వారసుడైనాడు. అయ్యన్న దేశాయ్ కాలంలో అప్పులు బాగా పెరిగిపోయినవి. సిద్దలూరివారనే గోల్కొండ వ్యాపారులకు తన వాటాను అమ్మచూపాడు. సిద్దలూరి వెంకన్న, రామన్న అనే గోల్కొండ వ్యాపారులు 500 వరహాలకు కొన్నారు. ఈ అమ్మకం క్రీ.శ. 1609 ప్రభవ నామ సం॥, మాఘమాసం, విదియ, ఆదివారం నాడు జరిగినది. ఎల్లప్ప మరణానంతరం ఎల్లప్ప భాగం అయ్యన్న దేశాయ్ కి సంక్రమించినది. అయ్యన్న దేశాయ్ కుమారుడు యుక్తవయస్సులోనే మరణించాడు. కోడలు సుభద్రమ్మ అయ్యన్న దేశాయ్ మరణానంతరం పరిపాలకురాలైంది. స్త్రీ అయిన కారణంగా సంస్థానాన్ని సమర్థవంతంగా పరిపాలించలేక పరగణాలోని కాపులను కరణాలను సమావేశపరిచి పరిపాలనాభారాన్ని తన సోదరులైన కీసర పెద్దిరెడ్డి, ముకుందప్ప, రామన్నలకు అప్పగించినట్లు 13-6-1690 నాడు దస్తావేజు వ్రాయడం జరిగింది. ఈ రెడ్డి సోదరులు సిద్దలూరి వెంకన్న, రామన్నగార్ల నుండి 2000 వరహాలకు ఎస్టేటులోని వారి సగభాగం కొని పరగణా మొత్తానికి పాలకులైరి.

చారిత్రక ఆధారాలను బట్టి కాకతీయుల అనంతరం ఈ సంస్థానం రాచకొండ, దేవరకొండ, వెలమరాయలు, బహమనీ, గోల్కొండ నవాబుల పాలన క్రింద సామంత రాజ్యంగా ఉన్నది. ఔరంగజేబు కాలంలో మొఘలాయి పాలనలోని వచ్చినది.

కీసరవారి ముగ్గురు సోదరులలో ముకుందప్పగారు ధైర్యసాహసాలు గలవారు. క్రీ.శ. 1693వ సం॥లో ఔరంగజేబు చక్రవర్తి ఆజ్ఞానుసారం సైన్యాధిపతి నుండి ముకుందప్పకు ఒక శ్రీముఖం వచ్చింది. అందులో తిరుగుబాటు చేసిన అశ్వరావును శిక్షించుటకు చక్రవర్తి దాడి సలుపనున్నట్లు ముకుందప్పగారిని తన సైన్యంతో వచ్చి రాజభక్తిని నిర్వర్తించవలసినదిగా కోరెను. ముకుందప్ప తన సిబ్బందితో వచ్చి రాజభక్తిని వెల్లడించెను. కీసర ముకుందప్పకు సూరన్న, నరసన్న అను ఇద్దరు కుమారులు కలరు. ముకుందప్ప మరణానంతరం సూరన్న సంస్థానానికి

పాలకుడైనాడు. సూరన్న మరణానంతరం నరసన్న పాలకుడైనాడు. నరసన్న మరణానంతరం భార్య లచ్చమ్మ సంస్థానానికి పాలకురాలైనది. ఈమె మరణానంతరం ఈమె కుమారుడు వెంకటరామన్న పాలకుడైనాడు. ఇతని మరణానంతరం ఇతని పెద్ద కుమారుడైన రాజా కీసర వెంకట నర్సింహారావు సంస్థానానికి పరిపాలకుడైనాడు. క్రీ.శ. 1746వ సం॥ నుండి 1761 సం॥ మధ్య జరిగిన కర్ణాటక యుద్ధాలలో హైదరాబాదు నవాబు, బ్రిటిషువారు మునగాల సంస్థాన పాలకుడైన కీసర నరసింహారావు ఒకవైపు కర్ణాటక నవాబు, ఫ్రెంచివారు, ముక్త్యాలరాజువారు ఒకపక్కన యుద్ధంలో పాల్గొన్నారు. ఈ యుద్ధాలలో నైజామ్ నవాబ్ కూటమి విజయం సాధించినది. హైదరాబాదు నవాబు అయిన నిజామ్ ఈస్టిండియా కంపెనీవారికి 12-11-1766వ సంవత్సరంలో ఒక ఒడంబడిక కుదిరినది. ఈ ఒడంబడిక పరస్పరం సహకరించుకునే నిమిత్తం ఐదు సర్కారు జిల్లాలను నైజామ్ నవాబు ఈస్టిండియా కంపెనీకి బహుమానంగా ఇచ్చాడు. అందులో భాగంగా మునగాల పరగణా ఈస్టిండియా కంపెనీ పాలనలోకి పోయింది.

కీసరవారి మొదటి రాజధాని రేపాల. వీరు డబ్బు సక్రమంగా చెల్లించని కారణంగా వల్లభాపురం గుట్టలలో కార్యస్థానం గల ఉండ్రగొండ ఖిలేదారు మాలిఖ్ ఖాజోజ్ రేపాల పైకి దండెత్తి ఊరిబయట మట్టిదిబ్బలను పోయించి రేపాల పైకి కాల్పులు జరిపాడు. కీసరవారు ఓడిపోయి ఖిలేదారుతో సంధి చేసుకున్నారు. ఖిలేదారు పేల్చిన ఫిరంగి గుండు రేపాల కోటలో పడ్డది. ఫిరంగి గుండు పడ్డ కోటలో ఉండకూడదని కీసరవారు రేపాల నుండి కేంద్రస్థానాన్ని సిరిపురంనకు మార్చారు.

క్రీ.శ. 1802వ సం॥లో ఈస్టిండియా కంపెనీ పర్మనెంట్ సెటిల్మెంట్ పద్ధతిని చేపట్టింది. మునగాలకు పేష్కర్ నిర్ణయించి కీసర వెంకట నరసింహారావు గారి పేరున శాశ్వత సనద్ జారి చేయబడినది. అయితే వెంకట నర్సింహారావు సనద్ తీసుకొనుటకు పూర్వమే మరణించాడు. అందువల్ల ఈ సనద్ కోదండ రామయ్య గారికి ఇచ్చారు. అప్పటి నుండి కీసరవారు మునగాల పరగణాకు జమిందారులుగా పిలువబడ్డారు. పూర్వపు దేశ పాండేల పదవులు రద్దయిపోయినవి. వాటిని నిర్వహిస్తున్న కోదాటి, కొండపల్లి, అక్కిరాజు వారలు కరణాలైనారు. బ్రిటిష్ ప్రభుత్వం కొన్ని జామీన్లను విభాజ్యాలగాను మరికొన్నింటిని అవిభాజ్యాలగా నిర్ణయించినది. మునగాల ఎస్టేటు అవిభాజ్యపు ఎస్టేట్. అందువలన ఈ

కుటుంబములోని జ్యేష్ఠులకే జమీందారి సంక్రమిస్తుంది. మిగిలినవారు భరణాలతో, పెన్నెలతో కాలం గడిపారు. కీసరవారి పాలనాకాలంలో 2సార్లు ఎస్టేటు “కోర్ట్ ఆఫ్ వార్డ్స్” అధీనంలోనికి పోయినది. క్రీ.శ. 1814లో కీసర కోదండ రామయ్య మరణించగా వారి కుమారుడు వెంకట నర్సింహారావు మైనర్ అయినందున సంస్థానం “కోర్ట్ ఆఫ్ వార్డ్స్” అధీనంలోకి పోయింది. క్రీ.శ. 1818వ సం॥లో ఎస్టేట్ వెంకట నర్సింహారావు స్వాధీనం చేయబడినది. ఆయన క్రీ.శ. 1835వ సం॥లో సంతానహీనుడిగా మరణించాడు. ఇతని భార్య గోపమ్మగారు 7-8-1836వ సం॥లో 5 సం॥ వయస్సు కలిగిన కోదండ రామయ్యను దత్తత తీసుకున్నది. ఇతను మైనర్ అయినందున క్రీ.శ. 1836వ సం॥ నుండి 1848వ సం॥ మధ్య ఎస్టేట్ “కోర్ట్ ఆఫ్ వార్డ్స్” స్వాధీనమైనది. క్రీ.శ. 1848వ సం॥ ఎస్టేట్ను “కోర్ట్ ఆఫ్ వార్డ్స్” కోదండ రామయ్యకు అప్పగించినది. కోదండ రామయ్య కాలంలో ఎస్టేట్ బాగా అభివృద్ధి చెందినది. క్రీ.శ. 1854వ సం॥లో కోదండ రామయ్య మరణించాడు. కోదండ రామయ్య మరణానంతరం దత్తత తల్లి గోపమ్మగారికి భార్య రుక్మమ్మకు మనస్పర్థలు వచ్చి కోర్టుకెక్కారు. కోర్టు తీర్పు రుక్మమ్మగారికి అనుగుణంగా వచ్చినది. రుక్మమ్మగారు సంస్థానానికి పాలకురాలైంది.

రుక్మమ్మగారు జమిందారిణి అయ్యే కాలంనాటికి కీసరవారు బహుకుటుంబీకులు అయినారు. కీసరవారి కుటుంబాలతో మనస్పర్థలు అధికమైనవి. ఆస్తి కొరకు కోర్టులకెక్కారు. జమిందారీలో తమకు భాగాలు రావలెనని పోటీలు పడ్డారు. రుక్మమ్మగారు అనేక చిక్కులు చికాకులు ఎదుర్కొనవలసి వచ్చినది. రుక్మమ్మగారిని చంపుటకు అనేకసార్లు ప్రయత్నించిరి. మద్యంలో విషం కలిపి ఇప్పించారు. కాని ఆమె మరణించలేదు. దీని పర్యవసానంగా ఆమె తన నివాసాన్ని సిరిపురం నుండి నడిగూడెంనకు మార్చుకున్నది. ఈమె కాలంలో చిక్కులు చికాకులు ఎక్కువ కావడం వలన వీటినన్నింటిని చక్కబెట్టుటకు సమర్థవంతమైన దివాను కావలసి వచ్చినది. శ్రీ బండారు వీరయ్యను దివానుగా నియమించుకున్నది. వీరయ్య రుక్మమ్మగారిని అనేక కేసుల నుండి తప్పించాడు. వీరయ్యగారి మరణానంతరం శ్రీ కొమర్రాజు వెంకటప్పయ్యగారు దివానుగా నియమించబడటంతో సంస్థాన చిక్కులన్ని తొలగిపోయినవి. ఎస్టేట్ బాగా అభివృద్ధి చెందినది. రాణి కీసర రుక్మమ్మ క్రీ.శ. 1850లో మరణించినది. ఈమె తదనంతరం ఆమె కుమార్తె లచ్చమ్మరావు జమిందారిణి కావడంతో కీసరవారి వంశపాలన అంతరించి నాయినవారి పాలన ప్రారంభమైనది.

నాయిని లచ్చమ్మగారు కీసర రుక్మమ్మగారి ఏకైక పుత్రిక. ఈమె హైదరాబాదు సంస్థానంలో ముఖ్యుడైన తొర్రూర్ దేశముఖ్ అయిన వెంకటరామయ్యను వివాహమాడినది. లచ్చమ్మగారి అత్తవారి ఇల్లు అయిన తొర్రూర్లోనే చాలా కాలం గడిపినది. నడిగూడెంలో కౌలు వసూలు చెయ్యడానికి నారాయణరెడ్డి అనే వ్యక్తిని నియమించినది. అప్పుడప్పుడు భార్యాభర్తలు నడిగూడెం వచ్చి పరగణాకు సంబంధించిన వ్యవహారాలు చూసుకునేవారు. వెంకటరామయ్యగారు దీర్ఘవ్యాధికి గురై 18-5-1878వ సం॥ సంతానం లేకుండా మరణించాడు. భర్త మరణానంతరం నాయిని లచ్చమ్మగారు పూర్తిగా నడిగూడెంలోనే ఉంటూ తొర్రూర్ వ్యవహారం చూసుకోవడానికి బండాలు రాజేశ్వరరావుగారిని ఏజంటుగా నియమించి నడిగూడెం తొర్రూరు పాలనా వ్యవహారాలను చూసుకునేది.

వెంకటప్పయ్యగారు లచ్చమ్మగారివద్ద దివానుగా ఉన్నరోజుల్లో లచ్చమ్మగారి వద్ద మల్లం పాపన్న, కాసర్ల రామచంద్రయ్య అనే ఇద్దరు పరిచారకులు ఉండేవారు. వారిరువురు బావమరుదులు. చాలా తెలివైనవారు. ఇద్దరు లచ్చమ్మగారి మన్ననలు పొందారు. వీరిరువురు లచ్చమ్మగారికి వెంకటప్పయ్యగారిపై చాడీలు చెప్పేవారు. వారి మాటలు నమ్మిన రాణిగారు వెంకటప్పయ్యగారిని కోటలోనికి రానివ్వవద్దని పహార వ్యక్తిని ఆదేశించినది. శివపూజ ముగించుకొని వెంకటప్పయ్యగారు కోటగుమ్మంలోనికి వచ్చారు, రాని ఆజ్ఞ లేనిదే మిమ్ములను కోటలోనికి రానివ్వవద్దన్నదని పహారవారు అడ్డగించారు. ఇది అవమానంగా భావించిన వెంకటప్పయ్యగారు పహారవారు అడ్డగించిన సంగతి రాణిగారికి తెలియజేసి అనుగ్రహం లేకపోతే ఉద్యోగం వదిలిపోతానని అర్జి వ్రాసి పంపించాడు. మీరు వెళ్ళిపోవుటకు ఏ విధమైన అభ్యంతరం లేదని రాణి లచ్చమ్మగారు బదులిచ్చారు. ప్రయాణానికి ఎడ్లబండ్లను సహాయం చెయ్యమని వెంకటప్పయ్యగారు రాణిగారిని అడుగగా అందుకు రాణిగారు నిరాకరించారు. వెంకటప్పయ్యగారు బేతవోలు ముఖైదారైన నర్సింగరావుగారిని సహాయం కోరాడు. బేతవోలు రాజుకు మునగాల సంస్థానంవారికి సరిహద్దు తగాదా కారణంగా నర్సింగరావుగారు నీకు సహాయం చేయడానికి మాకే విధమైన అభ్యంతరం లేదు, మునగాలవారి పొలిమేరలోనికి మేము రాము. నీ సామానంత సరిహద్దులోనికి చేర్చితే అక్కడనుండి ఎడ్లబండ్లతో తీసుకొని వస్తామని బేతవోలు ముఖైదారైన నర్సింగరాజుగారు చెప్పారు. వెంకటప్పయ్యగారు కూలీల సహాయంతో సామానంత తీసుకొని బేతవోలు

సరిహద్దులకు చేరుకున్నాడు. బేతవోలువారి ఎద్దులబండ్లు సరిహద్దులలోనికి రాగా వెంకటప్పయ్యగారు సామానంత బండ్లపై వేసుకొని బేతవోలు చేరినాడు. మరునాడు కాపలా మనుషులతో బండ్లను వెంకటప్పయ్యగారిని పెనుగంచిప్రోలుకు సాగనంపెను.

వెంకటప్పయ్యగారి తరువాత మల్లం పాపన్న రాణిగారి నుండి అధికారాన్ని పొందారు. ఈ కాలంలో అనేక గ్రామాలు ఇజారాగా ఇవ్వబడినవి. మల్లం పాపన్న స్వయంగా కొమరబండ, ఆకుపాముల, రామాపురం, మునగాల గ్రామాలను ఇజారాగా తీసుకున్నాడు. కాసర్ల వెంకన్న అనే మరో సేవకుడు తాడువాయి, మాధవరం, రామచంద్రాపురం గ్రామాలను ఇజారాగా పొందాడు. ఏచిరాజు శేషయ్యగారు చాకిరాల గ్రామాన్ని ఇజారాగా పొందాడు. రావులపాటి రామయ్యగారు బృందావనపురం, గోపాలపురం గ్రామాలను ఇజారాగా పొందాడు. కందిబండవారనే వైశ్యులకు జగన్నాధపురం శాశ్వత ఇజారాగా ఇవ్వబడినది. కరివిరాల, చెన్నకేశవాపురం, వెంకటరామాపురం గ్రామాలు పాలడుగువారనే కమ్మవారికి దీర్ఘకాలం ఇజారాగా ఇవ్వబడ్డవి. ఈ కారణంగా సంస్థానానికి వచ్చే ఆదాయం తగ్గిపోయింది. మల్లం పాపన్న రాణిగారికి నచ్చచెప్పి ఖమ్మం, సూర్యాపేట ఆబ్కారి కాంట్రాక్టులు లచ్చమ్మగారి పేర తీసుకున్నాడు. మల్లం పాపన్న వచ్చిన ఆదాయమంతా అపహరించేవాడు. ఈ విషయాన్ని ఏరోజుకారోజు కొమరగిరి రంగయ్యగారు లెక్కలు వేస్తూ ఒకరోజు రాణిగారికి చెప్పాడు. బండారం బయటపడేసరికి పాపన్న రాత్రికిరాత్రే పారిపోయాడు. నష్టం కారణంగా నైజామ్ కు అప్పుపడి లచ్చమ్మ రావుగారు కొంతకాలం అజ్ఞాతవాసం చేశారు.

లచ్చమ్మ రావుగారి కాలనాటికి కీసరవారు బహుకుటింబీకులైనారు. నాయిని లచ్చమ్మ రావుగారి బంధువైన కీసర బుచ్చమ్మగారికి దానధర్మం, విక్రయాధికారం లేకుండా వంశపారంపర్యంగా అనుభవించడానికి రత్నవరం, తెల్లబల్లి అనే రెండు గ్రామాలను ముఖాసా గ్రామాలుగా వ్రాసి ఇచ్చినది. నేలమర్చి కన్యంత రెడ్డివారికి ముఖాసా గ్రామంగా ఇవ్వబడ్డది.

నాయిని లచ్చమ్మగారికి సంతానం లేని కారణంగా సంస్థాన ఆధిపత్యం కొరకు కీసరవారు పోటీపడ్డారు. సంస్థానం కీసరవారికి దక్కకుండా చేయాలని లచ్చమ్మ తన బావగారైన నాయిని రాఘవరెడ్డి కుమారున్ని 1883వ సం॥లో దత్తత

తీసుకున్నది. రంగారెడ్డికి వెంకట రంగారావు అని నామకరణం చేసి జమిందారుగా తీర్చిదిద్దినది. 1892వ సం॥లో లచ్చమ్మగారి మరణానంతరం నాయిని వెంకట రంగారావు జమిందారైనాడు.

నాయిని వెంకట రంగారావుగారు క్రీ.శ. 1875వ సం॥లో వరంగల్లు జిల్లా మానుకోట తాలూకా నెల్లికుదురు గ్రామంలో జన్మించాడు. దత్తు కాలంనాటికి రంగారావుగారికి 13 సం॥ల వయస్సు. లచ్చమ్మగారు మరణించగా రంగారావుగారు మైసర్ అయినందున ముసగాల సంస్థానం కోర్టు ఆఫ్ వార్డ్స్ ఆధీనంలోకి పోయింది. రంగారావుగారు కృష్ణాజిల్లా కలెక్టరు సంరక్షణలో బందరు నోబుల్ కళాశాలలో విద్యాభ్యాసం చేశారు. ఇంటర్ చదివాడు. ఇంగ్లీషు, సంస్కృతం, తెలుగు, ఉర్దూ భాషలలో మంచి పాండిత్యం సంపాదించాడు.

నాయిని లచ్చమ్మగారి మరణానంతరం నాయిని వెంకట రంగారావు అక్రమంగా జమిందారి అస్తులను అక్రమించుకున్నాడని, అట్టి అస్తులను తిరిగి తమకు స్వాధీనం చేయవలసిందిగా కీసరవారు కోర్టులో రెండు దావాలు వేశారు. అట్టి దావాలలో నాయిని వెంకట రంగారావు దత్తత నిజం కాదని చట్టపరంగా చెల్లదని నైజామ్ ప్రభుత్వం నందు చేయించుకున్న దత్తత రిజిస్టరు బ్రిటిష్ ప్రభుత్వం అనుమతి దత్తత కాలానికి 4 నెలలలోపు అనుమతి పొందాలని దత్తత రిజిస్ట్రేషన్ కొరకు రిజిస్టర్ కాగితాలు దాఖలు చేయవలసి ఉంటుందని దత్తత రిజిస్టరు కాగితాలు దాఖలు చేయడానికి నాయిని వెంకట రంగారావుకు జన్మనిచ్చిన తండ్రికి ఏ విధమైన హక్కు లేదని సదరు దావానందు దావాదారులకు దత్తత రిజిస్ట్రేషన్ అభ్యంతరములు, ఆక్షేపణలు తెలుపుటకు చాలినంత వ్యవధి ఇవ్వలేదని కోర్టులో దావా వేసిరి. కోర్టు తీర్పులన్ని వెంకట రంగారావుగారికి అనుకూలంగానే వచ్చినవి. ఇండియాలోని కోర్టులలో ఓడిపోయిన కీసరవారు లండన్ ప్రీవి కౌన్సిల్లో కేసు వేసిరి. రెండవ ప్రతివాది అయిన నాయిని వెంకట రంగారావు జవాబు దాఖలు చేస్తు తనకు తన దత్తు తల్లి అయిన నాయిని లచ్చమ్మ ద్వారా జమిందారి సంక్రమించినది. అట్టి జమిందారికి తన దత్తు తల్లి ఒక్కరే వారసురాలని జమిందారి అస్తులు పంపకమునకు వీలులేదని దావా వేసిన దావాదారుల క్లెమ్ కాలాతీతమైనదని, దావా చెల్లదని వెంకట రంగారావుగారు జవాబును దాఖలు చేశారు. ప్రీవి కౌన్సిల్ వారు సదరు రెండు దావాలను పరిశీలించి రాజా కీసర వెంకటప్పయ్య మరి నలుగురు వేసిన దావాలను తిరస్కరిస్తూ క్రింది కోర్టుల తీర్పులను ఖాయపరుస్తు

నాయిని వెంకట రంగారావుకు మునగాల జమిందారీ ఆస్తుల సంక్రమణ సరిఅయినదేనని అందుకు కీసరవారికి ఏ విధమైన హక్కు లేదని వారు దావా వేయడం కాలాతీతమైనదని నాయిని వెంకట రంగారావు దత్తత సక్రమమైనదేనని క్రింది కోర్టు వారిచ్చిన తీర్పును ఖాయపరుస్తు వారు 1931 మే నెల 1వ తేదీన తీర్పు ఇచ్చిరి.

నాయిని లచ్చమ్మారావుగారి దత్తపుత్రుడైన రంగారావుగారికి మైనారిటీ తీరనందున ఎస్టేటు కోర్టు ఆఫ్ వార్డ్స్ ఆధీనంలోకి పోయింది. క్రీ.శ. 1900వ సం॥లో వెంకట రంగారావుకు మైనారిటీ తీరడంతో సంస్థాన అధికారాన్ని స్వీకరించి పరిపాలన కొనసాగించాడు. 1948వ సం॥లో జమిందారి విధానం రద్దు కావడంతో వెంకట రంగారావుగారి పరిపాలన ముగిసింది. వెంకట రంగారావుగారు 1958వ సం॥ స్వర్గస్తులైరి.

1959వ సం॥ జులై నెల 1వ తేదీన మునగాల పరగణాను కృష్ణాజిల్లా ఆధీనం నుండి తొలగించి నల్లగొండ జిల్లాలో విలీనం చేశారు.

ఉపయుక్త గ్రంథసూచి

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2. హైదరాబాదు వాస్తవ్యులు శ్రీ కోదాటి నారాయణరావు 65 సం॥లో ఇంటర్వ్యూ, ది. 12-4-93.
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8. చంద్ర రాజేశ్వరరావు ఆంధ్రప్రదేశ్‌లో కమ్యూనిస్టు ఉద్యమం గూర్చిన కొన్ని స్మృతులు, విజయవాడ, 1977.
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10. కోదాటి నారాయణరావుతో ఇంటర్వ్యూ, ది. 12-4-1993.
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13. లండన్ ప్రీవి కౌన్సిల్ తీర్పు 1931 మే నెల 1వ తేదీ.
14. దేవులపల్లి వెంకటేశ్వరరావు తెలంగాణా సాయుధ పోరాటం చరిత్ర, హైదరాబాదు, 1988.
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భారతీయ నృత్యములు - రకములు

కొత్త నాగేష్ *

ఉపోద్ఘాతము

భారతీయ జీవిత విధానమును, సంస్కృతిని మనం అర్థం చేసుకోవాలంటే భారతీయ నృత్యముల ద్వారా తెలుసుకోవచ్చును. భారతీయ నృత్యముల పుట్టుక చారిత్రక పూర్వ యుగము నుండి ఉన్నాయని తెలుస్తుంది. నృత్యాలలో దైవత్వము నిండియున్నదని శివుని నటరాజ విగ్రహాన్ని చూస్తే తెలుస్తుంది. సింధూలోయ నాగకరికతలో కంచుతో చేసిన నృత్యాకారిణి విగ్రహం బయటపడింది. భారతదేశములో చాలా ప్రాంతీయ శాస్త్రీయ నృత్యములు ఉద్భవించాయి. రాసురాసు క్రమంగా వీటిలో ఎన్నో మార్పులు వచ్చి ప్రస్తుతం కొత్త కొత్త నృత్యములతో ప్రజలను ఆనందింపచేస్తున్నది. ముఖ్యంగా నృత్యాన్ని ఎక్కువగా స్త్రీలు ప్రదర్శించినట్లు మనకు తెలుస్తుంది.

నృత్యకారిణికి ఉండవలసిన గుణగణములు

ఆమె చాల అందముగా ఉండి, యవ్వన దశ నాజుకు-సన్నని నడుముగల శరీరం, ఆత్మవిశ్వాసము, చురుకుదనము, ఎప్పుడు అడుగులు వేయాలి లేదా ఆపాలి అనే జ్ఞానము, సంగీతానికి తగినట్లుగా నృత్యము, తగిన దుస్తులు మొదలగున్నవి కల్గి ఉండాలి. ఇటువంటి గుణాలున్న అమ్మాయిని నృత్యకారిణి అంటారు.

ముఖ్యమైన శాస్త్రీయ నృత్యములు ప్రదర్శించు సందర్భములు

1. రాజుగారి పట్టాభిషేక సమయంలో
2. పండుగల రోజులలో - సాంప్రదాయ జాతరలలో
3. దేవుని కళ్యాణం ఊరేగింపు సమయాలలో
4. వివాహ సమయంలో
5. స్నేహితునికి రిసెప్షన్ - విందు ఇచ్చే సమయంలో

* CIL in History, GJC, రామన్నపేట

6. నూతన గృహంలోకి ప్రవేశించు సమయంలోనూ

7. కుమారుడు జన్మించిన సందర్భంలోనూ

ఈ శాస్త్రీయ నృత్యములు ప్రదర్శించుట వలన శుభము కలుగుననే విశ్వాసం కలదు.

2. భారతదేశములోని ముఖ్యమైన శాస్త్రీయ నృత్యాలు

1. భరతనాట్యం : భరత నాట్యము తమిళనాడులోని తంజావూర్‌లో ఆవిర్భవించి దక్షిణ భారతదేశం మొత్తం వ్యాపించినది. సృష్టికర్తయైన బ్రహ్మ నృత్యవేదమును భరత ఋషికి బోధించగా ఆ ఋషి దాని విధివిధానములను దానిలోని పద్ధతులను మరియు రకములను వివరిస్తూ “భరతుని నాట్యశాస్త్రము”ను వివరించాడు. ఈ నాట్యమును స్త్రీలు చేయటానికి చక్కని నృత్యము ఇది ఒక్కరు మాత్రమే చేసే నాట్యము. దీనిని పరిసమాప్తము చేయుటకు సుమారు మూడు గంటలు పట్టును. భక్తి దైవత్వము ఉట్టిపడే అద్భుతమైన ఆకర్షణీయమైన నృత్యము భరతనాట్యము. ప్రేక్షకులు భరతనాట్యములోని పాటలను అడుగులను అర్థం చేసుకుంటే ఎంతో సంతోషం పొందుతారు. భరత నాట్యములో బాగ ప్రసిద్ధి పొందిన కళాకారులు బాలసరస్వతి, రుక్మిణిదేవి, ఇంద్రాణి, పద్మా, యామిని కృష్ణమూర్తి, సి.వి.చంద్రశేఖర్ ముఖ్యులు.

2. కథాకళి : కథాకళి నృత్యము కేరళలో కొచ్చిన్, మలబార్ ప్రాంతాలలో ప్రసిద్ధి చెందినది. ఇది 17వ శతాబ్దంలో ఆవిర్భవించినది. ఈ నృత్యము కథా మరియు డైలాగ్ వర్ణనలు కలిగి ఉంటుంది. 8 నుండి 10 గంటల సమయం దీన్ని ప్రదర్శించుటకు పడుతుంది. దీని మూలకథలు ఇతిహాసముల నుండి ఇతర భారతీయ గాథల నుండి తీసుకుందురు. ఇందులో పద్యములకు, పాటలకు, సంగీతమునకు తగినట్టుగా కూర్పులు జరుగును. ఈ నృత్యము సంపూర్ణముగా నేర్చుకొనుటకు 10 నుండి 12 సం॥రాలు కఠోరమైన శిక్షణను పొందాలి. ఇందులో ప్రసిద్ధి చెందిన కళాకారులు సి. కుంజుకురుష్ ఫిణికబ్, కాంతారావు, కె.కె. నాయర్ ముఖ్యులు.

3. **కథక్ :** ఈ నృత్యము ఉత్తర భారతదేశంలో రాజుల దర్బారులలో అభివృద్ధి చెందినది. సామన్యముగా కథక్ నృత్యకారుడు (మగవారు) మెరుస్తున్న (వెల్వెట్) టోపి ధరించుతారు. చాలా వదులుగా ఉన్న షర్ట్, అల్లికలతో నింపిన జాకెట్ మరియు క్రింది భాగములో చాలా ఫిట్టుగా ఉన్న రెండు జతల లాగులను ధరిస్తారు. కథక్‌ను మగ లేక ఆడవారు లేదా కొన్ని సమయాల్లో ఇద్దరు కలిసి నృత్యము చేస్తారు. ఈ నృత్యము మొత్తం పాదముల నైపుణ్యంపై ఆధారపడుతుంది. ప్రసిద్ధి కళాకారులు గోపికృష్ణ, రోషన్‌కుమారి, ఉమాశర్మ, భారతీగుప్తా, లాకీయ ముఖ్యులు.
4. **మణిపూరి :** ఈ నృత్యము మణిపూర్ రాష్ట్రంలో ఉద్భవించినది. ఇది గీతికలకు అనుబంధముగా చేయబడును. ఈ నృత్యములో అద్భుతాలను వెలిబుచ్చవచ్చు. అందమును ప్రదర్శించవచ్చు. ఈ నృత్యకథానికలో కృష్ణుడు, రాధ మరియు గోపికల కథలను అనుసరించి ఉండును. ఈ నృత్యము ద్వారా ప్రేమ, అనురాగము, గంభీరం ప్రదర్శించవచ్చును. స్త్రీలు, పురుషులు కలిసి నృత్యము చేస్తారు. మణిపూర్ రాష్ట్రములో ప్రజలు అన్ని ఋతువులలోను మరియు అన్ని రకాల మతాల పండుగలలో ఈ నృత్యము ప్రదర్శించు సాంప్రదాయం కలదు. ప్రసిద్ధి చెందిన కళాకారులు జువేరి సోదరీమణులు, అణుసంగ్, మహబాబ్‌సింగ్, రీతాదేవి ముఖ్యులు.
5. **ఒడిస్సీ :** ఈ నృత్యము ఒరిస్సా రాష్ట్రములో ఆవిర్భవించినది. ఈ నృత్యమును స్త్రీలు మరియు పురుషులు విడివిడిగా లేదా కలిసి చేయవచ్చును. ఒరిస్సాలోని పండుగల సమయంలో చేస్తున్న ఒక ప్రాచీన సాంప్రదాయ నృత్యము ఇది. దీనిలో ప్రసిద్ధి చెందిన కళాకారులు. మివాటీవాస్, కీలుచారన్, దేవిప్రసాద్‌దాస్ ముఖ్యులు.
6. **మోహినీ అట్టం :** మోహిని అట్టం నృత్యము. స్త్రీలు ఎక్కువగా ప్రదర్శిస్తారు. ఈ నృత్యము కేరళలో ఆవిర్భవించింది. స్త్రీలు ఈ నృత్యములో ఒక ప్రత్యేక వస్త్రాధారణతో భయపెట్టే విధంగా ప్రదర్శిస్తారు. ప్రసిద్ధి కళాకారులు భారతి వైజయంతిమాలి.
7. **కూచిపూడి :** కూచిపూడి నృత్యం కృష్ణ జిల్లాలో విజయవాడకు 30 కి.మీ దూరంలో నున్న కూచిపూడి అనే గ్రామంలో ఉద్భవించినది.

భక్తితత్వంలోంచి పుట్టిన ఈ నృత్యంలో భక్తి ప్రధాన దృశ్యాలే ఎక్కువగా ఉంటాయి. ఈ నృత్యంలో ప్రసిద్ధి కళాకారులు వేదాంతం సత్యనారాయణ, వెంపటి చిన నత్యం, శోభనాయుడు, స్వప్నమందరి, రాజిరెడ్డి రాధారెడ్డి, కృష్ణమురళి, నటరాజ రామకృష్ణ, జై సీతారామయ్య ముఖ్యులు.

చిందు భాగవతము తెలంగాణలో నృత్యాలు

1. తెలంగాణలోని నిజామాబాద్, ఆదిలాబాద్, కరీంనగర్, మెదక్, మహబూబ్ నగర్, నల్లగొండ జిల్లాలో చిందు భాగవతాన్ని ప్రదర్శించే అనేక కళాబృందాలున్నాయి. నల్లగొండ జిల్లాలోని తుర్కాపురానికి చెందిన గడ్డం రాజలింగం, ఆలేరు మండలం సాయిగూడెనికి చెందిన పిల్లుట్ల సంజీవ, కాటేపెల్లికి చెందిన జి. స్వామి, సుద్దాలకు చెందిన గడ్డం యాదగిరి బృందాలు ఈ భాగవతాన్ని ప్రదర్శించాయి, ప్రదర్శిస్తూనే వున్నాయి. 18 మంది కళాకారులు ఉండే ఈ బృందం ఎల్లమ్మ దర్శనంతో ప్రారంభమవుతుంది. ఇతిహాసాలు, ప్రహ్లాద, మహారావణ, లవకుశ, భీమాంజనేయ, రామాంజనేయ, పాండవ వనవాసం, కృష్ణార్జునయుద్ధం, బాలనాగమ్మ, హరిశ్చంద్ర మొదలయిన కథలతో ప్రదర్శిస్తారు. దప్పులు, కొమ్ములు ధరిస్తూ చిందులేస్తూ ప్రదర్శిస్తారు. జాంబవంతుని కథలో అతని ప్రవేశం చాలా ఆకట్టుకుంటుంది. ఈ కళాకారులు ఎరుపు, పసుపు రంగులనూ, నగలను ధరిస్తూ ఎవరి వేషధారణవారే వేసుకుంటారు.
2. పేరిణి శివతాండవం : శివున్ని ఆరాధ్యదైవంగా భావించి నటరాజవిగ్రహం ముందుగాని, శివాలయాల్లోగాని సైనికులు యుద్ధానికి వెళ్లేముందు ఆవేశంతో ప్రదర్శించే నృత్యం. ఇది కేవలం మగవారు మాత్రమే ప్రదర్శిస్తారు. ఈ నృత్యము కాకతీయుల కాలం నుండి వరంగల్ లో బాగా ప్రాచుర్యం పొందినది.
3. బోనాలు : తెలంగాణలో భక్తి పారవశ్యంతో ఆటపాటలతో సాగే మరో జానపదనృత్యం బోనాలు. గ్రామీణ ప్రాంతాల్లోనే కాక, పట్టణాల్లో సైతం కొనసాగే నృత్యం, బోనాల సందర్భంగా మహాంకాళి అమ్మవారికి సమర్పించడానికి వైవేద్యాలు నింపిన కుండల్ని నెత్తిన బెట్టుకొని ఉర్రగింపులా వెళుతూ మేళతాళాలకనుగుణంగా స్త్రీలు నాట్యం చేస్తూ సాగిపోతుంటారు.

4. **మయూరి నృత్యం :** ఖమ్మం-పశ్చిమ గోదావరి సరిహద్దుల్లోను, తూర్పు గోదావరి ఏజెన్సీ ప్రాంతాల్లోనూ నివసించే తెగలు, తలకు కొమ్మలను ధరించి, వాద్యపరికరాలను వాయిస్తూ ఆనంద పారవశ్యాలతో జేసే నృత్యమే మయూరి నృత్యం.
5. **గుసాడి నృత్యం :** ఆదిలాబాద్ జిల్లాలో నివసించే గోండులది ఒక ప్రత్యేక జీవనశైలి. వీరి మాట, పాట విలక్షణంగా ఉంటాయి. దీపావళి ముందురోజు నెమలి పింఛాలను ధరించిన గోండు గిరిజనులు గుంపులు గుంపులుగా ఒక గ్రామం నుంచి మరో గ్రామం తిరుగుతూ చేసే ఈ నృత్యం ఎంతో హాయి గొల్పుతుంది. తామే తయారుచేసుకొన్న వాద్యపరికరాలను వాయిస్తూ ఒక పద్ధతి ప్రకారం కాళ్లను ఆడిస్తూ చేసే గుసాడి నృత్యాన్ని చూసే ప్రతి వాళ్ళు కదం కలపాల్సిందే.
6. **లంబాడీ నృత్యం :** పరినాట్లు, కోతలు, ఇంకా ఇతర వ్యవసాయ పనుల్లో మునిగితేలే బంజారాలు. ఎడమరిచి వేడుకగా చేసే నృత్యమే లంబాడి నృత్యం. రంగు రంగుల గుడ్డముక్కల్ని అతుకుతూ, అద్దాలు పూసలు కుట్టిన బట్టల్ని, వెండిదంతం, ఇత్తడి ఆభరణాలు ధరించి పంటపొలాల్లో కాళ్ళగజ్జెలు, చేతి కంకణాల సవ్వడిలో లయబద్ధంగా చేసే లంబాడి నృత్యంలో స్త్రీలు పాడే పాటలు వినసొంపుగా ఉంటాయి.
7. **రేల రేలారే :** రాష్ట్రంలో గిరిజనులకు చెందిన మరో నృత్యం రేల నృత్యం. నలుగురి కంటే ఎక్కువ మంది కోయస్త్రీలు జత కూడి కొనసాగిస్తారు. ముందు ఒకరు ప్రారంభించిన పాటను మిగతావాళ్ళు శృతి కలుపుతూ సాగే ఈ నృత్యం మెల్లమెల్లగా మొదలై క్రమేపీ ఊపందుకొంటున్న కొద్దీ ఆసక్తికరంగా ఉంటుంది.
8. **పగటివేషాలు :** ఒకనాటి యక్షగానాలే ఆదరణ లేక పగటి వేషాలుగా ప్రదర్శింపబడుతున్నాయి. వినోదం, అభ్యుదయం, తామసం అనే మూడు అంశాలను ప్రతిబింబించే పగటివేషాలు 33 రకాలు. ఈ ప్రదర్శనలిచ్చి బ్రతుకులిచ్చే కళాకారులకు ప్రజలిచ్చే చందాలే సంపాదన, దానితోనే జీవించాలి.

తెలంగాణ ప్రాంతంలో విశేషంగా జరుపుకునే బోనాలు, బతుకమ్మ, సమ్మక్క-సారక్క, ఏడుపాయలు, అయినవోలు, కొమురవెల్లి, పెద్దగట్టు జాతరలు, పండుగల సందర్భాల్లో జరిగే సాంస్కృతిక నృత్య ప్రదర్శనలు జనాన్ని ఆకట్టుకొంటున్నాయి. తెలంగాణలో స్థానికంగా ప్రజలు సాంప్రదాయకంగా కూడా ప్రత్యేక నృత్యాలను కొనసాగిస్తారు. ప్రభుత్వాలు ఈ నృత్యాలను వివిధ పర్యాటక ప్రాంతాలలో ప్రదర్శించేటట్లు చేస్తే దేశీయ, విదేశీయ ప్రజలను ఆకట్టుకుంటాయి. మన దేశ సంస్కృతి, సాంప్రదాయాలు, జీవన విధానము ప్రపంచానికి తెలుస్తుంది.

ఉపయుక్త గ్రంథాలు

1. డా॥ ఆర్. వాసుదేవసింగ్ - కూచిపూడి పగటి వేషాలు.
2. శ్రీపాద సుబ్రహ్మణ్య శాస్త్రి - నాటకాలు - రూపికలు.
3. డా॥ సమ్మెట విజయ - తెలుగులో నాటక రచనలు (1991-2000).
4. తోటకూర ప్రభాకరరావు - తెలుగు పౌరాణిక నాటకాలు హేతువాద దృక్పథం.
5. శ్రీ ఘట్రాజు సత్యనారాయణశర్మ - తెలుగు భాషా నాటక దశార్దవము

తెలంగాణ మారుమూల పల్లె నాగులవంచలో

16వ శతాబ్దం నాటి డచ్ పాలన

కట్టా శ్రీనివాసరావు*

తెలంగాణ ఒక మారుమూల పల్లెలో జరిగిన స్వతంత్ర పోరాటం ఇది సిపాయిల తిరుగుబాటుకన్నా ముందుది. ఝూన్నీ లక్ష్మీభాయికన్నా ముందుది, ఉయ్యాలవాడ నరసింహారెడ్డికన్నా ముందుది. పైగా అది ఓడిన పోరాటం కాదు. పరాయివాడిని పారద్రోలిన పోరాటం. భారతదేశానికి బ్రిటీషువారు రావడానికంటే ముందే డచ్ వాళ్ళు వచ్చారు. అటువంటి ఒకానొక డచ్ వస్త్ర పరిశ్రమ నాగులవంచ అనే ఊర్లో ఏర్పాటు చేసారు. ఈ ఊరు ఓడరేవు అయిన మచిలీపట్నంకు మొఘలుల ఏలుబడిలో వున్న గోలుగొండ కోటకు మధ్యదారిలో వుంటుంది. ఆ దారి దండు నడిచిన బాట అదే దండుబాటకు. ఇక్కడ నేలల్లో నీలిమందు పంట పుష్కలంగా పండేది, ఇక్కడి జనాల్లో బట్టనేసి రంగులద్దే పనిమంతులు ఇబ్బడిముబ్బడిగా వున్నారు. పైగా ఈ ప్రాంతంలో అప్పట్లో అమారిల్ అనే విలువైన రాళ్ళు దొరికేవి. మామిడి పండ్లు బాగా పండేవట. దాంతో వాటిని తరలించడమే కాకుండా అదేఊర్లో డచ్ వారు వాళ్ళ సైన్యంతో తిష్ట వేసారు. 1669లో వారి క్యాంపు ప్రారంభం అయ్యింది. ప్రజలపై అధికారం చేలాయిస్తూ, వారినే కూలిలుగా చేసుకుని మహారాజుల్లా బ్రతికేద్దాం అనుకున్నారు. ఈ వ్యాపారంలో వేరెవ్వరూ వేలుపెట్టకుండా ఏకచత్రాధిపత్యంతో ఏలుకుందాం అని తలచారు. దానికి వ్యతిరేకంగా, చరిత్రలో పేర్లు వివరాలు రాయని భీకర ప్రజాపోరాటం స్థానికంగా పెల్లుబిగింది. ఒక ఉప్పెనలా అక్కడి డచ్ నాయకత్వానికి ఎదురుతిరిగింది. అనేక మంది సైనికులను హతమార్చింది. ప్యాక్టరీని నేలమట్టం చేసేసింది. అటువంటి పద్ధతిలో జరిగిన స్థానికుల తిరుగుబాటుకు తట్టుకోలేక 1687 అక్టోబర్ 13వ తారీఖున డచ్ వారు నాగులవంచ ప్రాంతాన్ని విడిచిపెట్టి వెళ్ళిపోయారు. బారు భారతదేశాన్ని మొత్తంగా విడవడానికి వందేళ్ళ ముందే, స్వాతంత్రం రావాడానికి దాదాపు రెండువందల

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ఏళ్ళకు ముందే రోమాలు నిక్కుబొడుచుకునే ప్రజాపోరాటం చరిత్రలో విజయకేతనాన్ని ఎగరేస్తూ నమోదయ్యింది. కానీ తర్వాతి తరాలు ఆ వీరోచిత కృత్యాన్ని తెలుసుకోలేదు. మొత్తంగా ఈ సంఘటనను చరిత్రమడతల్లో కనబడకుండా పోయింది. స్వతంత్ర పోరాటాన్ని పాఠాలుగా చదువుకునే జాతి ఇటువంటి ఊసులను వార్తలుగా రాసుకోవడం ఎరగదు. కానీ ఊరిపేరులోని మారుపేరు ఆ కథను గుండెల్లో దాచిపెట్టుకుంది. డచ్ వారి అధికారిక పత్రాలు ఆ సంఘటనను ఒప్పుకోక తప్పని స్థితిలో అలాగే నమోదు చేసుకున్నాయి. అక్కడే పరిపాలించి చనిపోయిన డచ్ నాయకుల సమాధుల పైకప్పు రాళ్ళు బయటికి తొంగిచూసి వింటరా మా కథచెప్తాము అన్నాయి. నేను విన్న ఆ కథను మీకూ చెప్తాను. తొట్టతొలి రోజుల నిజమైన స్వాతంత్ర పోరాటానికి ముందు జరిగిన కొన్ని సంగతులు మీతో పంచుకుంటాను.

ఊరిపేరు వెనక కథతో మొదలయిన ప్రయాణం

నాగులవంచను ఇప్పటికీ వొలండులోరిపట్నం అంటారు. అంటే ఏమిటి అని అడిగితే వాళ్ళకీ తెలియదన్నారు. పెద్దలు చెప్పిన పేరు అలాగే పలుకుతూ రావడంతో మిగిలింది అన్నారు. మొదట్లో నాకూ అర్థం కాలేదు తరచిచూస్తే అది చరిత్రను పట్టిచ్చే పేరు. వలండులు అంటే డచ్ వారే, డచ్ వారు స్థావరంగా చేసుకుని వున్న పట్నం కావడంతోనే దానికి వలండులోరి పట్నం అని పిలిచారు పిలుస్తున్నారు. శిలాశాసనమంత భద్రంగా కొన్ని కథలను మన ఊళ్ళ పేర్లు తమ కడుపులో దాచుకుని వుంటాయి అనడానికి ఈ ఊరి పేరే ఒక పెద్ద ఉదాహరణ. డచ్ వారి పత్రాలలో నాగులవంచను సరిగా ఉచ్చరించడం రాక నాగెల్ వాంజే అని రాసుకున్నారు. నెదర్లాండ్ దేశంలో హాలెండ్ ఒక ప్రధాన పట్టణం అప్పట్లో తెలుగు వాళ్ళను మద్రాసీలు అన్నట్లు, నెదర్లాండ్ దేశాన్నే హాలెండ్ అనుకుంటారు. హాలండు నుంచి వచ్చిన వారిని హాలండులు, ఒలండులు, వలండులు గా మనవాళ్ళు పిలుచుకున్నారు. ఇదే పద్ధతిలో పోర్చుగీసు నుంచి వచ్చిన వాళ్ళను బుడతకీచులు అని ఫ్రెంచ్ నుంచి వచ్చిన వారిని పరాసువారు అని తెలుగునాట పిలుస్తాము. తమిళనాడులో తిరుచినాపల్లినుంచి చెన్నయ్ వెళ్లే దారిలో ఇలాంటి ఒలండుర్ పేట అనే ఊరు వుంది. నాగులవంచలో డచ్ వారిది పేట కాదు. ఫ్యాక్టరీ, కోట

వుండి ఇద్దరు ప్రధానాధికారులు వారి అనుయాయులు, సైన్యం వారివారి కుటుంబాలతో ఏర్పడిన ఊరి మధ్యలో నిర్మించబడిన ఒక పెద్ద పట్నం. అందుకే ఒలందుల పట్నంగా, ఒలందులోరి పట్నంగా నాగులవంచను పిలిచేవారు, పిలుస్తున్నారు. పరాయి గడ్డనుంచి సముద్రాన్ని ఈదుకుంటూ ఆశపడిపడి వచ్చినందుకేమో ఈ నేల వాళ్ళకు ఎన్నో ఎన్నో ఇచ్చింది అంతేకాదు వారి దేశపు జ్ఞాపకాలను సైతం తన కడుపులో దాచుకుంది. ఇక్కడి నేలపై అప్పటి డచ్ వారి సమాధి ఫలకాలను వాటిపై రాతలను, వాటి వెనకవున్న జ్ఞాపకాలను ఒకసారి చూసి వెళ్లేందుకు ఇప్పటికీ వారి వారసులు అప్పుడొకరు అప్పుడొకరు వచ్చిపోతుంటారు. ఈ నేల గొప్పతనాన్ని వాళ్ళ దగ్గర వారి భాషాలో ఓ నాలుగు ముక్కలు రాసుకుంటున్నారు. కానీ మనం ఈ చరిత్ర చీకటి పుటల్లోకి తొంగిచూసే సమయం కేటాయించుకోకపోవడం ఏమిటి? మన శౌర్యాన్ని మనం తలచుకోకపోవడం ఏమిటి? వీలున్నప్పుడు ఊర్లో దారిపక్కన నిరాదరణలో పడివున్న డచ్ ఫలకాలను ఒకసారి పలకరింపుగా తడిమి చూడండి. అప్పటి కథలు ఒక్కటొక్కటి మీ చెవుల్లో వినిపిస్తాయి. నాకు దొరికినంత కథ నేను మీకు చెప్పే ప్రయత్నం చేస్తానిప్పుడు.

భారతదేశపు సంపదపై కన్నేసిన నౌకా వాణిజ్యం

భారతదేశం సమశీతోష్ణ మండలంలో వుంది మూడువైపులా సముద్రం, నిలువెల్లా ప్రవహించే నదీనదాలు సంవత్సరం పొడవునా జీవనానికి, సాగుకి అనుకూలమైన వాతావరణం దానికి తోడు అపారమైన ఖనిజ సంపద. సగం పైగా సంవత్సరం మంచుతోనో, వేడితోనో అవస్థలు పడే దేశాలు పండిద్దామన్నా అనుకూలతలు లేని దేశాలు. మనలాంటి అనుకూల దేశాలనుంచి సంపదను దోచుకెళ్ళడం సులభ మార్గం అనుకున్నాయి. అలా విదేశీ వర్తకం 15వ శతాబ్దంలో నౌకానిర్మాణ రంగంలోనూ నౌకా సాంకేతికతలోనూ వచ్చిన పురోగతిని అందిపుచ్చుకుని స్పెయిన్, పోర్చుగీస్ దేశాలు విదేశీ వాణిజ్యాన్ని విస్తృతం చేసాయి. ఆ తర్వాత ఇంగ్లండ్, ఫ్రాన్స్ దేన్ (డెన్మార్క్) లు కూడా అదే పద్ధతిని పాటించాయి. క్రీ.శ. 1494లో స్పెయిన్ దేశస్థుడు కొలంబస్ భారత దేశానికి చేరుకోవాలని బయలుదేరి అమెరికా ఖండాన్ని కనుగొన్నాడు. పోర్చుగీసుయడైన "వాస్కోడిగామా"

పోర్చుగల్లోని “లిస్బన్” నుంచి బయలుదేరి ఆఫ్రికా పశ్చిమ తీరం వెంబడి ప్రయాణించి గుడ్ హౌస్ అగ్రాన్ని చుట్టాడు. తర్వాత హిందూ సముద్రం ద్వారా ప్రయాణించి గుజరాత్ కు చెందిన “అబ్దుల్ మజీద్” అనే నావికుని మార్గదర్శకంలో ప్రయాణించి 1498 మే 17న భారత పశ్చిమ తీరంలో ఉన్న కాలికట్ రేవులో అడుగుపెట్టాడు. ఆ ప్రాంత పాలకుడు “జమోరిన్” వాస్కోడిగామాను సాధరంగా ఆహ్వానించాడు. మొట్టమొదటిగా సముద్ర మార్గాన వచ్చి భారతీయులను కలిసిన యూరోపియన్ వ్యక్తిగా చరిత్రలో నిలిచాడు. క్రీ.శ. 1500 లో కాబ్రల్, 1503లో మళ్లీ వాస్కోడిగామా మన దేశానికి వచ్చారు. “పోర్చుగీసు వలస సామ్రాజ్య నిర్మాత” అని పేరు వున్న అప్పాన్-సో-డి-ఆల్బుకర్క్ (1509-1515) విజయనగర రాజైన శ్రీకృష్ణ దేవరాయలతో స్నేహం చేశాడు. తళ్ళికోట యుద్ధంలో విజయనగర సామ్రాజ్యం నాశనం కావడంతో పోర్చుగీసు వారికి సాయం ఆగిపోయింది, దాంతో ఇదే అదనుగా బహుమనీలు చెలరేగారు. వారి తర్వాత మన కథకి ముఖ్యమైన డచ్ వారి పరిపాలనా శకం ప్రారంభం అయ్యింది.

డచ్ వర్తకుల మిడతల దండు

హాలండ్ దేశస్తులైన వీరు కొన్నాళ్ళు నెదర్లాండ్ పౌరులుగా వుండి తర్వాత స్పెయిన్ వారి ఆధీనం నుంచి బయటికి వచ్చి స్వాతంత్రం ప్రకటించుకున్నారు. ఐరోపాకు తూర్పు నుంచి వాడుకలో ఉన్న సముద్ర వర్తక మార్గాలు పోర్చుగల్ ఆధీనంలో ఉన్నందువల్ల వీరు పడమటి నుంచి ఇండియాకు సముద్ర మార్గాన్ని కనుగొని 1595 నుండి 1602 వరకు 15 సార్లు భారత్ ను సందర్శించారు. పోర్చుగీసుకు వ్యతిరేకంగా ఇంగ్లీష్ వారితో కలిసారు. డచ్ వారందరూ కలిసి 1602లో “డచ్ ఈస్టిండియా కంపెనీ” గా ఏర్పడి భారత్ లో తూర్పు సముద్ర మార్గాలపై వర్తకాన్ని సాగించారు సముద్ర తీరంలోని ప్రధాన పట్టణాలను వారి దళాలతో ఆక్రమించుకుని ఫ్యాక్టరీలనూ కోటలనూ కట్టుకున్నారు. వివిధ శ్రేణులలో నాయకులను, సైనికులను ఏర్పాటు చేసుకుని పరిపాలనా వ్యవస్థను కూడా ఏర్పాటుచేసుకున్నారు. అప్పట్లో మచిలీ పట్నం వరకూ గోలకొండ ప్రభువు ఆధీనంలోనే వుండేది. 1605లో గోలకొండ పాలకుడైన కులీ కుతుబ్ షా సహకారంతో భారతదేశంలో తొలి వర్తక స్థావరాన్ని ఏర్పాటుచేసుకున్నారు. సముద్ర

తీరానికి దూరంగా వున్నప్పటికీ గోలుకొండ ప్రధాన పట్టణం కాబట్టి అక్కడికి రాకపోకలు అవసరం అవ్వడం వల్ల గోలుకొండలో ఒక కేంద్ర ఏర్పాటు చేసుకున్నారు. యూరోపియన్ వర్తకులు ప్రధానంగా భారతదేశానికి సుగంధ ద్రవ్యాల కోసం వచ్చే వారు కానీ డచ్ వారు వాటితో పాటు వజ్రవైఘాత్యాలు, ఏనుగులు, వస్త్ర పరిశ్రమ మొదలైన వాటిమీద కన్నేసారు. వస్త్ర పరిశ్రమలతో పెద్దమొత్తంలో లాభాలను పొందిన తొలి విదేశీ ఫణిజులు వీళ్లే. పత్తి బాగా పండే దేశం నూలు వడికి బట్టలుగా నేయడంతో పాటు అప్పటికి కృత్రిమ రంగులు రాలేదు కాబట్టి మన గోరింటాకు మొక్కలాంటి నీలిమందు మొక్కలను వాడుకున్నారు. వాటినుంచి రంగు తీసి నేసిన బట్టలకు అద్దించి పూర్తిగా తయారయిన వాటిని వారిదేశానికి ఓడలపై తరలించి లాభాలను ఆర్జించే వారు.

నాగులవంచను ఎందుకు ఎంచుకున్నారు?

నాగులవంచ గ్రామం మచిలీ పట్టణానికి గోల్కొండకూ మధ్యదారిలో వుంటుంది. సముద్ర తీర పట్టణాలతో పాటు రాజధాని నగరం అయిన గోల్కొండ కోటకు ఎలాగూ రాక తప్పదు అక్కడినుంచి అత్యంత లాభసాటి అయిన వస్తువులను తీసుకెళ్ళడం ఉపయోగకరమైనది. మచిలీపట్నం నుంచి గోల్కొండ రహదారి ఇప్పుడున్న దానికి అటూఇటూగా 16 వ శతాబ్ది నుంచీ ఉందని ఆధారాలున్నాయి. Journal of Deccan Studies లో 2010లో Robert Alan Simpkins ఈ బాట గురించి The Mysterious Milestones of Andhra Pradesh అని ఒక ఆసక్తికరమైన వ్యాసం కూడ రాశారు. అటువంటి ప్రధాన రహదారికి కొంచెం పక్కగా నాగులవంచ గ్రామం వున్నప్పటికీ అప్పటి డచ్ ముఖ్య కార్యదర్శి నికోలస్ ఫాబర్ కు నాగులవంచ అనేక విధాలుగా నచ్చింది. నాగులవంచ పెద్ద గ్రామం రుచికరమైన ఆరోగ్యవంత మైన మామిడిపండ్లను అందించే మామిడి తోపులు అప్పటికే అక్కడ చాలా వున్నాయి. పది చెరువులు చుట్టూ ఆవరించి వుండటంతో నీటివసతికి కరవులేదు. నాగులవంచను ఆనుకుని అప్పట్లో మరో మూడు గ్రామాలు వున్నాయట. ఐదు శివాలయాలు ఐదు వైష్ణవాలయాలు వున్నట్లు ఫాబర్ పేర్కొన్నాడు. దాంతో ఊరి మధ్య కోటలాంటి చక్కటి భవంతి నిర్మించి దానికి చుట్టూ పటిష్టమైన రక్షణ వలయం కూడా ఏర్పాటు చేసారట. ఆ తర్వాత అనేక భవనాలు, భవంతులు

కార్యాలయాలను డచ్ కంపెనీ ఇక్కడ ప్రారంభించినట్లు పేర్కొన్నారు. ఈ కార్యాలయాలు కేంద్ర స్థానంగా నాగులవంచలోనూ చుట్టుపక్కల గ్రామాలలోనూ వున్న ప్రజలను అదిలించి బెదిరించి పత్తి పంట పండించటం దగ్గరనుంచి దాన్ని దారంగా వడకటం, వస్త్రంగా నేయడం ఇక్కడే చేసేవారు. నేత, అద్దకం లాంటి వాటిలో ఇంతపని చేయాలి అంటూ ముందుగా కొంతమొత్తం చేబదులు పద్దతిలో ఇచ్చేవారు. ఆ తర్వాత సమయానికి అందించాలని పీకలపై కూర్చునే వారు. చిన్న పెద్ద లోటు పాట్లకు వంకలు పెడుతూ ఒప్పుకున్న మొత్తంలో కోతలు వేసేవారు. ఇలా పనిఎక్కువ లాభంత తక్కువ బాధలను రైతులు, చేతిపనివాళ్ళు పడ్డారు. వంచ అంటే వాగు అనే అర్థం వున్నది అలాగే గావంచా అంటే పై వస్త్రం అనే అర్థంకూడా వుంది. మరి పాములు వున్న చెరువు కావడంతో నాగులవంచ అయ్యిందో. నాగులు అనే పేరుగల గొప్ప నేతపనివాడి పైకండువా నేతతో ఈ పేరు పడిందో కానీ ఆ ఆధారాలను చరిత్రలో మనం మిగుల్చుకోలేకపోయాం. సరే అలా తయారయిన బట్టలకు రంగులు అద్దే పని కూడా ఇక్కడే జరిగేది. బ్రిటీష్ సామ్రాజ్య చరిత్ర (The Cambridge History of the British Empire By Arthur Percival Newton) లో నాగులవంచ ఇండిగో (నీలిమందు) పరిశ్రమకు ప్రధాన కేంద్రంగా వుండేదని పేర్కొన్నారు. నీలిగోరింట లేదా మధుపర్షిక మొక్కనుంచి వచ్చే నీలిమందు బట్టలకు రంజనం(డై) చక్కటి అద్దకంగా పనిచేసేది.

నీలిమందు పరిశ్రమకు అంత ప్రాముఖ్యత ఏమిటి?

అప్పట్లో బట్టలకు వేసేందకు కృత్రిమమైన రంగులేవీ లేవు. అటువంటి సమయంలో నీలిమందు మొక్క వస్త్ర పరిశ్రమకు ఒక పెద్ద ఊపునిచ్చింది. రంజనం లేదా అద్దకపు విధానానికి తెరతీసింది. మార్కెట్లో ఇండియా నుంచి వెళ్ళిన తర్వాత ఇక్కడి అద్దకపు పరిశ్రమగురించి రాస్తూ నీలిమందుని ఇండిగో అని పేర్కొన్నాడు. ఇండిగో అంటే ఇండియా నుంచి వచ్చినది అని అర్థం. అలా మొత్తం దేశపు పేరునే తనలో ఇముడ్చుకుంది. గ్రీకుభాషలో ఇండికాన్ అన్నా లాటిన్ భాషలో ఇండికమ్ అన్నా ఇండియా నుంచి వచ్చినది అనే అర్థం. కౌటిల్యుడి అర్థశాస్త్రంలో రంగుల ప్రస్తావన వుంది. అజంతా గుహలలో వున్న చిత్రాలలో మొక్కల నుంచి తీసిన రంగులు కనిపిస్తాయి. హరప్పాలో దొరికిన వెండిపాత్రల

చుట్టూ రంగు అద్దకం కనిపిస్తుంది. గోరింట చేతులకు పండటం తెలుగింట ఇప్పటికీ పండగే. నీలిగోరింట మొక్క భారత్ లాంటి ఉష్ణమండలం లేదా సమశీతోష్ణ మండలాలలో మాత్రమే పెరుగుతుంది. అందుకే శీతల దేశాలు తప్పనిసరిగా ఈ విషయంలో మన లాంటి పరాయి దేశాలపైనే ఆధారపడాల్సి వచ్చింది. ఖైగా భారతదేశంలో పెరిగే నీలిమందు మొక్కల రకం అద్దకానికి శ్రేష్టమైనది.

నీలిమందు మొక్కనుంచి రంగు ఎలా తీస్తారు?

ఈ మొక్కలనుంచి బట్టలకు వేసేలా రంగును తీసేపద్ధతి ఏమిటంటారా, నీలి రంగు ఆకులతోటి, చిన్న చిన్న పసుపు పచ్చని పువ్వులతోటి, రెండేళ్ళకొక సారి పెరిగే ఈ మొక్క 'ఇండిగోఫెరా టింక్టోరియా' (Indigofera tinctoria) అవజాతికి చెందినది.. మొదట వీటిని కోసి, కట్టలుగా కట్టి, ఇటికలతో కట్టిన కుండీలలో వేసి, నీళ్ళతో తడిపి ఒక రోజుపాటు నానబెడతారు. ఎండుగడ్డి రంగులో ఉన్న తేటని మరొక కుండీలోకి వెళ్ళేలా వారుస్తారు. ఈ తేటని రెండు మూడు రోజులపాటు చిలకాలి. ఇదంతా శ్రమతో కూడిన పని. ఇద్దరు, ముగ్గురు మనుష్యులు కుళ్ళిన మెక్కల కసవుతో మురిగిన వాసనవచ్చే కుండీలలోకి దిగి, తెడ్లతో ఈ తేటని అదేపనిగా బాదుతారు. అప్పుడు ఎండుగడ్డి రంగులోంచి ఈ ద్రవం ఆకుపచ్చ రంగులోకి మారి, క్రమంగా నీలిరంగులోకి వస్తుంది. అప్పుడు నీలిమందు చిన్నచిన్న రేకుల మాదిరి విడిపోయి అడుక్కి దిగిపోతుంది. పైన ఉన్న నీటిని కలిసిపోకుండా జాగ్రత్తగా తోడేస్తారు, అయినప్పటికీ అడుగున పేరుకున్న నీలిముద్దలో మలినాలు కలిసివుంటాయి. ఆ మలినాలను వెలికి తీయ్యటానికి నీలిరంగు ముద్దని రెండు మూడు సార్లు నీళ్ళతో కడిగి, వడబోసి, ఎండబెడితారు. ఆ తర్వాత నీలం రంగు గుండ మాదిరి వస్తుంది.

నీలం రంగుని ఏం చేస్తారు ?

చెక్కల ద్వారా ఎటువంటి బొమ్మలు కావాలో వాటిని మన రబ్బర్ స్టాంప్ ల మాదిరి అచ్చులను మొదట తయారు చేస్తారు. ఆ తర్వాత డైస్ ద్వారా బట్టలకు కావలసిన చోట జాగ్రత్తగా అద్దుతారు. రంగు పూర్తిగా ఆరిపోయి గుడ్డలకు పూర్తిగా అంటుకుని పోయేలా నీడలో ఆరబెడతారు. అలా ధరించే బట్టలకే కాకుండా బెడ్ షీట్లు, కర్టెన్లు, టేబుల్ క్లాత్ లు వంటి వాటిపై అందగా వేసిన నీలిరంగు అచ్చులు

ఇప్పటికీ అనేక ప్రసిద్ధ మ్యూజియంలలో భద్రంగా ప్రదర్శంపబడుతున్నాయి. ఇలా బట్టలకు రంగులనే కాదు వారి కళలనూ శ్రమనూ కూడా ఇక్కడి పనివారు జాగ్రత్తగా అద్దేవారు.

కూలీలు పనివాళ్ళ దయనీయ పరిస్థితి

రోజుల తరబడి నీళ్లలో నాని ఎండలో కుళ్లబెట్టిన మొక్కలను కూలి వాళ్ళు కాళ్ళతో నానా తంటాలు పడుతూ తొక్కడం. తెడ్లతో కలుపుతూ బాదటం. నీళ్లఅడుగునుంచి నానుతూ తడుస్తూ నీలిముద్దలను సేకరించడం. అత్యంత శ్రమతో కూడుకున్న ఈ పనిమొత్తం చేయడానికి స్థానికంగా వున్న ప్రజలను విరివిగా వాడుకునేవారు. వారి శ్రమకు తగిన ఫలితం రావట్లేదని చరిత్రలో చాలా ఉద్యమాలు జరిగాయి. బీహారు బెంగాల్ ప్రాంతాలలో సిపాయిల తిరుగుబాటుకు మరికొంత ముందు 1850 ప్రాంతంలో బ్రిటీష్ జమిందారుల మీద స్థానికులు తిరగబడ్డారు. ఆ తిరుగుబాటు కథను నీలిదర్బాన్ అంటే నీలపు అద్దం అనే పేరుతో బీహార్ లో ఒక నాటకం బాగా ప్రసిద్ధి పొందింది. దాన్ని జేమ్స్ లాంట్ అనే ఒక కేథలిక్ ఫాదర్ ఆంగ్లంలోకి ఈ నాటకాన్ని అనువదించి జైలు శిక్ష అనుభవించాడు. అదే సందర్భంలో జాన్ బీమ్స్ అనే చంపారన్ జిల్లా కలెక్టర్ రైతుల తరపున మాట్లాడటంతో ఒడిసాకు బదిలీ అయ్యాడు. అక్కడ కూడా రైతుల పరిస్థితి దయనీయంగా వుండటంతో ఈసారి ఆయన ఏకంగా నిభంధనలనే మార్చి వారికి న్యాయం జరిగేలా చేసాడట. ఈ విషయం ఫిలిఫ్ ఉడ్రఫ్ ది మెన్ హూ రూల్డ్ ఇండియా అనే పుస్తకంలో ప్రస్తావించాడు. కలెక్టర్ గారి వల్ల ఒడిసా పరిస్థితి మారింది కానీ బీహార్ లో దుస్థితి అలానే వుంది. దాదాపు అరవై ఏళ్ళ తర్వాత మహాత్మా గాంధీ 1917లో చంపారన్ సత్యాగ్రహంతో బీహార్ నీలిమందు కార్మికుల వెతలను ప్రపంచం వినేలా చెప్పాడు. అదే నాగులవంచ పోరాటం దానికంటే మూడువందల ఏళ్ళముందే జరిగింది. 1687లోనే డచ్ వారిని గ్రామం వదిలి వెళ్ళిపోయేలా చేసారు.

1856లో విలియం పెర్కెన్స్ అనే పద్దెనిమిదేళ్ళ కుర్రాడు రసాయనాలతో కృత్రిమ నీలిమందు తయారుచేయగలిగాడు. అప్పటికి గానీ నీలిమందుపంటపై వున్న వత్తిడి తగ్గలేదు. అప్పటివరకూ. అవే వెతలు అవే కథలు ఎన్నో చోట్ల

ఎందరోరైతులు కూలీలు అనుభవించారు. కొన్ని చోట్ల ఉద్యమంలా పైకి లేచినా వలస కంపెనీల బలంతో వాటిని అణగ దొక్కే వారు.

నీలిమందు పంటను పండించి నీలిరంగును తీసి బట్టలకు ఇక్కడే అద్ది ఆ వస్త్రపు బేళ్లను మచిలీ పట్నం తరలించి అక్కడినుంచి నెదర్లాండ్ కి పంపేవారు. వారి వ్యాపారం ఎంతలా సాగిందంటే ఇక్కడినుంచి సరఫరా చేసే బట్ట చాలక అనేక వత్తిడులు వచ్చేవి. త్వరగా చేయమని ఇక్కడి ప్రజలపై తీవ్రమైన వత్తిడిని కూడా చేసేవారు. అయినా చాలక కొందరు సేవకులను, బానిసలను కొనుగోలు చేసి ఈ ప్రాంతంలో పనిచేసేందుకు తరలించినట్లు కూడా రాసారు. అంటే వారికి నాగులవంచ ఎంత ప్రధానమైనది. ఇక్కడి ఉత్పత్తులు మరెంత అవసరమైనవో అర్థం చేసుకోవచ్చు. వ్యాపారం ఆధారితం కాబట్టి కొన్ని సందర్భాలలో కార్యాలపు నిర్వహణ కష్టంగా మారాయి అని డచ్ రికార్డులలో రాసుకున్నారు. ఒకానొక సందర్భంలో ఆర్థిక అత్యవసర పరిస్థితి వల్ల నాగులవంచ కార్యాలయాల ఆస్థానానికి చెందిన రెండు గుర్రాలను అమ్మేసారు. అలాగే ప్రధాన అధికారులు నివాసం వుంటారు కాబట్టి పరిసరాలు సౌందర్యవంతంగా వుండేదుకు కూడా కొంత శ్రద్ధ చూపిన అధికారులు వున్నారు. నికోలస్ ఫాబర్ కాలంలో రెండు అందమైన తోటలు పెంచాడట. ఒకటి చిన్న తోట వారి కోటకు దగ్గరలో వుంటే పెద్ద తోట గ్రామం వెలుపల వున్నట్లు రాసారు.

నాగులవంచలో 19 ఏళ్ళ డచ్ పాలన

1668 నుంచి 1687 వరకూ 19 సంవత్సరాల కాలంలో ఆరుగురు ప్రధాన అధికారులు వారికి తోడు ఆరుగురు ఉపప్రధాన అధికారులు ఈ ప్రాంతంలో నిర్వహణా పాలకులుగా వున్నట్లు రికార్డులలో వుంది.

నికోలస్ ఫాబర్ (1668 నుంచి 1676)

జాకబ్ కార్పెస్సర్ (1676 నుంచి 1679)

అంట్రోసియస్ వాండర్ వీల్ (1679 నుంచి 1684)

ఆండ్రీయస్ బ్లక్వీల్ (1684 నుంచి 1686)

చివర్లో నికోలస్ డాంక్ వార్డ్ (1686 నుంచి 1687) వరకూ ప్రధానాధికారులు (Oppehoofd) గా వున్నారు.

అలాగే అబ్రహం వాండర్ వూర్ట్ (1668 నుంచి 1676) వరకూ రెండు పర్యాయాలు డిర్క్ వాంక్ (1676 నుంచి 1678)

నికోలస్ బోల్ట్ (1678 నుంచి 1679)

బారెంట్ హోత్మాన్ (1679 నుంచి 1682)

నికోలస్ డాంక్ వార్డ్ (1682 నుంచి 1686) రెండు రెండు ఏళ్ళ కాలపరిమితితో రెండుసార్లు

చివరిగా గెరార్డ్ బెనూరైన్ (1686 నుంచి 1687) చివరి సంవత్సరంలో ఉ పపాలనాధికారి(Secunde) గా పనిచేసారు. ఎక్కువ కాలం అబ్రహం వాండర్ వూర్ట్ నాగుల వంచ గ్రామంతో అనుభందాన్ని కలిగివున్నారు. ఆయన సెకండ్ గా తొమ్మిదేళ్ళు పనిచేసి ప్రధానాధికారిగా పదొమ్మితి పొంది మళ్ళీ ఆరేళ్లు పనిచేసారు. అంటే నాగులవంచలో 19 ఏళ్ళ డచ్ పాలనలో ఈయన పాత్ర 15 ఏళ్లు వుంది. అందుకేనేమో ఈయన కుటుంబంతోపాటు ఇక్కడే వుండటం వల్ల ఆయనకు ఈ ప్రాంతపై అభిమానం వల్ల ఈయన మరణానంతరం ఇక్కడే సమాధి చేయబడ్డారు. డచ్ వారి సమాదులను మెమొంటమోరీలు అంటారు. అటువంటి మెమొంటమోరీ పై కప్పు బండపై వున్న రాతల వల్ల అది ఈయనదే అనితెలిసింది. అది ఇప్పటికీ నాగులవంచ గ్రామంలో రోడ్డుపక్కన పడివుంది. దీనితో పాటు మరో సమాధి బండకూడా కొంత పగిలిపోయి గ్రామంలో వుంది.

మన నేల గుండెల్లో డచ్ సమాధిబండలు

నాగులవంచ ఊరి బయట డచ్ వారికి సంభందించిన రెండు సమాధి బండలు వున్నాయి. ఇవి సమాధి పైకప్పు మూత బండలు. ఆరడుగుల పొడవు, రెండున్నర అడుగుల వెడల్పు, ఎనిమిది అంగుళాల మందంతో గట్టి నల్ల గ్రానైట్ బండలు ఇవి. వాటి పై కప్పుపై డచ్ భాషలో రాత శాసనం కూడా వుంది. ఎక్కడో సముద్రల అవతల వుట్టిన వ్యక్తి ఈ నేలపై మట్టిలో కలిసిపోవడం ఆశ్చర్యకరమైన నిజం. డచ్ వారికి కూడా మరణానంతర కర్మకాండ వుంటుంది. వారి సమాదులని మెమొంట మోరీ లు అంటారు. దానికి అర్థం గుర్తుంచుకో మృత్యువు తప్పదు (Remember that one must die) జాతన్యహి, ధృవో మృత్యుర్ద్రువం, జన్మమృతస్యచ తస్మాద పరిహార్యే - ర్దే నత్వం శోచితుమర్హసి అన్న శ్లోక



తాత్పర్యంలాగానే వుంటుంది. క్రిస్టియానిటీలో స్వర్ణ నరకాలు ఆత్మకైవల్యం వంటివి ప్రాముఖ్యత పెరిగిన తర్వాత ఈ మెమెంటమోరి సంస్కృతి విస్తృతం అయ్యింది.

అబ్రహం వాండర్ వూర్ట్ సమాధి శాసన పాఠం

HIER ONDER LIEDE GRAVEN	=	HERE BELOW SONG GRAVES
ABRAHAM VANDR VOORT IN	=	ABRAHAM VANDER VOORT IN
SYN LEVEN ONDER KOOPMAN EN	=	SIGHT LIFE UNDER TRADER AND
TWEEDE HIER TEN IOM TOIRE GEBO	=	SECOND HERE AT THE SAME TIME
REN IN THOMONTA : MDCXL (1640) DEN	=	REN IN THOMONTA: MDCXL (1640) DEN
DEN VIII I UNY: A MDCLXXVI (1676) OVD=	=	IN THE 8 A 1676 OVD
XXXVI AREN VIII AANDEN EN	=	36 YEARS AND 8 MONTHS
IV DAGEN	=	4 DAYS
LEN DIE VAN IN BORST GOED NOGT	=	LEN STILL GOOD FROM IN CHEST
TWISTIOF ONHEYL BAARDE	=	TWIST OF EVIL REVEALED
HOT ONDER DESE SERK EN WORD	=	HOT UNDER THIS STRONG AND BE COME
TOT AS EN STOF	=	TO ASH AND FABRIC
LET HYDE SE AARDE	=	LET HYDE BE EARTHE
SY N SIELE BOVEN IN DE HEMEL	=	IT'S A SOUL UP IN HEAVEN
SINGT GODS LOF	=	SING GOD'S PRAISE

తెలుగులో దాదాపు భావం : వస్త్ర వ్యాపారిగా స్థావర ఉపనాయకునిగా పనిచేసిన అబ్రహం వాండర్ వూర్ట్ ఇక్కడ సమాధిచేయబడ్డాడు. 1640 పుట్టిన వూర్ట్ 1676 లో చనిపోయాడు. 8వ తారీఖున మరణించాడు నెలలో మొదటి అక్షరం %నా% వరకూకనిపిస్తోంది అంటే ఏప్రిల్ లేదా అగష్టు అయ్యివుండాలి. ఆయన ఈ భూమిపై జీవించిన కాలం 36 సంవత్సరాల ఎనిమిది నెలల నాలుగు రోజులు అంటూ రోజులతో సమా ఆయన జీవించిన కాలాన్ని ఇక్కడ పేర్కొన్నారు. ఈ భౌతిక జీవితపు వెతలనుంచి విముక్తిపొందాడని ఈ పేటికలో అతనికి శాంతి చేకురుతుందని, అతని దేహం ఇక్కడ మట్టిలో కలిసిపోగా ఆయన ఆత్మ స్వర్గానికి చేరుకుని దేవదేవుడిని కీర్తిస్తూ పాటలు పాడుతుంది అని చెప్తున్నారు.

డచ్ వస్త్రవ్యాపార స్థావరం కోసం నాగులవంచను ఎంపిక చేసి ఏర్పాటు చేసిన మొట్టమొదటి ప్రధాన పాలనాధికారి నికోలస్ ఫాబర్ తో పాటే ఈ అబ్రహం

వాండర్ వూర్ట్ కూడా ఉపపాలనాధికారిగా ఎంపిక అయ్యారు. వీళ్ళిద్దరి పదవీ కాలాలు కూడా ఒకేరకంగా వున్నాయి. బహుశా అది అతని తొలి ఉద్యోగం కూడా అయ్యివుండొచ్చు, సమాధిపై పేర్కొన్న వివరాల ప్రకారం నాగులవంచలో నియమితుడయ్యే నాటికి అతని వయసుకేవలం 28 సంవత్సరాలు మాత్రమే, 36 ఏళ్ళ యువకుడిగానే 1676లో మరణించాడు. 1668 లో నాగులవంచ ఫ్యాక్టరీ స్థాపన సమయం నుంచి అబ్రహం వాండర వూర్ట్ మరణించే నాటివరకూ రెండుసార్లు అదేపదవికి ఎంపికకాబడి ఎనిమిదేళ్ళ పాటు ఇదే నాగులవంచలో పనిచేస్తూ చేస్తూనే తన చివరిశ్వాస విడిచాడు.

నికోలస్ ఫాబర్ సమాధి శాసన పాఠం

VERLEYT BEGRAVENDENE	= ALLOWED TO BURY HERE
NICOLAES FABERINSYNEVEN IN	= NICOLAES FABER IN SYNI EVEN IN
DIENJT DERE COMP. COOPMAN	= SEVEICE OF COMPANY MERCHANT
OPPERHOO TENEERETE	= UPPER HOO FIRST
TIGETER VAN TKOMPFOIRNA	= THIGHT IS FROM COMPANY GEEWANSE LTTTOREN TOT AMS
TERDAM BENY. APRIL MDCXXVIII (1628)	= BORN APRIL 1628
ENGESTORVNA : HIER DDEN VIII	= AND DIED AFTER: HERE 8TH
FEB I MDCXXVI OUT XLVIII	= FEB 1676 OUT 47A (47 AGE?)
RENX MAANDEN EN INI DAGEN	= RENX MONTHS AND ININ DAYS (DUTCH COMPANY ROUND LOGO)
DIEVEELMETIOK ENERNS	= ENVIRONMENTAL DEMOTION
VERSLEFT SYNLEVLN SUYREN	= FRESH LIFE SINGLE OF SUYRES
RUST IN DIE DONKER GRAFEN IS	= REST IN THAT DARK DIGGING IS
DNRWORMEN SPYS	= D NO WORMS SPYS
SYN LEVENS. VREMDIGHEYT	= HIS LIFE WE REMEMBER THE SIGHT
SLALLE ELUW. VERDUYRE	= FAST LION PRAY
DEZILLONTFAN GI GODTIN	= DILLON TRAN GET GOOD
T HEMELS. PARADYS	= HEAVENS PARADISE
D.H	= DEAR HUSBAND ?

తెలుగు అనువాదం దాదాపు ఇలా వుండొచ్చు : ఈ సమాధి స్థలంలో ఉంచుటకు అనుమతించబడిన నికోలస్ ఫాబర్ అనువారు కంపెనీ వర్తకునిగానూ, స్థావర ప్రధానాధికారి గానూ ప్రత్యేకంగా ఎంపికచేయబడి పనిచేసారు. ఈయన 1628

ఎప్రిల్ నెలలో జన్మించారు. వాతావరణ పరిస్థితులు దిగజారటం వలన జీవితాన్ని చాలించాడని, ఆయన మరణం 8వ తారీఖు ఫిబ్రవరి 1676లో సంభవించిందని అప్పటికి ఆయన వయసు 47 సంవత్సరాలుగా వున్నదని చెప్పారు. ఒంటరి సూర్యునిలా ఇతరుల సహాయమేమీ అవసరంలేకుండా దేదీప్యమానంగా ప్రకాశించిన నికోలస్ ఫాబర్ ఇలా చీకటి గుయ్యారంలోకి అలసట తీర్చుకునేందుకు క్రుంగిపోయాడని పురుగులు కుట్ర చేయరాదని అన్నారా లేక శత్రువులనే పురుగులు కుట్రచేయడం వల్ల అన్నారో సరిగా అర్థం కాలేదు. అటువంటి నికోలస్ ఫాబర్ ను ఆకలితో వేటకు ఉపక్రమించిన వేగవంతమైన సింహంలా మేము ఎప్పటికీ గుర్తుంటుకుంటాం. వారి ఆత్మకు స్వర్గం ప్రాప్తించాలి అంటూ కోరుకున్నారు అంటూ చివరలో D.H అనే పొడి అక్షరాలతో పూర్తయ్యింది.

ఈ సమాధి బండ కూడా నాగులవంచకు తొట్టతొలిగా పనిచేసిన వారిదే ఈ నికోలస్ ఫాబర్ నాగులవంచ ఎంపికలో కూడా ప్రధాన పాత్ర వహించారు. మచిలీ పట్నానికీ గోలకొండకు మధ్యదారిలో ఒక ఫ్యాక్టరీ వుంటే బావుంటుంది అన్న సందర్భంలో ఇక్కడి గ్రామ వాతావరణ పరిస్థితులను, పరిసర గ్రామాలను, వర్కర్స్ అందుబాటు వారి పనితనం, నీటివసతి వంటి అనేక విషయాలను సర్వేద్వారా అర్థం చేసుకుని మరీ బాటకు కొంత దూరంలో వున్నానరే ఈ ప్రదేశాన్ని ఎంపికచేసినవాడు ఈయన. నాగులవంచ మీద ఇష్టంతో ఇక్కడే ఆవాసం ఏర్పాటు చేసుకుని కుటుంబంతో సహా నివసించాడు. చివరిలో వున్న D.H అంటే డియర్ హజ్బెండ్ అనే సాంప్రదాయం ప్రకారం 47 సంవత్సరాల వయసులో మరణించిన నికోలస్ ఫాబర్ కు వివాహం అయ్యిందని ఆయన భార్య ఈ మెమెంటో మోరీ శాసనం రాయించారనీ తెలుస్తుంది. 1628లో పుట్టిన ఫాబర్ నాగులవంచకు 1668లో ప్రధానాధికారిగా వచ్చే నాటికి 40 సంవత్సరాలు వున్నాయి. ఇతనికి సహాయ అధికారిగా వచ్చిన 28 ఏళ్ళ అబ్రహం వాండర్ వూర్ట్ (ఇతనికంటే 12 ఏళ్ళ చిన్నవాడు) కూడా అదే సంవత్సరం నుంచి పనిచేయడం ప్రారంభించాడు. అప్పటినుంచి 1676 వరకూ రెండు పర్యాయాలు ప్రధానాధికారిగా ఎంపికయ్యి తన మరణించే వరకూ 7 సంవత్సరాల కాలం ఇక్కడే పనిచేసాడు. చిత్రంగా ప్రధానాధికారి, ఉపప్రధానాధికారులు ఇద్దరు కూడా 1676లో కేవలం నెలల తేడాతో మరణించారు.

విజయం సాధించిన ప్రజాపోరాటం : పీడనను పారద్రోలిన వైనం

మన నేల మీదనుంచి డచ్ వారు నెదర్లాండ్ కు ఏమేమి తీసుకుని వెళ్ళే వారు అన్న విషయంలో అప్పట్లో ఓడలోకి సరుకు ఎక్కిస్తున్నప్పుడు రాసిన లాగ్ పుస్తకాలలోని సమాచారం అందుబాటులో వుంది. ఓడపేరు ఆ ఓడలోకి ఎక్కిస్తున్న సరుకు వివరాలు భద్రంగా రాసిపెట్టారు. వీటి ద్వారా ఎంత విలువైన సంపద ఎంత పరిమాణంలో వెళ్ళింది అనే విషయాలను గమనించడానికి అవకాశం వుంది. ఉదాహరణకు 1621 మే నెలలో మెడెబ్లిక్ అనే నౌకద్వారా మచిలీపట్నం ఓడరేవు నుంచి హాలెండ్ కు పంపిన ఒకలాగ్ చిట్టా చూద్దాం. 1) 452 బేళ్ళ నీలిమందు విలువ 31,473 గోల్డ్ ఫెన్నీలు వుంటుంది. బేల్ అంటే మనం ఇప్పటికీ పత్తిని గడ్డిగా కట్టి పత్తిబేలు అంటాం కదా అదేవిధంగా 2) వజ్రాలు సంఖ్య చెప్పలేదు వాటివిలువ 27,094 బంగారుఫెన్నీలుంటుందట 3) గినియా వస్త్రం 12,348 ముక్కలు అంటే దాదాపు 3,08,750 గజాల గుడ్డ అన్నమాట దీనివిలువ 57,666 బంగారు ఫెన్నీలు, చారల చొక్కాలు 80 శాల్తీలు విలువ 384 బంగారు ఫెన్నీలు, మొత్తం ఒకలక్షా పదహారువేల ఆరువందల పదిహేడు బంగారు వరహాల విలువైన సరుకు ఆ బ్రిట్ కి ఎక్కించినట్లు రాసారు. ఈ పట్టికకు ఆధారం డబ్ల్యూ. హెచ్. మోరేలాండ్ పుస్తకం పేజీ 319. అదే విధంగా మరికొన్ని ఉదాహరణలుకూడా మనకు చరిత్రలో దొరుకుతున్నాయి. ఇంతటి విలువైన సంపదను వ్యాపారం పేరుతో మనదేశం నుంచి పోగేసుకుంటున్నప్పుడు వారి ప్యాక్టరీలను స్థావరాలను వదిలి వెళ్ళమంటే సులభంగా వెళతారా? దానికోసం ప్రాణాలకు తెగించిన ఎంతపోరాటం జరిగివుండాలి. ఆ తెగింపు రావడానికి వారిపై ఎన్ని భాధలు, ఎన్నికన్నీళ్ళు, ఎన్ని అవమానాలు ముప్పిరిగొని వుండాలి. పిల్లిలా నెమ్మదిగా పక్కన పడివుండి పనిచేస్తుందిలే అనుకున్న మామూలు గ్రామం గ్రామాన్నీ బాధల గదిలో వేసి హింసించబట్టే కదా తనప్రాణాలకు తెగించి మరీ ఎదురుతిరుగుతుంది. ఈమధ్యకాలపు సంగతులు కాబట్టి రజాకార్ల సమయంలోని హింసలు చెప్పే పెద్ద వాళ్ళు వుండటంతో కథలు కథలుగా బయటికి వచ్చాయి. ఈస్టిండియా కాలంలో జరిగిన ఘోరాలుకూడా కొన్ని వెలుగులోకి వచ్చాయి. కానీ ఇది బ్రిటిష్ పాలనకంటే ముందునాటి సంగతి 330 ఏళ్ళకు ముందు అంటే డజనుకు పైగా తరాలకు

ముందునాటి ముచ్చట చాలా తక్కువగానే మనదాకా వచ్చింది. అదికూడా పోరాటం చేసినవారు రాసిన ముచ్చట కాక పరుగందుకుని వెళ్ళిపోయిన వారు రాసిన ముచ్చట.

ఎగుమతి సరుకు అమారిల్ సంగతులు

నాగులవంచ నుంచి ప్రధానంగా నీలిమందుతో అందమైన డిజైన్లు అద్దిన గుడ్ల ఎగుమతి అయ్యేది. దానికి తోడు ఈ ప్రాంతం నుంచి అమారిల్ అనే రాయి వెళ్ళేది అని రాసారు. అమారిల్ అంటే మనం ఆంగ్లంలో చెప్పుకుంటే ఎమరీ అన్నట్లు, అంటే చక్కగా అరగదీసేందకు తోడ్పడే రాయి అని దీన్ని కోరండం, మగ్నటైట్, హేమటైట్ మరియు క్వార్ట్జ్ రాళ్ళను సన్నని ఇసుకరేణువుల లా చేసి సాండ్ పేపర్లాగా, సానరాళ్ళ లాగా తయారు చేస్తారు. వీటితో బండరాళ్ళ గచ్చు నేలలను సున్నగా అరగదీయవచ్చు, లోహపు వస్తువులు పదును పెట్టుకోవచ్చు, జాతి రాళ్ళ అరుగుదల సామర్థ్యాన్ని లెక్కేయవచ్చు, కృత్రిమంగా గట్టి మైలురాళ్ళను కూడా తయారుచేయవచ్చు. గ్రీకు పురాణాదల్లో సైతం ఈ అమారిల్ ప్రస్తావనలున్నాయట, గ్రీకుకవి పిండారస్ దీన్ని వెట్ స్టోన్ అని పేర్కొన్నాడట. దీనికి రాగిలోహాన్ని సైతం విరగొట్టగల గట్టితనం వుందని చెబుతారు. ఇప్పటికీ గ్రీకుల ద్వీపాలైన నక్సాస్, సామెస్ లలో ఈ తవ్వకాలు నడుస్తున్నాయి. ఖమ్మం జిల్లా బూడిదంపాడులో ఈ మధ్యే ప్రభుత్వం కోరండం రాయి తవ్వకాలను చేస్తోంది కోరండం అనే ఎర్రరాయి మోహ్ స్టేల్ లో వజ్రం తర్వాత అంత గట్టి రాయి అన్నమాట. వజ్రం గట్టిదనపు సంఖ్య 10 అయితే కొరండంది 9 వస్తుంది. క్వాలిటీ కలిగిన గ్రానైట్ ను ఇప్పటికీ ఖమ్మం ఎగుమతిచేస్తూనే వుంది.

నాగులవంచ గ్రామానికి గల మరికొన్ని చారిత్రక ప్రత్యేకతలు

నాగులవంచ పరిసరప్రాంతంలోని రామసముద్రం చెరువులో 2016 మే నెలలో ఉపాది కూలీలు పూడికతీత పనులు చేస్తుండగా నాలుగు బుద్ధప్రతిమలు బయటపడ్డాయి. వీటిలో మూడు విగ్రహాలు ఒక అడుగు పొడవులో వున్నాయి. నాలుగో విగ్రహం మూడు అడుగుల పొడవుతో హుస్సేన్ సాగర్ లోని బుద్ధ విగ్రహాన్ని పోలి వుంది. ఈ ప్రాంతంలో ఒకప్పుడు బౌద్ధం విలసిల్లింది అనే ఆధారాలను ఇది అందిస్తోంది.

గ్రామంలోని పురాతన ఆలయాలు డచ్ వారి రికార్డులలో కూడా పేర్కొన్నారు అంటే అంతకు పూర్వం నుంచే ఇవి ఉన్నాయి వాటి శైలి రాజరికాల కాలం నాటివని చెప్పునే ఉన్నాయి. ఇక్కడ ఎటువంటి శాసన పాఠాలు లభించకపోవడంతో ఖచ్చితమైన తేదీలను కనుగొనేందుకు అవకాశం దొరకలేదు. శిల్ప నిర్మాణ శైలిని నిపుణులు క్షుణ్ణంగా పరిశీలించడం ద్వారా దేవాలయాలు నిర్మించిన కాలాన్ని అంచనా వేసేందుకు అవకాశం వుంది.

కాలేజీ ఆవరణలో ధ్యానభంగిమలో కూర్చున్న విగ్రహం విదేశీ లక్షణాలను కలిగి వుంది. చైనా గడ్డం ముందుతల గుండులా వుండటం. వెనక పొడవైన పిలక స్పష్టంగా కనిపిస్తున్నాయి. మనదేశంనుంచి చైనా వెళ్లి అక్కడ వైద్యాన్ని షావోలిన్ యుద్ధ కళను నేర్పించిన బోధిధర్ముడి గురించి చెప్పే పోలికలకు దగ్గరగా వుంది.

సుశిక్షితమైన సైన్యంపై జనం విజయం మామూలు సంగతి కాదు

డచ్ దేశస్థులు ఇంగ్లాండ్ ప్రాన్స్ దేశస్థుల కంటే సైనిక పాటవం రీత్యా చూసినా, రాజకీయ విస్తృతి రీత్యా చూసినా బలహీనులని చెప్పవచ్చు కానీ 1759లో బెడెరా యుద్ధంలో బ్రిటీష్ వారి చేతిలో ఓటమి చవిచూసేంత వరకూ వీరి ప్రాభవ్యం దేశంలో నడిచింది. కానీ అంతకంటే ఆరేడు దశాబ్దాలకు ముందే 1687 లో జరిగిన నాగులవంచ ప్రజాపోరాటానికి అత్యంత పటిష్టంగా ఏర్పాటు చేసుకున్న డచ్ స్థావరం హడలెత్తి పోయింది. చివరకు అక్టోబర్ 13వ తారీఖున మొత్తంగా నాగులవంచను వదిలేసి పెట్టే బేడా సర్దుకుని వేరే చోటకు వెళ్లిపోయారు. (Nagulavancha Factory 1669 -- 1687 Established inland to have better control over the quality of the locally produced products. Destroyed on 13 October 1687 by locals.)

TRADE AND COMMERCE, EXPORT AND IMPORT UNDER QUTB SHAHI PERIOD

An important weaving center which supplied cloth to the port of Masulipatnam was Nagulavancha located in the interior hinterland of the port. The Dutch therefore decided to purchase cloth directly at Nagulavancha that at Masulipatnam. They setup a factory to procure cloth for export. It is recovered that in a small

village (name not mentioned) within an hour walk from Nagulavancha the Dutch had organized production of cloth and the weavers there worked exclusively for the Dutch in due course of time. However they abandoned the factory owing to their unsuccessful attempts at the place in the production and procurement of cloth. Thus the Dutch in the first stage exported slaves and in the second stage we find them exporting the cloth to be used by the slaves.

ఈ ఉద్యమ ప్రభావం మరి గోలకొండలో పనిచేయడా అంటే చేసింది అక్కడి స్థానికులు కూడా వీరిపై అసమనాన్ని వ్యక్తంచేసారు. సహాయనిరాకరణ చేసారు. కానీ 1733 నాటికి అంటే నాగులవంచ ఉద్యమం తర్వాత 46 ఏళ్ళకు కానీ డచ్ వారిని పారద్రోలలేకపోయారు. మన దగ్గరి ఉద్యమం కంటేముందు తమిళనాడులోని తిరుప్పపుళియూర్ లో 1608లో స్థాపించిన డచ్ స్థావరాన్ని 1625 లో స్థానిక నాయకుడెవరో ఫ్యాక్టరీని కూల్చినట్లు రికార్డులలో రాసారు. వేర్వేరు స్థావరాలు వేర్వేరు కాలలో తీసేసారు. అయితే దానికి వ్యాపారపరమైన ఇతర కారణాలు వున్నాయి. పులికాట్ లో 1613లో పెట్టిన డచ్ స్థావరం 1825 వరకూ నడిచింది. నాగపట్నంలో 1658 నుంచి 1781 దాకా, భీమునిపట్నం 1652 నుంచి 1825 వరకూ, పాలకొల్లులో పరిశ్రమ 1613 నుంచి 1825 వరకూ, మచిలీపట్నంలో 1605 నుంచి 1756 వరకూ, నిజాం పట్నంలో 1606 నుంచి 1668 వరకూ కొనసాగింది. ఇలా దేశంలో వేర్వేరు స్థావరాల్లో డచ్ వారి ప్రాభల్యం కొనసాగుతున్న సమయంలోనే, కృత్రిమ నీలిమందు వీరి వ్యాపారాన్ని దెబ్బతీయడానికంటే ముందే, బ్రిటీష్ సేనల దాటికి పక్కకి తప్పుకోవలసిన కాలం రాకముందే నాగులవంచ శ్రామికులు వీరి ఆగడాలపై ఎదురుతిరిగారనేది చిన్న విషయం కాదు. వారికి అత్యంత అనుకూలమూ సౌకర్యవంతం అయిన ప్రాంతం, వారి ఎగుమతులలో ముఖ్యమైన వాటాను అందించగల ప్రాంతాన్ని వదిలేసుకుని వెళ్ళేలా చేయడం చిన్నవిషయం కాదు.

సోమేశ్వరాలయాల వాస్తు, శిల్ప సౌందర్యము, పానగల్లు చాలిత్రక విశ్లేషణ

డా॥ ముసుగు శ్రీనివాసరావు* , డా॥ బండి కళ్యాణి**

తెలంగాణ రాష్ట్రంలోని నల్గొండ జిల్లాలో పానుగల్లు ఒక చిన్న గ్రామము. ఈ గ్రామము నల్లగొండ పట్టణానికి మూడు కి.మీ. దూరంలో ఉంది. పూర్వ ప్రాచీనాంధ్ర మహానగరాలలో పానుగల్లు ఒకటి. ఇది దాదాపు ఏడు కి.మీ ల విస్తీర్ణం వరకు వ్యాపించి ఉంది. ఈ నగరం నల్లగొండ కన్నా పూర్వం ఎండరికో స్థావరంగా విలసిల్లింది. రానురాను పానుగల్లు ఆధునిక కాలంలో ప్రాధాన్యత తగ్గి నల్లగొండకు పెరిగింది. పానుగల్లు నగరాన్ని రాజధానిగా చేసుకొని చోళులు, యాదవులు, చాళుక్యులు మరియు కాకతీయ సామంతులు పాలించినట్లు తెలుస్తుంది. కందూరి చోడుల కాలంలో ఈ నగరం అత్యంత వైభవంతో విలసిల్లింది.

ఛాయ సోమేశ్వరాలయము

ఈ దేవాలయం తూర్పు ముఖంగా నిర్మితమైన త్రికుటాలయము. గర్భాలయంలోని పానవట్టంపై స్వామివారు నల్లరాయితో మలచబడ్డారు. పానవట్టం వాలు పడమటి వైపున ఉన్నది. ఈ శివలింగంపైన ఒక ఛాయా కనబడుతుంది. సూర్యోదయము నుండి సూర్యాస్తమయం వరకు ఛాయ కనిపిస్తుంది. గర్భగృహము మధ్య నిరంతరము కదలక ఉండు ఛాయను చూడవచ్చు. శివలింగము ఈ ఛాయచే కనబడుచున్నది. ఈ ఛాయా కారణముగా దేవాలయమునకు ఛాయా సోమేశ్వరాలయముగా పిలువబడుచున్నది.

పానుగల్లు పట్టణంలో ఎన్నో శిల్పకళలకు నిలయమైన దేవాలయాలు ఉన్నాయి. అందులో ముఖ్యమైనది ఛాయా సోమేశ్వరాలయము. దీనిని త్రికుటాలయం అంటారు. గర్భాలయంలో నడుము లోతు వరకు గల ఒక లింగం కనిపిస్తుంది.

* అసిస్టెంట్ ప్రొఫెసర్ & శాఖాధిపతి, పురావస్తు, వాస్తు శాస్త్ర శాఖ, పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైలం

** చరిత్ర అధ్యాపకురాలు, TTWRD (W) కాలేజి, సూర్యాపేట @ కోదాడ, తెలంగాణ

దీనిలో నీరు ప్రవహిస్తున్నట్లు అనిపిస్తుంది. ఎక్కడికి ప్రవహిస్తుంది అన్న విషయం అర్థం కాదు. ఈ నీళ్ళలో మునిగిన శివలింగంపై అన్ని కాలాలలో, అన్ని సమయాలలో స్తంభాకారంలో ఒక ఛాయ కనిపిస్తుంది. కాని ప్రస్తుతం గర్భాలయంలో నీరు లేదు. ఈ నీడ కదలకుండా సూర్యోదయం నుండి సూర్యాస్తమయం వరకు కనిపిస్తుంది. ఈ ఛాయవల్లనే ఛాయా సోమేశ్వరుడని పేరు వచ్చింది.

ఛాయా సోమేశ్వరాలయం మధ్య భాగంలో ఒక చక్కని నంది విగ్రహం కనబడుతుంది. పూర్వము ఈ దేవాలయంలో పూజలు నిర్వహించడానికి కట్టడిట్టమైన ఏర్పాటు చేయబడినాయి. రుద్రదేవ మహారాజు పుణ్యమునకై తంత్రపాలు మల్లినాయకుడు ఉదయాదిత్య సముద్రం వెనుక అభినవ సోమనాథుడు పూజకై దానం చేసినట్లు శాసనం ద్వారా తెలియుచున్నది.¹ అభినవ సోమనాథుడే ఛాయా సోమేశ్వరుడు. కాకతీయ సామంత రాజైన శారపాణిదేవుడు ఛాయా సోమనాథుని అంగరంగ భోగాలకై తమ్మ సముద్రం వెనుక దానం చేసినట్లు శాసనం ఉంది.² ఇతడు స్వామికి భూమినిచ్చినట్లు మరో శాసనం కూడా గలదు. కాకతీయ కుమార రుద్రదేవ మహారాజుల రాజ్యకాలంలో సామంతుడగు మల్లికార్జున నాయకులు తన రాజుకు పుణ్యంగా ఛాయా సోమనాథ దేవరకు అంగరంగ భోగాలకు ఉదయ సముద్రం దానమిచ్చినట్లు శాసనం కలదు.³ పాసంగల్లు గ్రామానికి అనుకొని ఉన్న ఆలయం పచ్చల సోమేశ్వరాలయం. దేవాలయ పైభాగం సింహద్వారంలోని గజేంద్రుల తొండాలు ధ్వంసం చేయబడినాయి. ఆలయము అంతా నల్లరాతితో నిర్మించబడినది. ఈ ఆలయ ప్రాకారములందు, గోడలపై చెక్కబడినటువంటి రామాయణ, మహాభారతాది ఘట్టాలతో సహా ఎన్నో శిల్పాలున్నాయి. ఈ ప్రదేశంలో స్తంభాలలో ప్రతిబింబాలు కనిపించేటట్లు శిల్ప సంపద ఉంది. 1923లో ఈ దేవాలయాన్ని తిరిగి నిర్మించుటకు నిజాం ప్రభువు ప్రధానమంత్రియైన మహారాజా నర్ కిషన్ ప్రసాద్ బహదూరు కృషిచేసినారు. ఈ ఆలయములోని లింగానికి ఒక పెద్ద వచ్చ (రత్నం) పొదగబడి ఉంది. పచ్చల హారాలు దేవుని అలంకరణకు వేయుచుండేవారని, కావున దీనికి పచ్చల సోమేశ్వరాలయమని పేరు కలదని ఐతిహ్యం. ఈ దేవాలయం తూర్పు ముఖముగా నిర్మించబడి, గర్భగృహము, అంతరాళము, రంగమండపము మరియు విశాలమైన ముఖమండపములను కల్గి ఉన్నది.

ఈ గ్రామం నందు పచ్చల సోమేశ్వరస్వామి దేవాలయంతోపాటు చెన్నకేశ్వరాలయము కూడా ఉన్నది. ఈ ఆలయం కూడా అద్భుత శిల్పకళానిలయం. ఛాయా సోమేశ్వరాలయము, పచ్చల సోమేశ్వరాలయాల కన్నా ఇది కొంచెం ఆధునికమైనది. పచ్చల సోమేశ్వరాలయము, చెన్నకేశ్వరాలయాలలో పూజలు అధికముగా జరుగుచున్నవి. ఛాయా సోమేశ్వరాలయములో ప్రస్తుతం పూజలు జరగడము లేదు.⁴

పచ్చల సోమేశ్వరాలయ దేవాలయము

ప్రధానమైన పచ్చల సోమేశ్వరాలయము తూర్పు ముఖంగా నిర్మించబడి ఉన్నది. గర్భగృహము, అంతరాళము, డెబ్బై స్తంభాలతో కలిగి ఉన్న మహామంటపము కలదు.

గర్భగృహంలోని శివలింగమునకు కుడివైపున గల గర్భాలయంలో పార్వతీదేవి గలదు. ముఖమండపము 70 స్తంభాలతో విశాలంగా ఉంది. ఆలయ బాహ్యకుడ్యాలపై అనేక రకాల శిల్ప సౌందర్యాలతో ఆకర్షణీయంగా ఉన్నాయి. నల్లరాతితో చెక్కబడిన స్తంభాలపైన వివిధ రకాల ముఖ సౌందర్యాలు కళా హృదయాలకు కనువిందు చేస్తున్నాయి.

శివలింగము

పచ్చల సోమేశ్వరాలయము గర్భగుడిలోని ప్రత్యేకముగా ఏర్పాటు చేసిన వేదికపైగల పానవట్టం మీద శివలింగాన్ని తూర్పుముఖంగా ప్రతిష్ఠించినారు. ఈ పానవట్టం వాలు దక్షిణం వైపు గలదు. ఈ శివలింగం నల్లటి రాయితో ప్రతిష్ఠించబడి ఉన్నది.

అంజనేయ స్వామి

ఈ విగ్రహము పచ్చల సోమేశ్వరస్వామికి ఎదురుగా గల ప్రత్యేకముగా ఏర్పాటు చేసిన గుడిలో ప్రత్యేకమైన వేదికపైన అంజనేయ స్వామి విగ్రహం కలదు. అంజలి ఘటిస్తూ ఉన్నది. మెడయందు హారమాలలు, గ్రైవేయకము, నడుము నుండి మోకాళ్ళ వరకు అంగవస్త్రము చుట్టబడింది. వెనుక తోక భాగము నెత్తిమీదికి ఎత్తబడి ఉన్నది. కాలికి కడియాలు కలిగి ఉన్నది.

పార్వతీదేవి

తూర్పు ముఖముగా ఆశీనురాలైన పార్వతీదేవి పచ్చల సోమేశ్వరస్వామి ఆలయానికి కుడివైపున గల ప్రత్యేకముగ ఏర్పాటు చేసిన గర్భగుడిలో పార్వతీదేవి ప్రత్యేకమైన వేదికపై ఉన్నది. పార్వతీదేవి విగ్రహము నాలుగు చేతులు కలిగి ఉన్నది. పై కుడిచేతిలో పడగవిప్పిన పాముతోను, పై ఎడమ చెయ్యిలో శూలముతో, క్రింది కుడిచెయ్యి అభయ ముద్రలో, క్రింది ఎడమ చెయ్యి ధ్వంసం చేయబడి ఉంది. కుడికాలు కొంచెము వంచి క్రిందికి మోపి ఉంది. ఎడమకాలు మడచబడి ఉన్నది. దేవి కిరీటధారియై, మెడలో హారము ధరించి కాళ్ళకు కడియాలు ధరించి ఉన్నది.⁵

గణపతి

పార్వతీదేవి గర్భగృహమునకు బయట గల ముఖమంటపమున కుడివైపున గణపతి విగ్రహం ప్రత్యేకమైన వేదికపై కిరీటముకుటము, చతుర్భుజాలు కల్గి భుజకీర్తులు, కాళ్ళకు గజ్జలు వంటి ఆభరణములు ధరించి ఏనుగు ముఖము, తొండము, వెడల్పయిన చెవులు, లావైన ఉదరమును కలిగి, పై కుడిచేతిలో దండము, ఎడమచేతిలో మోదమును పట్టుకొని తొండముతో అందుకొంటున్నది. క్రింది కుడిచెయ్యి అభయముద్రలోను, ఎడమచెయ్యి వరదముద్రను ధరించి ఉన్నది. హుందాతనంగా కూర్చున్న గణపతి కుడికాలు కిందికి వేలాడి ఉన్నది. ఎడమకాలు కుడికాలు వైపు పడచి ఉన్నది. లావైన ఉదరమును నాగబంధం చేత బంధించి యజ్ఞోపవీతం, చిన్నగజ్జలు ధరించి ఉన్నారు. తన వాహనం ఎలుక, ఎడమవైపు అభిముఖంగా ఉన్నది. బృహత్ సంహితలోని ప్రతిమా లక్షణ శాస్త్రంలో గణపతి ప్రమాదాల నుండే రక్షించేవాడుగానూ తెల్పబడినది. ఏనుగు శిరస్సు కల్గి, పెద్ద ఉదరము (కుంభ ఉదరము), ఏకదంతము కల్గి యుండి ఒక చేతిలో చిన్న గొడ్డలి (పరశు), రెండవ చేతిలో మోదమును కలిగి ఉన్నారు.⁶

అంశుమధ్యేదగామము, ఉత్తర కామిగాగమము, సుప్రబేదగమము మొదలగు ఆగమ శాస్త్రాలందు కూడా గణేశుని గురించి వివరించబడింది. ముద్గల పురాణము నందు గణపతికి ముప్పది రెండు రూపములున్నవని తెలుపుతుంది. లింగపురాణము గణేశుని యొక్క పుట్టుకను గూర్చి తెల్పుచున్నది. సాధారణంగా గణపతి స్థానక లేదా ఆసీనులై ఉంటారు. స్థానక గణపతి సమర్థంగా లేక అవిభంగా (ద్విభంగా

లేదా (త్రిభంగ) రీతిలో ఉండును. ఆసీన గణపతి ఎడమ కాలును వంచి తన ఆసనాన్ని తాకుతుండగా, కుడికాలు మోకాలు వంచి, పీఠంపైనే పాదంమోపి ఉంటుంది. నాలుగు చేతులు కలిగిన గణపతి పై రెండు చేతులలో పాశము, అంకుశము, క్రింది రెండు చేతులలో మోదమును దంతములను కలిగి ఉంటారు. పీఠం క్రింది వైపున మూషికం ఉంటుంది. గజ శిరస్సు కలిగి తొండము ఎడమ వైపునకు తిరిగి ఉంటుంది. కొన్ని సందర్భాలలో తొండము కుడివైపునకు ఉంటుంది. ఇటువంటి గణపతి తలంబూరి వినాయకుడని అంటారు. గణపతి నాలుగు చేతులను కలిగి ఉండి పాశము, అంకుశము, మోదకము మరియు ఆహార బంతిని కల్గి ఉండును. పెద్ద ఉదరమును దీనికి సర్పము (నాగ ఉదర బంధము) చుట్టుకొని ఉండగా, పీఠమునకు క్రింది భాగంలో ఎలుక వాహనము కలిగి ఉండును.⁷

వీరభద్రుడు

పానుగల్లులోని పచ్చల సోమేశ్వరస్వామి ఆలయంలోని బాహ్యకారము పై చెక్కబడిన విగ్రహము. ఇక్కడ వీరభద్రుడు పది చేతులు కలిగి ఉన్నాడు. త్రినేత్రములతో కిరీట మకుటము ధరించి ఉన్నాడు. స్థాన భంగిమలో నిలబడిన వీరభద్రుడు కుడిచేతులలో వరుసగా త్రిశూలం, దండకము, కపాలం, కత్తి, ధమరుకం ధరించి ఉన్నాడు. ఎడమ చేతులలో వరుసగా బాణం, పరశు (గొడ్డలి), డాలు, శూలము కలిగి ఉన్నాడు. కిరీటము జటామకుటము, కర్ణకుండలములు, మెడలో పుర్రెలతో చేసిన కపాలమాల, హస్తములకు సర్పకంకణములు, భుజకీర్తులు, గైలేయకములు, కాలికి కడియాలు వంటి ఆభరణములు కలిగి ఉన్నాడు.

నటరాజు

పచ్చల సోమేశ్వరస్వామి ఆలయ బాహ్యకుడ్యాలపై మలచబడిన నటరాజు నృత్యభంగిమలో ఉన్నారు. నటరాజమూర్తి వంగిన కుడికాలు అపస్మారక మూర్తిపై మోపి, ఎడమకాలు పైకి ఎత్తిసట్లు ఉన్నది. పది చేతులు కలిగి డాలు, చక్రము, సర్పము హస్తములందు కలిగి త్రిశూలము, పాశము, డమరుకము, పరశు, యజ్ఞోపవీతము, జటాజూటము, ఉరుసూత్రము కలిగి కంఠము నందు హారములతో, కాళ్ళకు అందెలతో సర్వాభరణాలంకృత శోభలతో నొప్పారుచున్న నటరాజు శిల్పము ఆకర్షణీయంగా ఉన్నది.

కుమారస్వామి

పానుగల్లులోని పచ్చల సోమేశ్వరాలయ మండప స్తంభముపై చెక్కబడి ఉన్న కుమారస్వామి తన వాహనము నెమలిమీద ఆసీనుడై ఉన్నట్లు మలచబడి, రెండు భుజాలను మాత్రమే కలిగి ఉన్నాడు. కుడిచెయ్యి అభయ ముద్రలోను, ఎడమ చేతిలో శూలము ఉన్నది. కుమారస్వామి కిరీటమకుటము, కర్ణాభరణములు, మెడయందు హారములను, భుజకీర్తులను, హస్తాభరణములు, కాలికి కడియాలు వంటి ఆభరణములు ధరించి ఉన్నారు. ఈ విగ్రహం కొంతభాగం శిథిలం కాగా, కొద్ది భాగము మాత్రమే మిగిలి ఉన్నది.

ముగింపు

కళ్యాణి చాళుక్యులలో పేరుగాంచిన సోమేశ్వరుని పేరుమీదుగా ఈ ప్రాంతంలోని దేవాలయాలందు ఈశ్వరుడు నటరాజుగాను, సోమేశ్వరుడుగాను, పచ్చల సోమేశ్వరుడుగాను, కాటేశ్వరుడుగాను, ఛాయా సోమేశ్వరుడుగాను, నామేశ్వరుడుగాను, ఐతేశ్వరుడుగాను, ఎరుకేశ్వరుడుగాను, ముక్కంటిశ్వరుడుగాను వివిధ పేర్లతో పూజింపబడుచుండగా, విష్ణుమూర్తి వీరనారాయణుడుగా పిలువబడుతున్నారు. ఈ దేవాలయాల నిర్మాణంలో సున్నం మిశ్రమం, సైజు రాళ్ళు, ఇటుకలను ఉపయోగించగా, శిల్పము మరియు దేవతామూర్తుల నిర్మాణమునకు నల్లరాతిని ఉపయోగించడం జరిగింది. దేవాలయాలు గర్భగృహం, అంతరాళములతో పాటుగా ముఖమండపమునకు ప్రమాణాలు మూడువైపులా కలిగి గర్భగృహంపై విమానాలను, దేవాలయం చుట్టూ, ప్రాకారాలు కల్గి ఉన్నాయి. అదే విధంగా గర్భగృహంలో శివలింగం చుట్టూ ప్రదక్షిణకు అనుకూలంగా నిర్మించారు. శిల్పము మరియు దేవతామూర్తుల ప్రతిమలు నునుపైన నల్లరాతితో మలచుటను బట్టి కాకతీయ నిర్మాణశైలిలో ఈ దేవాలయాలు అంతర్భాగంగా పేర్కొనవచ్చును.

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పర్యాటక కేంద్రంగా అనంతగిరి అభివృద్ధి అవకాశాలు

యం. శ్రీశైలం *

ఉపోద్ఘాతం:

కర్మభూమి అంటనటువంటి ఈ భరత ఖండం అనేక వుణ్యక్షేత్రాలకు, పుణ్యతీర్థములకు, నదులకు పుట్టినిల్లు. కృష్ణా, గోదావరి, తుంగభద్ర, మంజీరా, ముచ్కుంద్ వెుదలగు పుణ్యనదులు దక్షిణ భారతదేశంలో ప్రవహిస్తున్నాయి. వాటిలో మూసీనది ఎక్కువ భాగం ఆంధ్రప్రదేశ్లో ప్రవహిస్తోంది. రంగారెడ్డి జిల్లా వికారాబాద్ అనంతగిరిలో పుట్టిన ముచ్కుంద(మూసీ) నది మన రాజధాని అయినటువంటి హైదరాబాద్ మీదుగా ప్రవహిస్తోంది. ఈ మూసీ నది చారిత్రక వివరాలు తెలుసుకోవాలంటే ఈ అనంతగిరి క్షేత్రం గురించి తెలుసుకోవలసి ఉంటుంది. అనంతగిరి క్షేత్ర ప్రాశస్యం విష్ణు పురాణంలో కన్పిస్తుంది. అలాగే స్కంధ పురాణంలో కూడా కన్పిస్తుంది. ఈ అనంతగిరికి మార్మండేయ క్షేత్రమని, దామసరోవరం అని పేరు కలదు. అనంతగిరి ప్రకృతిసిద్ధమైన, అతి మనోహరమైన ప్రదేశం. ఇది ఈ ప్రదేశం సమస్త చెడు ఆలోచనలను పోగొట్టువంటి ప్రశాంత వాతావరణం.

పౌరాణిక నేపథ్యం:

పూర్వం ఒకానొకప్పుడు మార్మండేయ మహర్షి సత్యలోకమునకు వెళ్ళి బ్రహ్మ దేవున్ని చూసి నమస్కరించి ఓ వాణి మనోహర ! నాకు ఏకాగ్రతతో తపస్సు చేయడానికి అనువైన స్థలం చూపమని కోరారు. అప్పుడు బ్రహ్మ ఇట్లు తెలిపాడు. క్షేత్రములో ఉత్తమమైన శేషాద్రిలో శ్రీవెంకటేశ్వరుడు రమావిరోధి అయి కొలువున్నాడు. ఆ శేషాద్రి చివర భాగాన అనంతగిరి అడవిలో శ్రీమదనంత పద్మనాభుడు సన్నిధుడై ఉన్నాడు. ఆ గుట్టలోని పుష్పగిరికి ఆషాడ శుద్ధ ఏకాదశి

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తిథినాడు భగిరథి వస్తుంది. ఆ రోజున ఆ తీర్థములో మునిగినవారు అందరూ మోక్షం పొందుదురు. కావున అటువంటి పవిత్ర క్షేత్రంలో నీవెళ్ళి తపమును చేయుము. అప్పుడు నీకు మనోహరుడు దర్శనమిచ్చును. నీ తపస్సు ఫలించును అని పలికెను.

ఇది ఇలా ఉండగా రాజర్షి అయిన ముచ్చకుండుడు దేవేంద్రుని కోరిక పై కొన్ని సంవత్సరములు రాక్షసులతో యుద్ధం చేసి వారిని చంపెను. అప్పుడు ఇంద్రుడు సంతోషముగా ముచ్చకుండునితో ఈ విధంగా పలికెను. ఓ ముచ్చకుండ! నీ సహాయం ఎన్నటికి మరిచిపోలేను. దాశత్రువులైన రాక్షసులను చంపి నాకు మేలు చేశావు. దీనికి మోక్షం తప్ప నీవు ఏమి కోరుకున్నాను నేను నెరవేర్చెదను. దానికి ముచ్చకుండ ఈ విధంగా అనేను. మహేంద్ర చాలాకాలం రాత్రి, పగలు రాక్షసులతో యుద్ధం చేసి వారిని చంపితిని. నాకు నిద్ర లేనందున నిద్ర పోవుటకు మంచి ప్రదేశంలో స్థలం చూపించుము. అలాగే నేను నిద్రపోవుచున్నప్పుడు ఎవరైనా నా నిద్రను భంగం చేసిన వారు చనిపోయేట్లుగా నాకు వరంను ప్రసాదించుము అని కోరెను. దానికి ఇంద్రుడు సరేనని ఆ వరంను ప్రసాదించెను. శేషాచల చివరి భాగాన అనంతగిరిలో ఒక గొప్ప గుహ ఉన్నది, దానిలో నిద్రించమని చెప్పెను. అప్పుడు ముచ్చకుండుడు అనంతగిరి వచ్చి ఆ గుహలో నిద్రించాడు.

కావున విప్రవసంతా! నీవు అనంతగిరి క్షేత్రంలో తపస్సు చేయమని చెప్పెను. అప్పుడు మార్కండేయుడు విష్ణువు యొక్క అనంతగిరి పర్వతాలనుచేరి చాలా పవిత్రమైన చోట నివసించి యుద్ధభూముడై కొన్ని సంవత్సరములు పండిన ఆకును తిని 2వేల సంవత్సరాలు ఘోరమైన తపస్సు చేసెను. మార్కండేయుని తపస్సునకు దేవేంద్ర లోకం సైతం కంపించింది. ఇంద్రుడు మార్కండేయుని తపస్సునకు భంగం కలిగించాలని ఎన్నో రకాల ప్రయోగాలు చేశాడు. అయినా మార్కండేయుడు చలించలేదు. ఆ మార్కండేయుని తపస్సు ఆపమని దేవతలు బ్రహ్మ వేడుకున్నారు. అప్పుడు బ్రహ్మ ఓ దేవతలారా! ఆ మునిని ఆపుట నాకే కాదు. ఆ పార్వతిపరమేశ్వరకైన సాధ్యం కాదు. అతని కోరిక పూర్తి చేయగలవాడు రమామాధవుడు. కావున మనం ఆ జగన్నాథున్ని ఆశ్రయించుదాం అని పలికి వారితో బయలుదేరెను. పద్మయోగి వారందరిని తీసుకొని పాలనముద్రంకు వెళ్ళి సర్వోత్తముడైన జనార్ధనను పరమ భక్తుడై ప్రార్థించేరి.

అప్పుడు ఇంద్ర మనోహరుడు వారి ముందుకు వచ్చి బ్రహ్మాదులతో ఈ విధంగా పలికెను. “మీరందరూ ఇక్కడికి రావడానికి గల కారణం ఏమీ అని అడిగెను. మార్మండేయుని తపోజ్వాలను తట్టుకోలేక, రాక్షసుల బాధను భరించలేక మీ వద్దకు వచ్చాం కాబోలు అని పలికెను. అప్పుడు జనార్ధనుడు అతను నా యొక్క అనుగ్రహం పొందడానికి తపస్సు చేస్తున్నాడు. మీలో ఎవరిని ఏమీ చేయడు అని పలికెను. ఆ మాటలు విని దేవతలందరూ తమ స్వస్థలాలకు వెళ్ళిపోయేను.

అప్పుడు నారాయణుడు గరుడ వాహనుడై, తపస్సు చేస్తున్న మార్మండేయుడు వద్దకు అనంతగిరి పర్వతంనకు వెళ్ళిన ఆ సమయంలో నారదుడు రుషి సమూహంలో వచ్చి జగన్నాథుడు మార్మండేయుడికి ఏం వరం ఇస్తాడో చూద్దాం అని వేచి యున్నాడు.

మార్మండేయుడు శ్రీమహావిష్ణువుని చూసి ఎంతో ఆనందంతో భక్తితో సాష్టాంగ నమస్కారం చేసి రుషులందరికి అంజలియొర్పి వారు కూర్చున్నటువంటి అదేవిధంగా కూర్చోమని సైగ చేసి శ్రీపద్మనాభుని నమస్కారపూర్వకంగా అనేక విధాలుగా స్తుతించేను. అప్పుడు అతని భక్తి పారవశ్యానికి ఎంతో సంతోషించి పద్మనాభుడు మార్మండేయునితో ఈ విధంగా పలికెను.” ఓ భక్తా! నీ వలన నేను చాలా సంతృప్తిడిని అయితిని. నీ కొరిక తెలుసుకొంటిని. నేను భవిష్యత్తులో ముచ్చకుండుడు అనేటువంటి రాజరుషికి దర్శనం ఇచ్చుటకు ఈ పర్వతంపై కొలువు దీరుతాను. అతను ఈ పర్వత గుండెల్లోనే నిద్రిస్తున్నాడు.

ద్వాపర యుగమున చంద్ర వంశమున దేవకివసుదేవుల కుమారునిగా కృష్ణునినై జన్మిస్తాను. అప్పుడు మధురాపురం నందు జరాసంధుడను దుష్టుని వలన కాలయపనవనుడు నా మీద దండెత్తి వస్తాడు. అప్పుడు బలరాముడు, నేను అస్త్రములు పట్టుకొని వాని యెదుటకు వచ్చి వానికి భయపడిన వాళ్ళ మాదిరిగా వేగంగా పరిగెత్తుకుంటు అనంతగిరిపైకి వచ్చి, మాయమవుతాం. అప్పుడు కాలయాపనుడు మా వెంటే పరుగెత్తుకుంటు వచ్చి నిన్ను చూసి మోహినుడై ముచుకుండుడు నిద్రించు గుహలోకి వచ్చి అతనిని నిద్ర భంగపరచడం వల్ల కాలి బూడిదై చనిపోవును.

అప్పుడు రాజరుషికి దర్శనమిచ్చి అతని పేరు మీదుగా ముచుకుందుయను నదిని ప్రవహింపచేస్తుంది. ఆ సమయంలో నీకు దర్శనం ఇచ్చి నీ పేరు మీదుగా మార్కండేయ క్షేత్రంగా ఈ అనంతగిరి పర్వతాలను ప్రసిద్ధికెక్కలా చేస్తాను. ఈ క్షేత్రంలో పుష్కరిణికి ఆషాడశుద్ధ ఏకాదశి రోజున గంగను ప్రసరింపచేస్తాను. అప్పటినుంచి ఇక్కడ నీ కోసమై శాశ్వతంగా నిలిచిపోతాను. కావున కుమార అంతవరకు నీవు ఇక్కడే వూజిస్తూ తపము చేయుచు ఉండు అని చెప్పి శ్రీమహావిష్ణువు అదృశ్యమవుతాడు.

శ్రీమహావిష్ణువు మార్కండేయునికి ఇచ్చిన మాట నెరవేర్చేను. అప్పుడు మార్కండేయుడు ఎంతో సంతోషంగా సాష్టాంగ నమస్కారం చేసెను. ఓ లక్ష్మీరమణ ఇక నేను ధన్యుడనయ్యాను. నా తపస్సు ఫలించింది. ఇలలో నా స్థానం ప్రఖ్యాతి పొందెను. రాజరుషి అగు ముచుకుందుని పేరుతో నది నా పేరుతో ఈ ప్రాంతం ప్రసిద్ధికెక్కలా చేయు ఎవరైతే ఈ ప్రదేశాన్ని చూసి ముచుకుంద నదిలో స్నానం చేస్తారో వారిని, స్వర్గ ప్రాప్తి కలిగించు అన్ని నదుల నీరు ఈ పుణ్యక్షేత్రానికి వచ్చేటట్లు ముందు మీరు ఏవిధంగా చెప్పారో అదేవిధంగా ఈ కార్యం పూర్తి అయింది. ఓ దైవమా ఎప్పుడైన కూడా మీ పాదమును గంగాదేవి అన్ని లోకాల్లో ఇక్కడికి వస్తుంది. ఇక్కడనే నా యొక్కడ నిష్ఠ ఎప్పుడు చేస్తుండగా మార్కండేయ క్షేత్రము అనే మహాస్థలంగా తీర్చిదిద్దుము. ఆ సందర్భంలో ఈ సరస్సుకు పవిత్రమైన గంగాభవాని వచ్చే విధంగా చేయండి కరుణానిది నేను పలికే ఈ మాటలను నా భాగ్యం కాదా! అదే విధంగా ఆ కోరికలను తీర్చడం నా కర్తవ్యం ఇవే నా యొక్క శత సహస్ర నామాలు” అని ఆ విధంగా మార్కండేయుని యొక్క కోరికలను పద్రునాభుడు ఆలకించెను.

ఈ క్షేత్ర నిజస్వరూపాన్ని చేయించిన రోజున నీరు వచ్చును. ముచుకుండా నదిలో ఏ జీవి యొక్క శరీరం పడిన వాళ్ళు పవిత్రులవుతారు. ఈవిధంగా క్షేత్రం పుణ్యక్షేత్రంగా, అనంతగిరి క్షేత్రంగా పేరుగాంచినది. ఆ ప్రాంతంను ప్రస్తుతం భవనాని తీర్థమని పిలుస్తారు. ప్రతి సంవత్సరం ఆషాడశుద్ధ ఏకాదశి ఉదయాన్నే భగీరథ నిజస్వరూపంలో భవనాని తీర్థమున ‘ప్రత్యక్షమయ్యేను.

చారిత్రక నేపథ్యం:

ఈ ప్రాంతమును సుమారు 400 సంవత్సరాల క్రితం నిజాం నవాబుల్లో ఒకరు ఈ ప్రాంతం ఎంతో కమనీయమైనదని, వేటాడుటకు అనేక జంతువులను కలిగిన ప్రదేశమని గుర్రపుస్వారిలకు ఎంతో అనువైన ప్రాంతమని అనంతగిరి అడవి ప్రాంతాలకు వచ్చి గుడారాలు ఏర్పాటు చేసుకొని, అచ్చట కొన్నిరోజులుగా నివాసం ఏర్పర్చుకున్నారు. వారు నివసించు కాలంలో నిజాం నవాబు యొక్క గుర్రపు సైనికులు ప్రతిరోజు పచ్చగడ్డి మేతగా గుర్రంనకు వేసేవారు. ఐతే ప్రతిరోజు ఆ నిజాం నవాబు గుర్రపు కొట్టాన్ని చూసేవారు. ఒకరోజు ఆ నవాబుకు పచ్చగడ్డి ఎక్కడుంచి తీసుకొస్తున్నారనే అనుమానం కలిగింది. ఆ విషయాన్ని సైనికులను అడగగా అప్పుడు వారు లి ప్రభు ఈ కొండ నివాస దిగువ ప్రాంతంలో ఒకచోట రెండు ఒంపులు కలవు. అందులో ఒక ఒంపు దగ్గర ఏమి ఏమి మాయయోగానీ ఈ గడ్డిని ఎంత కోసినా మరల అంతే పెరుగుతుంది. అందుకే ప్రతిరోజు ఎక్కడ వెతక్కుండ అక్కడ నుంచే గడ్డిని తీసుకొస్తున్నాం” అని చెప్పారు.

అప్పుడు నవాబు ఆశ్చర్యంతో గుర్రం ఒంపు ఎక్కడుందో చూపమని ఆ సైనికుల వారి వెంట వెళ్ళి ఆ ఒంపును(కాలువ) చూసెను. మరుసటిరోజు కోసిన మొండ్లకై గడ్డి పెరగడాన్ని నవాబు చూసెను. ఆశ్చర్యంతో ఇదేదో మాయల ఉందే అని ఆ ఒంపును తవ్వించగా సాలగ్రామం బయటపడెను. అదేంటో అతనికి అర్థం కాలేదు. రాత్రి కాగానే పడుకొని ఆ రాత్రి నవాబు కలలో వాసుదేవుడు కన్పించి నాకు ఆలయం కట్టించు నీకు శుభం కలుగుతుంది అని చెప్పగా ఆ నవాబు తక్షణమే నిద్రలోంచి మేల్కొని స్వామి ఆ పల్లంలోంచి బయటపడ్డటువంటి భగవంతుడు నువ్వు అని ఇప్పుడు తెలుసుకున్నాను. కాని నా కాలిలో ఒక తుపాకి గుండు ఉంది. దాని వలన బాధపడుతు కృంగిపోతున్నాను. కావున నా బాధను తొలగించమని అయినచో నేను మిమ్మల్ని నమ్మి గుడి కట్టిస్తాను అని పలికను. తరువాత ఆ నవాబు కాలినొప్పి తగ్గిపోయింది. వెంటనే నవాబు గుడి ప్రారంభం చేసి ఆలయంను నిర్మించబడెను. తరువాత పూజలు చేయడం ప్రారంభించబడెను.

అతడు మహ్యదీయుడు కావడం వలన వారి సాంప్రదాయబద్ధకంగా గుడి కట్టించడం జరిగింది. అది అరణ్య ప్రాంతం మరియు కృర జంతువుల

కారణంగా స్వామివారికి పూజలు, పునస్కారాలు నిల్చిపోయాయి. ఐతే ఆ సమయంలో స్వామివారు అల్లంపల్లె గ్రామ అధికారికి కలలో కన్పించి “నన్ను మీ గ్రామానికి తీసుకువచ్చి ఆలయం కట్టించు నిత్యం పూజలు చేస్తూ నైవేద్యములు పెట్టమని చెప్పెను. ఈ విధంగా నీ కొరిక నిజమవుతుందని” చెప్పెను. ఆ గ్రామ అధికారి కలనుండి మేల్కొని ఉదయాన్నే గ్రామస్థలందరిని పిలిచి ఈ విధంగా చెప్పెను. “మన అందరికీ శుభోదయం కలగనుంది. అనంతగిరేంద్రుడు మన గ్రామంకు వస్తానని కలలో చెప్పినారు. మనం అందరం స్వామివారిని మన గ్రామంలో నిలుపుకుందాం” అని గ్రామాధికారి చెప్పగా అక్కడి ప్రజలు చాలా సంతోషించి స్వామివారి గుడిని కట్టించి నిత్యం పూజలు, నైవేద్యాలు ఏర్పరిచిరి.

ఆ గిరి వరం చుట్టు ఎకరాల పరిమితి అనంతగిరి సాంజ్జ అని స్మృంధపురాణం తెలియచేసింది. తామర సరోవరం, భైరవ క్షేత్రం, రాకమర్ల మొదలగునవి ఇందులోనివి. గిరిపై లక్ష్మీతీర్థం, శేష తీర్థం, ఇతర అనే తీర్థములు కలవు. అంతేగాక అనేక బెషదాలు కూడా కలవు. క్రీ.శ. 1945నుంచి ఈ గిరి యందువైద్యశాలలు ఏర్పడి అడవి కొంత నరికి వేయడం వలన ఇప్పుడు అందరికి సంచారం చేయడానికి సులభం అయినది. ప్రతి ఆషాఢశుద్ధ ఏకాదశి, ప్రతి కార్తిక పౌర్ణమినాడు స్వామివారి భక్తులు పర్వతానికి వచ్చి ఉత్సవాలు జరుపుకుంటారు. ఇక్కడ స్వామి దర్శనం తరువాత సమస్త కళ్యాణం చేకూరును.

అనంతగిరి పర్యటనకు రవాణా సౌకర్యములు: అనంతగిరి క్షేత్రం తెలంగాణ రాష్ట్రం రంగారెడ్డి జిల్లా వికారాబాద్ లోని దట్టమైన అడవిలో అనంతగిరి అనే కొండలో పద్మనాభ స్వామి ఆలయంగా పేరుగాంచింది. ఈ క్షేత్రం హైదరాబాద్ నుంచి సుమారు 70కి.మీ దూరంలో ఉండి హైదరాబాద్-తాండూరు బస్సు మార్గంలో వికారాబాద్ దాటిన తరువాత వస్తుంది. ఇక్కడ క్షేత్రంలో అన్ని వాహనాలకు మార్గాలు కలవు. సికింద్రాబాద్ నుంచి వికారాబాద్ కు రైలు ప్రయాణం రెండు గంటలవుతుంది. అలాగే తాండూరు స్టేషన్ నుండి వికారాబాద్ కు రైల్వే స్టేషన్ దారి ఉంది. తాండూరు నుంచి వికారాబాద్ స్టేషన్ కు 1 గంట ప్రయాణం ఉంటుంది. అలాగే బస్సు సౌకర్యం కూడా కలదు. ఈ క్షేత్రం వికారాబాద్ నుంచి 6 కిలోమీటర్ల దూరంలో ఉంటుంది. హైదరాబాద్-ముంబై మీదుగా వెళ్ళే రైళ్ళన్నీ వికారాబాద్ స్టేషన్ లో ఆగుతాయి.

వసతి గృహ సదుపాయాలు:

అనంతగిరి దేవస్థానం వద్ద ఉండుటకు వసతి గృహం కలదు. ఇక్కడ అన్ని రకాల సదుపాయాలు కలవు. ప్రభుత్వానికి సంబంధించిన గదులు కూడా కలవు. ఈ గది సదుపాయాలు మరియు సౌకర్యాలకు కొంత ఖర్చు చేయవలసి ఉంటుంది. ఈ విధంగా ప్రభుత్వ గదులను దేవస్థానంకు వచ్చేవారు అందరూ కూడా సక్రమంగా వినియోగించుకుంటున్నారు.

ప్రత్యేక ఉత్సవాలు, పండుగలు, స్వామివారి దర్శనాల సమయం:

స్వామివారి పూజలు ఇక్కడ ప్రతిరోజు ఉదయం 7.80నుంచి మధ్యాహ్నం 1 గంట వరకు మరియు సాయంత్రం 8గంటల నుండి 8గంటల వరకు ఉంటుంది. ఈ సమయంలో భక్తులు ప్రత్యేకంగా స్వామివారిని దర్శించుకోవచ్చు. ఆదివారం మాత్రం ఉదయం 7. 30నుంచి మధ్యాహ్నం 2గంటల వరకు మరియు మధ్యాహ్నం 3గంటల నుంచి రాత్రి 8గంటల వరకు ఉంటుంది.

అనంతగిరి వద్దనాభ స్వామివారి పండుగలు ప్రతి సంవత్సరం ఆషాఢశుద్ధ ఏకాదశి(శయనేకాదశి) అరుణోదయమునకు భాగీరథి నిజస్వరూపంతో భవనాసి తీరమున సాక్షాత్కరించును.

ముచుకుండ (మూసీ) నది చరిత్ర:

మూసీనది తెలంగాణ రాష్ట్రంలో దక్కన్ ప్రాంతంలో కృష్ణానది యొక్క ఉపనది హైదరాబాద్ నగరం మధ్య నుండి ప్రవహిస్తు చారిత్రక పాత నగరాన్నికొత్త నగరాన్ని వేరు చేస్తు ఉంటుంది. పూర్వం ఈ నదిని ముచుకుండా అని పిలిచేవారు. హైదరాబాద్ యొక్కతాగునీటి అవసరాలను తీర్చడానికి మూసీ యొక్క ఉపనదిపై హుస్సేన్ సాగర్ సరస్సు నిర్మించబడింది. మూసీనది హైదరాబాద్ నగరానికి 90కిలోమీటర్ల దూరాన పశ్చిమాన రంగారెడ్డి,వికారాబాద్ వద్ద అనంతగిరి కొండల్లో పుట్టి, నల్లగొండ జిల్లా వాడపల్లి (వజీరాబాద్) వద్ద కృష్ణానదిలో కలుస్తుంది. 2168అడుగుల ఎత్తులో పుట్టి తూర్పు దిశగా ప్రవహించి హైదరాబాద్ గుండా ప్రవహిస్తుంది. నగరాన్ని దాటిన తరువాత మూసీలో చిన్న మూసీ నది మరియు ఆలేరు నదులను కలుపుకొని దక్షిణ దిశగా మలుపు తిరుగుతుంది. మూసీలో

ఆలేరు కలిసేచోట సూర్యాపేట వద్ద 1963లో పెద్ద జలాశయం నిర్మించారు. ఆ తర్వాత పాలేరు నదిని కలుపుకొని వజీరాబాద్ వద్ద కృష్ణా నదిలో కలిసేటప్పటికి 200అడుగుల పల్లానికి దిగుతుంది. మూసీ నది యొక్క బేసిన్ వైశాల్యంలో 4.85శాతం సాధారణంగా చిన్న వాగులాగా ప్రవహించే ఈ నది వరదలు వచ్చినప్పుడు భీభత్సం, అత్యంత జననష్టం కలిగించిన చరిత్ర కలదు. మూసీ నదిపై హైదరాబాద్ నగరంలో దాదాపు ఏడు వంతెనలు ఉన్నప్పటికీ పురానాపూల్ (పాత వంతెన) అత్యంత పురాతనమైనది. గొల్కొండను పాలించిన కుతుబ్షాహిలు 16వ శతాబ్దంలో దీన్ని నిర్మించారు. ఇప్పటికీ ఈ వంతెన వాడుకలో ఉంది. నయాపూల్ (కొత్త వంతెన) హై కోర్టు సమీపంలో అష్టల్ గంజ్ వద్ద ఉన్నది. ఇవిగాక ఇతర వంతెనలు డబ్బీర్ పురా, చాదర్ ఫుట్, అంబర్ పేట్స్ నాగోల్ మరియు ఉప్పల్ కలాన్ వద్ద ఉన్నవి. విజయవాడ వెళ్ళే 7వ నెంబర్ జాతీయరహదారి, వరంగల్ వెళ్ళే 202వ నెంబర్ జాతీయ రహదారులు ఈ నది యొక్క ఉత్తర దక్షిణ ఒడ్డుల వెంట సాగుతాయి.

మూసీ నది కాలుష్యం-నివారణ: రంగారెడ్డి జిల్లాలో మొదలై హైదరాబాద్ మీదుగా కింది జిల్లాలకు ప్రవహిస్తుంది. ఒకానొకప్పుడు ఈ మూసీ నది నీళ్ళను అప్పటి ప్రజలు త్రాగేవారు. రానాను ఈ నది నీళ్ళను ముట్టుకోవడానికే భయపడేవిధంగా తయారయింది. చాలా రకాల కాలుష్యం వలన మూసీనది దేనికి వనికి రాకుండాపోయింది. అన్ని రకాల కాలుష్యంతో కూడి ఈ నది నీరు దేనికి పనికిరాకుండాపోతోంది. నది నీరు ద్వారా ఒకప్పుడు పంటలు కూడా పండించేవారు. రంగారెడ్డి, హైదరాబాద్ జిల్లాలో ప్రజల ద్రైనేజీలు మరియు వినాయక చవితి రోజున విగ్రహాల నిమజ్జనం, ఇతర వ్యర్థాల చేరికతో కాలుష్యమవుతోంది.

నివారణ: ప్రభుత్వం దీనిపై జరిగే కాలుష్య పోరాటాలకు గల కారణం తెలుసుకొని దానిని సక్రమంగా నిర్వర్తిస్తే త్రాగునీరు సమస్య పరిష్కారమవుతుంది. మరియు పూర్వం నది మాదిరిగా తయారవుతుంది. ముఖ్యంగా ట్యునేజీలకు గురికాకుండా చూసుకోవాలి. ఎప్పటికప్పుడు నది బాగోగులు తెలుసుకుంటే నది చాలా ఉపయోగపడుతుంది.

మూసీనది సుందరీకరణ:

దాదాపు 800కిలోమీటర్ల దూరం ప్రయాణించి కృష్ణానదిలో అంతమవుతుంది. ఈ నది చుట్టుపక్కల ప్రాంతం చాలా రమణీయంగా ఉండేది. దక్కన్ పీఠభూమిలో అతిపెద్ద నదిగా పేరు గలదు. ఒకప్పుడు త్రాగునీరు అందించిన నది ఇప్పుడు కాలుష్యానికి గురైంది. వ్యర్థ జలాలను ఇందులో వదులుటను పూర్తిగా కలుషితమైంది. సగరీకరణ భాగంగా నదిపై అనేక రోడ్లు మరియు వంతెనలు నిర్మించారు. మూసీ నది చుట్టుపక్కల ప్రాంతం కబ్జాలకు గురైంది. దానివలన మూసీ సుందరీకరణ ప్రాజెక్టు కూడా ఆగిపోయింది. కులికుతుబ్షా కాలంనాటి మూసీనది చుట్టుపక్కల ప్రాంతం ఆక్రమించుకున్నారు. మరియు కొందరు వ్యాపారం కూడా చేస్తున్నారు. మూసీనది ప్రాంతంలో కొందరు భూములు ఆక్రమించుకొని అరటి తోటలు, కూరగాయలు, ఇతర పండ్ల తోటలు పండిస్తున్నారు. మూసీనది అనంతగిరి కొండల నుంచి వికారాబాద్ (కృష్ణానది) వరకు ప్రవహిస్తున్న చుట్టుప్రక్కల ప్రాంతాలు, చిన్నచిన్న వంతెనలు ఎంతో రమణీయంగా ఉంటుంది. దీనిపై మరికొన్ని వంతెనలు, డ్యాంలు కట్టుటకు ప్రభుత్వం మొగ్గు చూపుతోంది.

మునగాల పరగణా జమీందారి వ్యతిరేక ఉద్యమం ఇతర ప్రాంతాలపై దాని ప్రభావం

కె. వెంకటేశ్వర్లు *

వీరుల కన్న గడ్డ త్యాగాల పురిటి గడ్డ జమీందారి వ్యతిరేక ఉద్యమానికి ప్రాణాలు అప్పణంగా సమర్పించిన నేల ఇది. ఎందరో వీరుల ప్రాణత్యాగం ఉద్యమతీరును వెల్లడిస్తుంది. జమీందారి వ్యతిరేక ఉద్యమంలో మునగాల పరగణా కీలకపాత్ర పోషించింది.

మునగాల పరగణా క్రిష్ణా జిల్లాలో అంతర్భాగంగా ఉండి నిజాం రాజ్యంలో దీపంలాగా ఉన్నది. ఉత్తర సర్కార్లను నిజాం బ్రిటీష్ పరం చేస్తున్నప్పుడే మునగాల పరగణాలో ఉన్న 43 గ్రామాలను బ్రిటీష్ వారికి ధారాదత్తం చేసినాడు. క్రీ.శ. 1743 నుంచి 1766 వరకు నిజాం నవాబుకు కర్ణాటక నవాబుకు మధ్య జరిగిన యుద్ధాలలో ఫ్రెంచి ఘోర్చుగీసు వారు కర్ణాటక నవాబుకు ఇంగ్లీషువారు నిజాం నవాబుకి సహాయం చేసినారు. ఈ యుద్ధాలలో నిజాం నవాబు గెలిచినందుకు ప్రతిఫలంగా బ్రిటీషువారు ఖర్చుల క్రింద మునగాల, పరిటాల ప్రాంతాలను అడిగినారు. మునగాల పరగణాన్ని భవిష్యత్తులో యుద్ధం చేయాల్సి వస్తే కేంద్రంగా చేసుకోవడానికి ఉపయోగపడుతుందనే భావనతో, పరిటాల నందు వజ్రాల గనులు ఉండుట వలన బ్రిటీషువారు అడుగగా నిజాం పరిటాలకు బదులుగా నేటి నల్లగొండ జిల్లాలో లింగగిరి పరగణా, మునగాల పరగణా ఈ రెండు బ్రిటీషువారికి ఇచ్చివేసినారు. 1766 సెప్టెంబర్ నుండి 1947 అగస్టు వరకు మునగాల పరగణా బ్రిటీషువారి క్రింద పరగణాగ ఉండినది. 1802 పర్మివెంటు సెటిల్మెంటు క్రింద మునగాల కీసర కోదండ రామయ్యకు ఏర్పాటు చేస్తూ రూ. 4008/- లు శాశ్వత ఫేవర్స్ చెల్లించే విధముగా ఏర్పాటు చేయబడినది. 1802 శాశ్వత ఫైసలా ఏర్పాటు తర్వాత కీసర కోదండ రామయ్య జమీందారుగా పరిపాలన 1814 వరకు కొనసాగింది. ఆయన 1814లో మరణించగా ఆయన కుమారుడు కీసర వెంకటనరసింహారావు మైనర్ అయినందువలన అడ్మినిస్ట్రేషన్ కోర్ట్ ఆఫ్ అవార్డు

* JL in History, G.J.C (B) Devarakonda

క్రిందికి వెళ్ళినది. 1818లో కీసర వెంకటనరసింహారావు మేజర్ అయిన తరువాత పరిపాలనకు వచ్చాడు. ఆయన 1843లో మరణించగా ఆయన కుమారుడు కీసర కోదండ రామయ్య జమీందారుగా వచ్చినాడు. అతను 1954లో మరణించినాడు. ఆ తర్వాత అతని భార్య కీసర రుక్మమ్మ కొంతకాలం జమిందారిణిగా పరిపాలించినది. ఆమె తర్వాత 1878 ప్రాంతంలో కీసర లచ్చమ్మ రావు జమిందారిణి అయింది. ఆమెకు సంతానం లేనందున నాయిని వెంకట రంగారావును దత్తత తీసుకుంది. ఆమె 1892లో మరణించినది. దత్త పుత్రుడు నాయిని వెంకట రంగారావు మైసర్ అయినందు వలన 1900 సం॥ వరకు మునగాల సంస్థానం కోర్ట్ ఆఫ్ అవార్డు కిందకి వెళ్ళినది. 1900 సం॥లో జమిందారుగా బాధ్యతలు ప్రారంభించిన నాయిని వెంకట రంగారావు 1947 ఆగస్టు 15 వరకు పరిపాలన కొనసాగించాడు.

నాయిని వెంకట రంగారావు తెలంగాణలో సాంస్కృతిక ఉద్యమానికి, గ్రంథాలయ ఉద్యమానికి విజ్ఞాన చంద్రిక మండలి స్థాపన ద్వారా తెలుగు భాష ఉద్యమానికి మూల స్తంభముగా నిలిచాడు. తెలంగాణలో 1901లో శ్రీకృష్ణదేవరాయ ఆంధ్ర భాషా నిలయం, హైద్రాబాదు (కోఠి)లోని వరంగల్ నందు 1904లో రాజా రాజ నరేంద్ర భాషా నిలయం వ్యవస్థాపకులుగా ఆనాటి నుంచి 1929 వరకు తెలంగాణలోని అనేక ప్రాంతాలలో దాదాపు 127 గ్రంథాలయాల ప్రారంభానికి కారకుడైనాడు. అనేక మంది కవుల, కళాకారుల పోషకుడిగా ఉండిన నాయిని వెంకట రంగారావు 1930 సంవత్సరం వచ్చే నాటికి వారసత్వ వివాదాలలోనూ, బేతవోలు ముక్తేదారు తడకమళ్ల సీతారామచంద్రరావుతో జరిగిన నీటి వివాదాలలో ప్రీవీ కౌన్సిల్ వరకు వెళ్లి తదుపరి మోతీలాల్ నెహ్రూ, సర్తేజ్ బహుదూర్ సప్రూలాంటి లాయర్లను పోషించి ఆర్థికంగా సప్లపోవడముతో రైతాంగాన్ని ఎక్కువగా పీడించడం ప్రారంభించినాడు. ఈ జమించారు దౌర్జన్యాలకు గురి అయితే ప్రజానీకం ముఖ్యంగా ధనిక రైతాంగం 1930 ప్రాంతం నుండి జమీన్ రైతు సంఘం పేరున సంఘటితమై జమీందారు వ్యతిరేక పోరాటాన్ని ప్రారంభించి ఆ ప్రజా ఉద్యమాన్ని 1947 వరకు కొనసాగించినారు. తెలంగాణలోని ఇతర ప్రాంతాలలోని, ఉద్యమాలకు మార్గదర్శకంగా నిలిచారు. జమీన్ రైతు సంఘం పేరుతో ప్రారంభమయిన ప్రజా ఉద్యమం అనేక దశలుగా సాగి అనేక ప్రాంతాలకు మార్గదర్శకంగా నిలిచిన విషయాన్ని పరిశోధించడానికి అనుమతి కోరుతున్నాను.

భౌగోళిక పరిస్థితులు

భౌగోళిక తీరుతెన్నులు పరిశీలిస్తే ఒకప్పటి క్రిష్ణా జిల్లాలోని మునగాల పరగణా ఉద్యమాలకు పుట్టినిల్లు, జాతీయోద్యమ స్ఫూర్తితో ఇక్కడి ప్రజలు జమిందారి విధానాలను వ్యతిరేకించారు. మునగాల ఎస్టేటు 110 చదరపు మైళ్ళ విస్తీర్ణం కలిగి 23 మేజర్, 19 మైనర్ గ్రామాలను కలిగి ఉంది. ఎస్టేటు చుట్టూ నల్గొండ జిల్లా ఉన్నప్పటికీ క్రిష్ణా జిల్లాలో భాగంగా ఉన్నది. మునగాల ఎస్టేటు చాలా పురాతనమైనది. క్రీ.శ. 1262-1326 మధ్య కాకతీయ చక్రవర్తుల కాలంలో మునగాల సామంత రాజ్యంగా ఉన్నది. క్రీ.శ. 1300లలో మునగాల ప్రాంతాన్ని ప్రభువులు జగద్దాడు మారయ గణపతి రెడ్డి 1306లో చెఱుకు జగద్దాడు అన్నయ్య రెడ్డి పాలించినట్లు తాద్యాయి శాసనం తెలియజేస్తుంది. మునగాల పరగణా క్రింద ఉన్న 24 మేజర్ గ్రామాలలో ముఖ్యమైనవి మునగాల, నడిగూడెం, నేలమర్రి, తాద్యాయి, మాధవరం, రేపాల, కరివీరాల, కాగిత రామచంద్రాపురం, సిరిపురం, చాకిరాల, బృందావనపురం, కలకోవ, బరాఖత్ గూడెం, రామాపురం, ఎక్లాస్ఖాన్పేట, తెల్లబెల్లి, రత్నవరం, సింగవరం, కొమరబండ, ఆకుపాముల, కొక్కిరేణి, గణపవరం, సయ్యద్ ముజఫర్పేటలను భౌగోళికంగా కలిగి ఉన్నది.

మునగాల జమిందారు నాయిని వెంకట రంగారావు పాలన క్రింద ప్రజల జీవన పరిస్థితులు

మునగాల ఎస్టేటు రైల్వేలైనుకు చాలా దూరముగా ఉన్నది. బస్సులకు గూడా చాలా దూరమనే చెప్పవలెను. బెజవాడ నుండి జమిందారుకి ముఖ్య సంస్థానమగు నడిగూడెమునకు చేరుట ఒక దినమంతయూ కష్టపు ప్రయాణం చేయవలయును. ఈ జమీన్లో కొంత భాగము నైజం రాష్ట్రంలోను కొంత భాగం క్రిష్ణా జిల్లాలో ఉన్నది. ఈ విధముగా ఈ జమీను గ్రామములు రెండు ప్రభుత్వములలో ఉండుట వలన జమిందారుగారు స్వంత బందెల దొడ్లలో పశువులను నిర్బంధించుట, రైతులు మోటలు సాగకుండా బొక్కెణలు ఎత్తుకపోవుట, పండిన పైరును కోయనీయకుండుట, పంట కుప్పలను మార్వనీయకుండుట మొదలగు అతి కఠినమైన పద్ధతులు ఈ సంస్థానములో విరివిగా ఉపయోగించబడుచున్నవి. ఈ పద్ధతుల వలన రైతులు నిరసించెను, జమిందారు రైతుల ఇండ్ల ముందు కంపబాదుట. వారిని ఎండలో వంగ బెట్టుట, వారి మెడలో గుదేలు తగలించుట మొదలగు అనాగరిక పద్ధతులకు లోనుచేసినాడు. అంతేకాక

నిర్బంధ కాయకష్టం చేయించుచుండెను. నడిగూడెం గ్రామంలోని రాజావారి గుర్రాలకు కావల్సిన పచ్చి గడ్డి అంతయూ గ్రామంలోని హరిజనులు సమైచేయవలెను. నడిగూడెం గ్రామములో గాని పక్క గ్రామములో గాని 5 రోజులకు మించకుండా పనిచేయుటకు ఒక్కొక్క గ్రామములోని ప్రతి హరిజన కుటుంబము నుండి ఒక్కొక్కరిని పంపవలెను. అదే విధముగా ప్రతి గ్రామములో జమిందారు స్వంత భూములు కలవు. ఈ భూములకు రైతుల భూములకంటే ముందే జమిందారు భూములకు ముందుగా చెర్వులోని నీరు ఇవ్వవలెను. జమిందారు భూమిలో పనిచేసిన కూలీలకు నగము కూలీ మాత్రమే ఇవ్వబడేది. వివిధ గ్రామాలలోని పోరంబోకులు, డొంకలు, గో భూములు, రుద్ర భూములు, ఇవన్ని జమీందారు యాజమాన్యంలో ఉన్నవి. గ్రామ వీధులు కూడా ఆక్రమించుకున్నాడు. జమిందారు గ్రామాలలోని చాకలి, మంగలి, కుమ్మరి, మాదిగ వగైరా కులాలు వెట్టిచాకిరి చేయవలెను. జమిందారుకే కాక జమిందారుల ఉద్యోగులకు కూడా వెట్టి చేయవలెను. జమిందారు గారి స్వంత కమతములు దున్నుట, గోడలు పెట్టుట, గోడలు పూయుట, వడ్లు దంచుట, పాలు, కూరగాయలు పొరుగు ఊర్ల నుండి తెచ్చుట మునగాల నుండి నడిగూడెం దివాణానికి మంచి నీళ్ళు ప్రతి రోజు తెచ్చుట, ప్రక్క గ్రామాలకు వెళ్ళి వచ్చుట, గుర్రాలకు గడ్డి తెచ్చుట, బావుల పూడిక తీయుట, పాడి ఊడ్చుట, చెల్లు కొట్టుట, పేడ తీయుట మొదలగు పనులను చేయవల్సిన పరిస్థితి వచ్చేది. ఇలా వెట్టికి రాని మనిషి తన వంతు బదులు మరొక మనిషిన పంపాలి ఇతని కూలి రూ. 0-4-0 వెట్టి వంతు మనిషి భరించాలి. జమిందారు ఉద్యోగులు గ్రామాలకు వచ్చినప్పుడు పాలు, కూరలు, బియ్యం వగైరా వస్తువులు వర్తకులు ఉచితముగా సప్లయ్ చేయాలి. ఈ విధముగా జమిందారు ప్రజలను ఇబ్బందులకు గురిచేసి బలవంతముగా వెట్టి చేయించుకునెను.

భూములను ఆక్రమించుకొనుట

జమిందారు తన పాలన క్రింద ఉన్న గ్రామాలలో పెద్ద రైతుల, ధనిక రైతుల భూములను దౌర్జన్యముగా ఆక్రమించుకున్నాడు. అందులో ప్రథమ రైతు సంఘం అధ్యక్షుడిగా ఉన్న శ్రీ ఇమ్మడి పాపయ్య గారి 5 ఎకరాల మాగాణి భూమి, 13 ఎకరాల చలక దౌర్జన్యముగా ఆక్రమించుకున్నాడు. అలాగే గెల్లి కోనయ్య గారికి చెందిన రామపూరంలోని 7 ఎకరాల మాగాణి భూమి, నారాయణగూడెంలో ఉన్న 30 ఎకరాల చలక, నడిగూడెంలో ఉన్న 2 ఎకరాల తోట గట్టు వీరి నుండి

జమిందారు అక్రమంగా కాజేశాడు. అదేవిధముగా శ్రీ కన్నెబోయిన వెంకయ్య గారి యక్వస్ ఇనామ్ 20 ఎకరాల చలక, 12 ఎకరాల చలక జమీందారు దౌర్జన్యముగా ఆక్రమించారు. ఇట్లా అనేక మంది తనకు అనుకూలముగా పనిచేయని ఉద్యోగస్తులను బర్తరఫ్ చేయించాడు. అనేక మందిని తన గుండాలతోటి కొట్టించడం, హత్య చేయించడం లాంటి దుర్మార్గాలకు పాల్పడినాడు. ఇలాంటి దాడులు, దౌర్జన్యాలు ఆక్రమణలకు వ్యతిరేకంగా పీడిత ప్రజానికానికి వెలుగును తీసుకరావడంకోసం మునగాల జమిందారుకు వ్యతిరేకంగా జమిన్ రైతు సంఘం పారాటం చేసింది.

జమీన్ రైతు సంఘం స్థాపన

జమీన్ రైతు సంఘ స్థాపనకు కృషి చేసినవారిలో వెలిదండ రంగారావు, కోదాటి వెంకటనర్సింహారావు, కోల్లు అచ్చయ్య, కొల్లు కోటయ్య, సుంకర ఎర్ర పిచ్చయ్య, ఇమ్మడి పాపయ్య, కన్నెబోయిన వెంకయ్య మొదలైన ప్రముఖులు తీవ్రంగా కృషిచేసి సంఘమును స్థాపించినారు. ప్రథమ మునగాల జమీన్ రైతు సంఘ మహాసభ మునగాలలో 1930లో మద్రాసు శాసనసభ్యులు శ్రీ బి. విశ్వనాథ దాసు గారు ప్రారంభకులుగా వచ్చి జమీన్ రైతులు ఐక్యంగా ఉండి జమిందారును ఎదిరించవలసిందిగా ప్రారంభ ఉపన్యాసం చేసినాడు. ఈ సభలో మునగాల జమీన్ రైతు సంఘానికి అధ్యక్షులుగా శ్రీ ఇమ్మడి పాపయ్య గారిని ప్రధాన కార్యదర్శిగా గెల్లి కోనయ్య గారిని ఎన్నుకున్నారు. ఈ విధముగా ప్రారంభమైన జమీన్ రైతు సంఘాన్ని విచ్ఛిన్నం చేయడం కోసం వారిపై తప్పుడు కేసులు బనాయించి వారి భూములను ఆక్రమించి వారిపై అన్ని రకాల దాడులు కొనసాగించి క్రూరంగా అణచివేశారు. దేశంలోను, మన రాష్ట్రంలోను సంఘటిత రైతు ఉద్యమం లేనందున రైతు సంఘం విచ్ఛిన్నం చేయబడింది. జమీన్ రైతు సంఘం ఆధ్వర్యములో కలకోన గ్రామములోని తాళ్ళగడ్డ వద్ద ఉన్నటు వంటి జమిందారు భూములలో రైతు నాయకులు ప్రజలు వెళ్ళి జెండాలు పాతి వాటిని ఆక్రమించడం జరిగింది. ఇలా ఆక్రమించినందుకు పోలీసులు రైతు సంఘం నాయకులపై కాల్యులు జరపడం జరిగింది. ఈ కాల్యులలో జగన్నాథపురానికి చెందిన రైతు నాయకుడు శ్రీ సీమ గుర్వయ్య మరణించడం జరిగింది. జమిందారుకు వ్యతిరేకముగా జరిగిన జమీన్ రైతు సంఘ పోరాటములో మరణించిన మొట్టమొదటి వ్యక్తి సీమ గుర్వయ్య. ఇలా అనేక మంది నాయకులను, కార్యకర్తలను, ప్రజలను ఇబ్బందులకు గురి చేయడమే

కాకుండా అక్రమ కేసులు బనాయించి జైళ్ళకు పంపించడం జరిగింది. ఈ విధంగా మునగాల జమిందారుకు వ్యతిరేకంగా స్థాపించబడిన జమీన్ రైతు సంఘములో కీలకమైన పాత్ర పాలించిన వ్యక్తులు అనేక మంది ఉన్నారు అందులో ముఖ్యులు.

జమీన్ రైతు సంఘ పోరాటములో కీలకమైన వ్యక్తులు

శ్రీ కేశబోయిన ముత్తయ్య

మునగాల మండలంలోని జగన్నాథపురం గ్రామములో ఒక సామాన్య రైతు కుటుంబములో జన్మించాడు. బాల్యంలో నైజం ప్రభుత్వానికి వ్యతిరేకంగా, జమిందారి వ్యతిరేక పోరాటంలో పాల్గొన్నాడు. జగ్గయ్యపేట హైస్కూల్ యస్.యల్.సి. అభ్యసించి విద్యార్థుల సమస్యలపై ఎన్నో పోరాటాలు చేసి విజయం సాధించారు. విద్యాభ్యాసం పూర్తిచేసిన తరువాత జగన్నాథపురం గ్రామములో ఆదర్శ పాఠశాలను ప్రారంభించాడు. ఈ పాఠశాలలో విద్యార్థులందరికి రాజకీయాలు, దేశభక్తి సామాన్యప్రజల పట్ల ప్రేమ గౌరవాలు చూపేటట్లు కామ్రేడ్ ముత్తయ్య ఆయన సహచరులు విద్యాబోధన చేసేవారు. దేశభక్తి గేయాలు, కార్మిక కర్షక గేయాలు పాడడం నేర్పించేవారు. చుట్టుప్రక్కల గ్రామాల నుంచి విద్యార్థులు వచ్చేటట్లు తన సహచరులతో కృషి చేశారు. దాదాపు 200 మంది విద్యార్థులు ఉండే విధముగా తీర్చిదిద్ది ఉన్నత స్థాయికి తీసుకవెళ్ళినారు. కామ్రేడు ముత్తయ్య అభ్యుదయ పాఠశాలతో తృప్తి పడక చదువురాని వ్యవసాయ కూలీ యువకులకు, పేద రైతు కుటుంబాలకు చెందిన చదువురాని వయోజనులకు వయోజన పాఠశాల రాత్రిపూట నడిపారు. రాత్రి పాఠశాలకు వచ్చినవారికి వర్తమాన రాజకీయాల గురించి కార్మిక కర్షక పోరాటాల గురించి ప్రజల సమస్యలపై నాటికలు, పాటలు, గేయాలు ఇతరులు రాసిన, తాను రాసిన వాటిని పాడించేవాడు. ఆ విధంగా కామ్రేడు ముత్తయ్య గారు జమీను రైతు సంఘం పోరాటంలో కీలకమైన పాత్ర పోషించి ఒక వ్యక్తి చూపిన ఆచూకి మూలంగా దురాజుపల్లి గుట్టల్లో జరిగిన పోలీసు కాల్పుల్లో 1951 ఫిబ్రవరి 12న మరణించడం జరిగింది.

కామ్రేడు ఉప్పల రామయ్య

ఉప్పల రామయ్య గారు మునగాల గ్రామములో రైతు కుటుంబములో జన్మించినాడు. 1945 సం॥లో మునగాల జమీన్ రైతు సంఘం అధ్యక్షులుగా ఎన్నుకోబడినాడు. ఉప్పల రామయ్య గారు జమీందారు వ్యతిరేక పోరాటములో

ప్రజలను చైతన్యవంతం చేయడానికి విశేష కృషి చేసినాడు. నైజాం వ్యతిరేక పోరాటం ఉద్యతంగా సాగుతున్న రోజుల్లో నైజాం ప్రభుత్వానికి వ్యతిరేకంగా మునగాల పరగణాలో ఏర్పాటు చేసిన ఆంధ్ర మహాసభకు వేలాదిమంది ప్రజలను తరలించి నైజాం పాలీసుల నుంచి రక్షణ కల్పించి వారికి తగిన సౌకర్యాలు కల్పించడంలో రామయ్య గారు విశేష కృషి చేసినాడు. మునగాల జమిందారుకు వ్యతిరేకముగా పోరాటం చేస్తున్న సందర్భంలో 1948లో రామయ్య నడిగూడెం మండలం కరివిరాల గ్రామం వద్ద అరెస్టు చేసి రాజమండ్రి, నెల్లూరు సెంట్రల్ జైల్లో నిర్బంధించి చిత్రహింసలకు గురి చేసినారు. తదుపరి, చికిత్స నిమిత్తం రామయ్య కాళ్ళకు చేతులకు సంకెళ్ళు వేసి జగ్గయ్యపేట ప్రభుత్వ ఆసుపత్రికి తరలించినారు. ఆసుపత్రిలో సరైన వైద్యం అందక నెలరోజులు మృత్యువుతో పోరాడిన రామయ్య చివరికి కన్నుమూసినాడు.

ఇమ్మడి పాపయ్య

శ్రీ ఇమ్మడి పాపయ్య గారు ప్రథమ జమీన్ రైతు సంఘం అధ్యక్షులుగా ఉండి జమిందారుకు వ్యతిరేకముగా అనేక పోరాటాలు చేసినాడు. దీనితో జమిందారు ఇమ్మడి పాపయ్య గారి భూములను దౌర్జన్యముగా ఆక్రమించినాడు. ఇలాంటి ఆక్రమణలకు వ్యతిరేకముగా నండూరి ప్రసాదరావు గారి అధ్యక్షతన సత్యాగ్రహ కమిటీ ఏర్పాటు చేయడం జరిగింది. ఆ విధంగా 1939 జూన్ 2న జమిందారుకు వ్యతిరేకముగా సత్యాగ్రహ పోరాటాన్ని ప్రారంభించడం జరిగింది. ఈ సత్యాగ్రహంలో అనేక మంది రైతు సంఘం నాయకులు రైతులతోటి అరకలు కట్టుకొని భూములు దున్నడం ప్రారంభించడం జరిగింది. ఈ సత్యాగ్రహాన్ని అణచివేయడం కోసం 04-06-1939న పోలీసులు లారీచార్జి చేయడం జరిగింది. అయినా ప్రజలు భయపడకుండా శాంతియుతంగా 17 రోజులపాటు సత్యాగ్రహం చేసి ఇమ్మడి పాపయ్య గారు తన భూములను జమిందారు నుండి స్వాధీనపర్చుకోవడం జరిగింది. ఈ సత్యాగ్రహంలో 350 మంది అరెస్టు చేయడం జరిగింది. అనేక మందికి శిక్షలు విధించడం జరిగింది. ఆ విధంగా ఇమ్మడి పాపయ్య గారు జమీన్ రైతు సంఘ పోరాటంలో కీలక పాత్ర పోషించినారు. మునగాల జమిందారు వ్యతిరేక పోరాటంలో అనేకమంది పోరాటం చేసినారు. వారిలో నల్లపాటి వెంకటరామనర్సయ్య, యలక పిచ్చిరెడ్డి, కుక్కడవు రంగయ్య, సుంకరి పెద్ద పిచ్చయ్య, జూలూరి వెంకటరామనర్సయ్య, కన్నెబోయిన బలరామయ్య, గోపిరెడ్డి వీరారెడ్డి,

వెంగళ పాపయ్య, కన్నెబోయిన వెంకయ్య ఈ విధంగా అనేకమంది జమిందారు వ్యతిరేక పోరాటములో పాల్గొని వీరమరణం పొందారు. మొత్తం జమిందారు వ్యతిరేక పోరాటములో మునగాల పరగణాలో 33 మంది అమరులైనారు.

ముఖ్య ఉద్దేశాలు

వేముల పరగణా జమిందారు వ్యతిరేక ఉద్యమం ఇతర ప్రాంతాలపై ప్రభావం గురించి పరిశోధించి మునగాల పరగణా జమిందారు వ్యతిరేక పోరాటంలో అనేక గ్రామాలలో జరిగిన ప్రజల జీవన స్థితిగతులు మరణించిన అనేకమంది వీరుల చరిత్రను వెలికితీసి నేటి ప్రపంచానికి అందించడం నా యొక్క ముఖ్య ఉద్దేశం.

ఉపయుక్త గ్రంథాలు

1. మునగాల పరగణా ప్రజా ఉద్యమ చరిత్ర, తటవర్తి వెంకటేశ్వరరావు, ముద్రణ 1981
2. మునగాల పరగణా అమరవీరులు, తటవర్తి వెంకటేశ్వరరావు, ముద్రణ 1981
3. వీర విప్లవ తెలంగాణ పోరాటం - గుణపారాలు, పుచ్చలపల్లి సుందరయ్య, ముద్రణ 1973
4. తెలంగాణ సాయుధ పోరాట చరిత్ర, దేవులపల్లి వెంకటేశ్వరరావు, ముద్రణ 1984
5. వీర తెలంగాణ నా అనుభవాలు - జ్ఞాపకాలు, రావి నారాయణ రెడ్డి, ముద్రణ 1972
6. తెలంగాణ సాయుధ పోరాటం నా అనుభవాలు - జ్ఞాపకాలు, నల్లా నర్సింహులు, ముద్రణ 1989, 2009
7. తెలంగాణ సాయుధ పోరాటం నా అనుభవాలు - జ్ఞాపకాలు, దొడ్డ నర్సయ్య, ముద్రణ 1989, 1991
8. తెలంగాణ సాయుధ పోరాటం నా అనుభవాలు - జ్ఞాపకాలు, ఆరుట్ల రామచంద్రా రెడ్డి, ముద్రణ 1972

9. తెలంగాణ సాయుధ పోరాటం - వాస్తవాలు, మాకినేని బసవ పున్నయ్య, ముద్రణ 1974
10. విప్లవ పథంలో నా పయనం, పుచ్చలపల్లి సుందరయ్య, ముద్రణ 2009
11. తెలంగాణలో చైతన్యం రగిలించిన నిజాం రాష్ట్ర ఆంధ్ర మహాసభలు, (రెండు భాగాలు) కె. జితేంద్రబాబు, ముద్రణ 2005, 2009
12. తెలంగాణ సాయుధ పోరాటం విరమించాలని తప్పుడు ధోరణిలపై విమర్శ
13. జనగామ ప్రజల వీరోచిత పోరాటం, దేవులపల్లి వెంకటేశ్వరావు, ముద్రణ 1946
14. వీర విప్లవ తెలంగాణ పోరాటం, చంద్ర పుల్లారెడ్డి, ముద్రణ 1969
15. నా జీవనపథంలో, రావి నారాయణరెడ్డి, ముద్రణ 2009

అధ్యయనాల విభజన

1. ఉపోద్ఘాతము : మునగాల పరగణా భౌగోళిక పరిస్థితులు ఆ ప్రాంతంలో జరిగిన జమిందారి వ్యతిరేక జమీన్ రైతు సంఘ పాఠాటం గురించి సంక్షిప్తంగా వివరిస్తాను.
2. మునగాల పరగణా జమిందారి వ్యతిరేక పోరాటం గురించి వివరిస్తాను.
3. మునగాల పరగణా జమిందారి వ్యతిరేక పాఠాటంలో మరణించిన వీరుల పాత్రను వివరిస్తాను.

ముగింపు

వీరులకన్న గడ్డ త్యాగాల పురిటి గడ్డ అయిన మునగాల పరగణా ప్రపంచ చరిత్రలోనే గర్వించదగ్గ ప్రజా ఉద్యమాన్ని కొనసాగించింది. ఎందరో వీరుల త్యాగం మునగాల పరగణా ప్రజలలో వెలుగును నింపింది. పీడిత ప్రజల అభ్యున్నతే లక్ష్యంగా జమీన్ రైతు సంఘం పోరాటం కొనసాగించి, జమిందార్ని వ్యతిరేకించి, వెట్టిని నిర్మూలించి, బానిసత్వాన్ని నిర్మూలించి, భూముల ఆక్రమణ నిలిపివేయించి ఉద్యతమైన పోరాటాన్ని మునగాల పరగణాలో జరపడం జరిగింది. ఈ విధంగా మునగాల పరగణా జమిందారి వ్యతిరేక ఉద్యమం అనేక ప్రాంతాలపై ప్రభావం చూపించి అనేక మందిని చైతన్యం చేసింది.

With Best Compliments from
Smt. ANURADHA PINGLE REDDY
Great Grand Daughter of Maharani Chilam Janaki Bai



**Rani Chilam Janamma of Samasthan Sirnapally with her Brothers
Raja Krishnadev Rao and Ramdev Rao of Samasthan Wanaparthy**



Sri Chilam Sreeram Bhoopal
Hyderabad Civil Service - IAS
Samasthan Sirnapally



Smt Chilam Snehalatha Bhoopal
D/o Bollampally Ranga Reddy
Samasthan Sirnapally

With Best Compliments from
Smt. ANURADHA PINGLE REDDY
Great Grand Daughter of Maharani Chilam Janaki Bai



Maharani CHILAM JANAKI BAI
of Samasthan Sirnapally
at her Darbar