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ITI HAS

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Editor

Dr. Zareena Parveen

M.A., M.Phil. (Persian), M.A., Ph.D. (His.)

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EDITORIAL

We are happy to be competent to place in the hands of our esteemed readers, for their initial scrutiny, yet another issue of Itihas 39th release.

The present number consists as usual, many interesting writings on a fairly wide variety of the subjects ranging from Ancient, Mediaeval and Modern Indian History, particularly Hyderabad Deccan and Specially the sources of Telangana State Archives have been utilized from Temples and Monuments shrines to Architecture Socio-Economic, Political Financial condition, and entire Administrative spheres, the British Paramount power involve in Hyderabad administration, the genealogy or Salar Jung and their contribution of the development of Hyderabad and Kakatiya's period and its splendour achievement in Deccan, Weight and Measurement of Persian language through the Manuscripts. Dalits, Women Emancipation status and there problems from Ancient to Modern era.

Efforts already have been transformed Telangana State Archives into a truly useful Instrument of research and dissemination of knowledge are made on a continuing basis. The base was laid many years ago and the attempt continues unabated. We contemplate the early, several publication on Archival Records, have been brought out, which would contain Archival Source material in the form of alive documentary evidences and considerable information likely to be of use to the research scholars. Beside we are generally endeavouring to make the Telangana State Archives as meaningfully useful as possible to all its users.

I trust the scholars, historians academicians useful will continue to make increasing demand on our documentary resources as well as our willingness to be of help and thereby afford us an opportunity to further improve the existing set up. At the outset a task attainment successful only with the Co-operation of learned contributors.

I am highly grateful with bottom of my heart to Sri **B.P.Acharya** Sahib IAS, **Spl.Chief Secretary, Director General Dr. MCR HRD, Government of Telangana, Hyderabad.** For providing financial assistance for Publication of the Itihas Journal 39th volume. Without Co-operation extended by him the rare and Historical Journal could not have been brought out.

Last but not the least, I am thankful to Sri **S. Mahesh Reddy (Asst. Director)** and Sri **M.A. Raqeeb (Asst. Director)** Publication Section Incharge Sri **C. Srikanth** for having taken pain to compose the **39th Itihas Journal** with in a stipulated time.



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INDEX

S.No.	Name of the Article	Name of the Author	Pg.No.
1.	The Development of Finance and Budgeting in Ex-hyderabad State Special Reference with 1853-1911 Through the Archival Sources	Dr.Zareena Parveen	1
2.	Historical Geography of Rayadurga Rajya Under the Rayas of Vijayanagara – As Depicated in Inscriptions	Dr.E.Sreedhar	21
3.	Portrayal of Courtesans in Deccani School of Miniature Paintings	Dr.B.Lavanya	33
4.	“Risala-e-Miqdariyah” : A Treatise on Weights and Measurements in Persian Language Compiled by Mir Momin Astrabadi in 16th Century, Golconda, Deccan India	Dr.Indira	45
5.	Progress of Primary Education in Hyderabad State : 1853-1948	Dr.Nasreen Begum	51
6.	Bhikshatana Image at Melapperumpallam – A Study	Dr.S.Anuradha	75
7.	Composite Culture during Medieval Period	Tahseen Bilgrami	81
8.	British Paramount in Hyderabad State (1883-1947)	S.Mahesh Reddy	89
9.	Dalit Movement in Coastal Andhra (1900-1950)	Dr.Sunkaraboina Anjaiah	101
10.	Salar Jung’s Contributiton for the Developement of Ex-hyderabad (1853-1883) : Through the Glimpses of Archives	M.A.Raqeeb	109
11.	Status and Rights of Women in Early India as Gleaned from the Arthasastra of Kautilya the Dalits in Andhra Desa	Dr.Benudhar Patra	121
12.	Role of Telugu Print Media to Uplift the Status of Women in Andhra During the British Raj	Dr.G.Raja Mohan Rao	135
13.	Development and Decline of Balasore Port in Orissa	Dr.Ganeswar Nayak	147

THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD STATE SPECIAL REFERENCE WITH 1853-1911 THROUGH THE ARCHIVAL SOURCES

– Dr.Zareena Parveen

The Finance of any state or country deals with its inflow of revenue and expenditure. The financial bankruptcy of the Hyderabad Dominion during the reign of Nasir-ud-Daula Nizam the IV was a grim reminder of the failure of the revenue system and collapse of state economy. Revenue collections were more or less based on the Amani system of farming out areas on contract basis. The highest bidder was empowered with the authority to impose and collect the tax, which as a matter of practice was often levied with least regard to the paying capacity of cultivators. Quite often, the *Taluqdars* and contractors employed harsh and cruel means to collect tax revenues. Nevertheless, the collections more or less trickled down into the treasury.

The state expenditures under Raja Chandulal rose day by day and shot up alarmingly. Expenditure under *manasab* and other extra ordinary heads increased in spite of the vain attempts of Raja Chandulal to reorganise and affect reforms. Records available reveal that no regular accounts were maintained. Even receipt of disbursement was not properly maintained. Efforts to equalise the revenue and expenditure failed every time. Enhanced payments by farming-out districts could not meet the expenses. In an attempt to correct the ailing system an arbitrary system was started, in which the Khalssa lands were mortgaged. Numerous *taluqas* and towns were assigned in *tankhwah* as jagirs to Jamedars and others in lieu of their salaries and as a consequence the Dominion did not receive a single penny as revenue from such areas. On one hand the money lenders pressurized the treasury for repayment of their amounts and on the other hand the British military troops, *Mansabdars*, Nizam's relatives remained largely unsatisfied. In the last days of office of Raja Chandulal the financial crisis grew worse. Subsequently Ram Bakhsh who took charge of the office faced the same situation. He was unable to even pay the salaries of the contingent forces. The money lenders refused to give any more. But on the security of Jamedars they gave the loan at a high rate of interest. The Government showed cowardice and did not dare to check the role physically about the persons employed

2 THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...

and the amount which they claimed. Every person employed in Government service worked for their personal benefits and not for the Government. They exploited the cultivators and extracted as much money as they could do from them. The Revenue system was mismanaged and due to the avarice of the Collectors, the tax levies were increased year by year unjustly. There was no jamabandi or assessment of revenue in view of the wet or dry land or its fertility. The cultivators were also called-upon to pay their rents even before they cut their crops. Thus under fear, the cultivators borrowed the loans from the money lenders at a high rate of interest and paid the same as tax to the Government. Many other taxes were also levied on them. Thereby, cultivators and Jamindars were ruined. Consequently, agriculture, commerce and local industries were adversely affected. Only the Sarbastadars and Taluqdars stood to gain at the cost of the poor riots who got poorer day by day.¹

The fixed or ordinary expenditure was written-off in the Finance Revenue accounts under three Head which were as follows :

- i) *Minhai-az-Madakhil* or abatements from receipts.
- ii) *Tankhwah Mahalat* or districts assigned in lieu of cash payments.
- iii) *Makharij-i-Naqd* as *Khizana-wo-Mahalat* or the cash disbursements from the Central and provincial treasuries.

The figures in the accounts statements differed from the actual money disbursed. More than half of the salary was never paid. Other expenses were recorded in any book.² For the recorded expenditure and disbursements of the diwani districts of the year 1262 F/1853 A.D., please see Appendix "A" and "B" at the end of the article.

Thus a perusal of the abstracts statement of the Income and Expenditure as referred to above reveals that the expenditure has excluded the revenue to the tune of Rs.31,30,933.³

Salar Jung I as Diwan started financial reforms in the state. The first Financial Report of the Government was published in 1878 A.D. The districts of Berar, Raichur Doab, Naldurg and the taluqs of Bhom, Alampur etc., were assigned to the East India Company for payment of salary to the contingent. These areas yielded a revenue of Rs.43,47,933/- and the jagirdars of these areas viz., Sultan Nawaz-ul-Mulk, Dilawar Nawaz Jung, Buddan Khan, Abdullah Bin Ali, Umar Bin Avad and others claimed compensation of cash payments due to them. Their claims varied from Rs.5,00,000

to 30,00,000 each. The state exchequer was not in a position to pay the salaries of the *Mansabdars* and the relatives of the Nizam. Therefore, the jewellery of the Nizam was mortgaged at England through Dighton Resident. The total debt to the money-lenders amounted to Rs.2,70,00,000.⁴

Under these circumstances, it was necessary to save money in the treasury. Jagir and Inam lands were scrutinized. Mortgaged taluqas and districts mortgaged to the Contractors or Taluqdars and tankwah jagirs were retrieved after due repayments to them. Tax on agricultural land was fixed thirty years after the land was surveyed and assessed. This increased the revenue up to Rs. 50,00,000 and the restoration of the mortgaged areas added a revenue of Rs.27,00,000 to the Government.⁵

The revenue earned through these reforms installed some confidence and was used to create new departments. One such department was the public treasury which was established in 1855 A.D., in the metropolis and the money lenders in *mufassils* discharged the function of the Government established treasuries in each *taluka* under the care and custody of the concerned Tahsildar and at district level under the supervision of the *Taluqdar*.

A Secretary of Revenue was appointed in 1864 A.D., under the Prime Minister. He had to attend to all the correspondence with the Board of Revenue, the Accountant General and the Auditor General which were established in the same year. The Taluqdars were directed to send the following papers to the Accountant General:

1. Monthly statements of income and expenditure together with vouchers and a report of cash balance in the district treasury.
2. Estimate of income and expenditure during the following quarter.
3. Quarterly tabular statement of the collection of revenue etc.
4. Annual tabular statement of income and expenditure during the year preceding together with abstract of *Jamabandi* installments.
5. Tabular statements of irrecoverable arrears of land revenue.
6. Statement of annual leases given to cultivators.

It was the duty of the Accountant General to submit compiled information of income and expenditure of the previous year along with the estimated income and expenditure in the following year.

4 THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...

These reforms and organisations effectively improved the system of records and audit of accounts. Thus, a uniform system of accounts led towards the preparation of budget system with its classification of Heads and sub-heads in 1878 A.D. and a new era started in the financial history of Hyderabad.⁶

The financial statement of 1877-78 A.D. was delayed owing to the non-acquaintance and non-practice of the people to prepare a systematic financial statement. Moreover, the State accounts were maintained using the old system.

The general abstract of the estimate of diwani receipts and expenditure of the Government of Nizam the VI for the year 1288 F 1879 A.D., please see Appendix "C" at the end of the article.

As per the Abstract, the actual receipts were amounting to Rs.2,82,88,486 As.4Ps.4½ and estimated receipts were amounting to Rs.2,88,93,223 As.0. Ps.0. The actual expenditure of 1288 F/1879 A.D., was Rs.2,80,46,571 As.7 Ps.3 and the estimated expenditure was Rs.2,75,90,557 As.0 Ps.0.

The estimated receipts were more than the actual and the estimated expenditure of 1288 F/1879 A.D., indicated a surplus budget. In actual receipts and expenditure the surplus amount was Rs.1,40,914 As.3 Ps.1½ and in the estimated receipts and expenditure the surplus amount was Rs. 13,266 As.0 Ps.0.⁷

In 1858 A.D., new changes took place. The British Crown took over the charge of Indian Governments from the East India Company. Paramountcy was extended and consolidated. The later half of nineteenth century was a period of material progress. The great administrators and statesmen who were posted as Viceroys of India took initiative in framing the policy and organized schemes for improving finance and administration of India. The report of the Enquiry Committee of the Indian States observed as follows :

“When the co-operation of the States was required in the interest as whole it was freely and ungrudgingly given. They made free grants of lands for the development of India’s great Railway system which in 1858 comprised, but a few hundred miles. And now extends to over forty thousand. Over these lands they cede civil and criminal jurisdiction in order that the development of trade and communication might not be hampered by a multiplicity of authorities. Co-operation was also forthcoming for the construction of roads and irrigational canals. Many of the States which possessed local currencies and postal systems agreed to abolish them so that their subjects

might participate fully in the benefits arising from a central administration of these great public services. Similar progress was made in the removal of the barriers imposed on trade by a multiplicity of fiscal systems. Practically every State in India had from time immemorial, levied transit duties on goods passing through its territories. The growth of the Railway system was inimical to this form of taxation and the Prince's of India realizing its incompatibility with modern conditions, agreed abolish export and import duties, though the majority of Indian States still depend largely on revenues from this source".⁸

In 1870 Sir Salar Jung I effected an Agreement No. XXII in Aitchison made between the British Government and the Nizam to connect the Nizam's Railway with the Indian Railway. The main points of the Agreement were: the Hyderabad State with the aid of share holders should provide the necessary funds for the construction, maintenance and working of the Railways including provision of land, payment of compensation and cost of survey. The British Government should construct and manage the Railway on behalf of the Nizam, who should receive all benefits derived from this working partnership. The British Government with the consent of the Indian Government entered into an Agreement with the Nizam's State Railways Company under which new Railway lines in the State were to be constructed by the British Government. The obligations to the Government of India in the Company's undertaking in the State were, however, guaranteed in a treaty.⁹

In 1875 A.D., by an Agreement, the Government undertook to prohibit the export of salt produced in Hyderabad into India.¹⁰

A postal Agreement was executed by the Government in August, 1882 making provision for the Interchange under certain conditions, of mails between the British Indian and the State's post Offices.¹¹

In order to protect the interest of British India and the respective State Government in the matter of opium revenue, an Agreement was executed on 29th October, 1883 A.D. prohibiting cultivation of poppy and the manufacture of opium in the State's territory, and regulating the import, export, transport possession and sale of the drug. The income from opium was estimated in 1880 at Rs.69,062 and it increased in 1889 to Rs.2,57,250.¹²

The State Government in October, 1886 consented to the application of the Indian Telegraph Act, XIII (Thirteen) of 1885.

6 THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...

In all the matters stated above and in many other economic, financial and defense matter, the Hyderabad State closely co-operated with the Government of India and its finances were stabilized under the reforms of Salar Jung I. The successors of Salar Jung I continued the same policy.¹³

FINANCIAL DEVELOPMENTS AFTER SIR SALAR JUNG I (1884-1911)

As laid down by Sir Salar Jung I, the financial position of the State went on developing even after his death. After the regency had handed-over the administration to Mir Mahaboob Ali Kham in 1884 A.D. Lord Ripon, the Viceroy of India came on a visit to Hyderabad. On that occasion, he delivered a speech full of advices to His Highness as under.¹⁴

“Now I divert attention of Your Highness towards some practical advices. You may always pay attention towards your *madakhil* and *makharij*. The State collapses due to inconsistent treasury. Though, these conditions are found every-where, but particularly in India, this is in excess. When attention is not paid towards economical conditions and the Government is extravagant, the people face hard conditions and then become poorer and at-least the Government sinks down due to loans and its interest. A wise step is to modernize the economy, help justly and organize and make reforms for the progress which are a surety for the prosperity for the State.”¹⁵

Nizam the VI after his proclamation to the throne gave the following speech. He addressed Lord Ripon and said:

“The advices which Your Excellency has given to me, I accept them whole heartedly. All those matters which are related to the economical worries and prosperity of the subjects which has been pointed-out by Your Excellency and the British Government would be carried-out without any hitch which would itself be useful for my subjects”.¹⁶

General Finance Committee was consulted, vested full powers to suggest financial reforms, especially those relating to reduction of expenditure.

On February 1884 A.D., will always be remembered as a Red letter day in the Annals of Hyderabad Nizam the VI sat on the throne with full powers and authority and since then he gradually looked-after the administration of the State with interest. Looking after the progress of different departments, he paid attention to the revenue and expenditure of the State. By his *farman* he organized a board with full authority

and important duties. By the study of his *farman* one could estimate the interest of Nizam the VI towards the expenditure, its curtailment and preparation of the Budget. In this Board, he appointed Nawab Khurshid Jah, Nawab Sir Asman Jah, Sir Kishen Pershad, Nawab Iftikhar-ul-Mulk Bahadur as its members. In the same *farman* the guidelines and orders were as follows :

1. This Board would work under me and would carry-out the orders which would be given timely to them.
2. The Board would start its working since 9th Jamadi-I 1315 H/6th October 1897 A.D., in Mehtab Mahal (Palace), so that Nizam the VI might be fully in touch with them.
3. The Board would call for all those statements for which four months ago, Nizam the VI had issued orders to prepare the statement of expenditure of previous Madar-ul-Mahams incurred during their last year of service. After comparing the expenditure with all heads from the actual budget of the year, 1305 Fasli/1896-97 A.D., the board should assess about the present and future expenditure with a view to reduce the expenditure in the budget to the extent possible. If necessary, the local revenue of the State should be reviewed.
4. This Board had authority to call for any paper from any office directly, and to record the statement of any witness, or it could call any noble, Jagirdar and past or present employee of revenue from the city. All the departments, offices, employees and riots had to obey those orders.
5. For enquiry or investigation purposes all the necessary correspondence would be made accessible from the Peshi office of Nizam the VI and the office would be responsible for maintain the secrecy and preserving the records.
6. In this *farman* Nizam the VI had advised the Board to do the work honestly, loyally and sincerely and should submit a report on the work directly to Nizam the VI.¹⁷

Regarding trimming the State expenditure, Nawab Mir Mahaboob Ali Khan Nizam the VI in this *farman*, pointed out that curtailment in the State expenditure was essential for which ultimate orders would be issued. At present, in view of the

8 THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...

opinion expressed by the Board, the following orders are being issued which shall be in regulation until it is repeated:

1. "No Officer, till my next order, is authorized to fill-up the vacancies by appointment or declare probation till the total report is submitted to me through the *Madar-ul-Maham*.
2. Sanction any allowance or Inam or give loan to any-body from Government treasury without any sanction.
3. Every office within his jurisdiction and authority, if there is any provision in the budget, could appoint temporarily on vacant posts persons whose salary must not exceed rupees five hundred. Otherwise, it may be brought to my notice through the *Madar-ul-Maham*".¹⁸

The Board of Nobles which was set-up for trimming the expenditure of the State submitted a report to Nizam the VI after completing their work and requested for disbanding it. Nizam the VI agreed upon and abolished the Board. In the same farman he said, "separate orders shall be issued on the findings, reports and petitions of the Board". He also expressed his happiness and pleasure that the members of the Board had done their job sincerely, loyally and honestly and all the files and papers of this Board would be kept safe in the record office of the Peshi.¹⁹

The study of the farman of Nizam the VI indicated that the Nizam the VI had a desire to make the Budget practical and good. Maharaja Sir Kishen Pershad, *Madar-ul-Maham* through his petition submitted the budget of 1311 H/1901-1902 before Nizam the VI. He expressed his happiness over it because the Maharaja, in a short period, had submitted a good budget and expressed his hope that next year he would submit a more useful budget and sanctioned it without any correction under the following conditions :

1. In the budget whatever amount allotted under any head that should not exceed in expenditure.
2. The budget did not mean to spend whatever is sanctioned in it but it meant the expenditure whatever was necessary should be made within the limits.
3. If under any head any excess amount in comparison to the past budget was required to be spent then for such excess amount, sanction of the superior authority was necessary.

4. Under any major or minor head any amount remained as balance and if that was to be utilized in any other head, then the necessary sanction before the expenditure, should be obtained.

The conditions under which Nizam the VI had sanctioned the budget, shows the Nizam's desire to keep a firm control over the expenditure to balance the finances of the State.²⁰

During the years 1884 to 1901 the same budget system was carried on as was organized by Sir Salar Jung I. in that budget, the principal Heads of income were:

1. Land Revenue
2. Customs
3. Excise (Abkari)
4. Stamps and Registration
5. Opium
6. Forest

The land revenue was increased concurrently with the land survey and settlement operations. The land revenue contributed more than 54 percent of the total income, while excise and customs contributed nearly 13 percent of the total income. The main items of expenditure were:²¹

1. Charges for collection of revenue were 17 percent
 2. Payments to the Nizam were 15 percent
 3. Expenditure on law and judiciary
 4. Police
 5. Mansabs
 6. Military
- } were 19 percent

In the years 1894 to 1898 expenditure exceeded the income and the State suffered a deficit of Rs.139½ lakhs and to control the famine in 1899 the State took a loan of Rs. 2 crores from the Government of India at a rate of 4 per cent simple interest repayable by installments of Rs.11,00,000 annually. This I.G. in Hali sicca was equivalent to Rs.2½ crores. The appropriation of which was as follows:

10 THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...

1.	For meeting the deficit	1,09,96,618
2	For clearing of other outstanding loans	59,90,085
3	For increasing the general cash balance	80,13,297

At the beginning of 1898, the State treasury had a cash balance of Hali Sicca Rs. 1,07,00,000. But, there were temporary loans of the past years amounting to Rs.89,00,000. At the end of 1902 many of these debts were cleared off and the revenue and expenditure for the years 1898-1902 were as follows:²²

	1898	1899	1900	1901	1902
Revenue	4,67,77,714	3,69,34,414	4,31,93,884	4,65,03,544	4,70,92,709
Expenditure	4,58,18,176	5,06,40,917	4,27,90,288	4,77,47,793	4,45,01,709
	+ 9,59,538	-1,37,06,5	+4,03,596	-12,44,249	+25,91,000

In the State treasury there was a balance of Rs.1,87,00,000 against which the outstanding debt was Rs.2 crores loan due to the Government of India. This financial position dis-satisfied Nizam the VI and thus to improve it, he requested the then Government of India to send a Financial Advisor for reformation of State Finances. The services of George Casson Walker, I.C.S., were lent for three years to Hyderabad State from 28th November, 1901. At first Walker was appointed as a Secretary in the Department of Finance, then this post was raised to the rank of Assistant Minister for Finance with powers to carry-out financial reforms and reduce expenditure with the sanction of the concerned Minister and Nizam the VI.

Sir Walker not only restored the finances but introduced an age of surplus Budgets which became one of the characteristic features of the State's financial budget. The important financial developments of this regime were:

1. Fixation of the privy purse at Rs.50,00,000 lakhs per annum.
2. The sum of rent for the permanent lease of Berar.

According to the Agreement, Hyderabad districts which were assigned previously were leased in perpetuity for a sum of Rs.25 lakhs per year after wiping out all arrears due on the account of the Hyderabad contingent.

Investment of the surplus balance of the State was made in the Government of India promissory notes and railway stock for formation of Reserve Bank became a source of income.

The position of the various funds and securities which earned interest and were at the disposal of Government at the end of 1900 A.D., was as follows:²³

S.No.	Cash Deposits	Indian Government Rs.
1.	Guaranteed State Railway 5% shares of £2,86,180 quoted at 122 percent	52,37,094
2	Shares (£3 each) in Mining Co. £45,000 quoted at £1.2.6 per share	2,53,125
	Grand Total IG. Rs.	1,30,86,219

The interest earning funds and investments standing to the credit of the Hyderabad Government at the end of 1911 were shown in the Appendix “D” at end of the article.

The next important development was to take over of the Mint in 1903 and to issue coins of new designs incorporating the “Charminar”. Bar silver was used for coining of rupees and the coinage profits were nearly Hali Sicca Rs.1,50,00.000 by the year 1906. This sum was converted into I.G. Rupees and invested for the maintenance of the Hali Sicca Rupee exchange within due limits. In the meantime, the income from the Railway and Post Offices increased. The Appendix “E” exhibits receipts under different heads of revenue from 1806 to 1911 may please be seen at the end of the article.²⁴

Appendix “F” shows the trend of increased expenditure during the year 1906 to 1911 in departments such as Mint, Post Office, Public Works, Pensions and also in Departmental Secretariats may please be seen at the end of the article.²⁵

Sir Walker during his period dealt with efficiently the financial developments. He increased the liquid assets of the State nearly to four times the figure in 1900. In the same period a part-payment of debt was made to the Indian Government. Out of 335½ lakhs of I.G. Rupees which were due to them on account of the Berar and the famine loans, I.G. Rupees 207 lakhs were paid to them. He recommended, the surplus to be used in (1) increasing the salaries of the establishment in important offices, (2) meeting the urgent needs as in repairing and improving the Government buildings throughout the State, (3) the abolition of export duties on grain, cotton, oil seeds, leather and jail manufacturers such as durries, carpets and tents etc. According to

12 THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...

Sir Walker the obstruction to progress was the dearth of roads and railway transport facilities which checked the progress to a certain extent.²⁶

CURRENCY

The issue of Hali Sicca started in 1855 by Salar Jung I. Earlier to this, coining was carried on in several Mints situated in different parts of the State. Most of the Mints were owned by the powerful *Jagirdars* who derived large profits from the manufacture. In 1857 all private Mints were abolished and the Government Mint became the only authorized institution of its kind in this State. From 1857 the public were permitted to bring their own bullion to the Mint for conversion into coins on payment of nominal amount, but this practice was stopped in 1901. Machinery was first introduced into the Mint in 1995. In 1904 an improved coin of a new design was minted known as Mahboobia rupee. Since this new rupee was issued, the supply was regulated so as to prevent serious fluctuation of exchange value. Silver two anna paise and copper half anna coins were minted in 1906. The advent of the machine-made rupee thus placed the Hyderabad currency on a modern footing. The coinage profits were very large and good source of revenue to the Government by the year 1906-1907. When the requirements of silver currency had been fully satisfied, the Government secured a profit of nearly Haali Sicca Rs. 1,50,00,000. A statement showing the principal particulars of Modern Hali Sicca (Hyderabad Coinage), please see Appendix "G" at the end of the article.

At the time of assumption of the charge of the premiership by Sir Salar Jung I, the financial condition of the Hyderabad Dominion was very critical and Government treasury was almost empty on one hand, and on the other hand the Government was also in heavy debts and it headed towards the bankruptcy. There was a great financial crises and pressure from all over the sides. The *sahukars* and the money lenders ceased to advance money, and demanded higher rates of interest.

The system of revenue collection was totally failed as it was in the hands of those like Rohillas Arab, *Jamedar* and Britishers with their own vested interest who had least interest about the well being of the Dominion rather than their own self interest. As a result, most of the revenue which was being collected was being swallowed instead of finding their ways in the form of deposit. Anarchy practically prevailed throughout the Dominion.

In these circumstances Salar Jung I has no other ways except to bring the Dominion into the state of normalcy and further developments and as such competent hands were needed badly to achieve this end. Since such hands were not available within the country the outsiders from mostly North Indians were called for who rendered their valuable services very sincerely are described as given below Muhsin-l-Mulk, Mushtaq Hussain, Maulavi Chiragh Ali, Moulavi Ali Hasan, Akbar Nazar Ali Akbar Hyderi etc.

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14 **THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...**

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Dr.Zareena Parveen, Director, State Archives & Research Institute and District Gazetteers, Govt. of Telangana.

APPENDIX - A

ABSTRACT STATEMENT OF THE INCOME OF
DIWANI TALUQAS, FOR 1262 F/1853 A.D.

Head of Income	Rs.
<i>Tankhwah taluqa</i> of the Hyderabad and Bidar Subas	28,09,544
<i>Tankhwah taluqa</i> of the Bijapur and Aurangabad Subas	14,84,436
Total	42,93,980
<i>Taluqas</i> under Diwani Amils in the Hyderabad and the Bidar Subas	63,59,661
<i>Taluqas</i> under Diwani Amils in the Berar, Aurangabad and Bijapur Subas	53,72,445
Total	1,17,32,106
Grand Total	1,60,26,086

ABSTRACT STATEMENT OF THE EXPENDITURE OF
THE DIWANI TALUQAS FOR 1262 F/1853 A.D.

Sl. No.	Heads of Expenditure	Rs.
1.	<i>Sibandī, Sadir, Rusum, Yaumiya</i> and other Stipends.	21,86,420
2.	His Highness Privy Purse Allowances to his Highness's relatives and establishment.	25,25,140
3.	Honorarium paid to the Diwan or Minister.	3,00,000
4.	Troops	81,71,479
5.	<i>Mansabdars</i>	12,13,595
6.	Other Stipends	1,04,709
7.	Judicial	48,108
8.	Troops attached to <i>Taluqdars</i>	14,340
9.	Guards in forts	57,123
10.	Menial servants	3,44,691
11.	<i>Yaumiyadars</i> and other stipendiaries	1,91,411
12.	The pay of the contingent	40,00,000
	Total	1,91,57,019

16 THE DEVELOPMENT OF FINANCE AND BUDGETING IN EX-HYDERABAD...

APPENDIX - C

GENERAL ABSTRACT STATEMENT OF THE ESTIMATED DIWANI RECEIPTS				1878-79	EXPENDITURE OF HIS HIGHNESS THE NIZAM'S GOVERNMENT		
No.	Head of Receipts	Actuals, 1877-78	Estimate, 1878-79	No.	Heads of Expenditure	Actuals 1877-78	Estimate 1878-79
1	Land Revenue	1,67,19,342 7 9/4	1,88,82,062 0 0	I	Land Revenue	25,04,568 6 0	26,42,666 0 0
2	Akbari	25,60,787 11 10	34,15,375 0 0	II	Abkari	53,764 10 10	34,000 0 0
3	Forest	1,91,431 10 7	2,13,975 0 0	III	Forest	54,730 3 3	49,250 0 0
4	Customs	33,50,450 1 8/4	34,83,441 0 0	IV	Customs	4,48,865 15 9	5,14,917 0 0
5	Stamps	2,22,875 5 7	1,98,968 0 0	V	Stamps	55,293 14 5	52,260 0 0
6	Mint	26,121 7 9	26,085 0 0	VI	Mint	22,563 13 6	17,810 0 0
7	Serai Surplus	26,05,000 0 0	5,08,392 0 0	VII	Law and Justice	7,11,541 8 6	7,07,116 0 0
8	Law and Justice	2,25,630 4 0/4	92,657 0 0	VIII	Jails	4,87,176 10 7	5,26,000 0 0
9	Jails	819 12 0	10,619 0 0	IX	Police	24,49,734 0 8	23,03,324 0 0
10	Police	44,172 2 0	38,515 0 0	X	Post Office	2,29,068 7 8	2,15,000 0 0
11	Post Office	44,611 6 0	62,700 0 0	XI	Education	1,62,726 8 1	1,41,000 0 0
12	Education	11,429 15 6	5,350 0 0	XII	Printing	24,014 15 3	28,000 0 0
13	Printing	2,424 8 11	3,135 0 0	XIII	Medical	1,36,778 3 0	1,24,000 0 0
14	Money Order Fees	3,883 2 6	3,867 0 0	XIV	Administration & Public Depts.	11,43,783 15 10	10,85,842 0 0
15	Interest	74,127 2 7	2,52,000 0 0	XV	Minor Depts.	6,141 1 0	2,01,667 0 0
16	Miscellaneous	8,02,754 9 3/4	7,78,747 0 0	XVI	Pargana Valandars	8,43,015 4 4	6,24,728 0 0
17	Total	2,68,85,661 12 1/4	2,79,76,078 0 0	XVII	Alms. and Assignment	8,16,621 10 9	8,02,665 0 0
18	Military	55,153 8 4	53,235 0 0	XVIII	Khilat & Co.	1,07,900 8 4	1,07,000 0 0
19	Public Works	4,262 5 10	4,000 0 0	XIX	Refunds & Drawbacks	24,299 8 0	2,38,583 0 0
20	State Railway	12,43,408 9 1	8,59,910 0 0	XXI	Miscellaneous	9,02,040 1 2	12,56,365 0 0
				XXII	Famine	2,59,339 12 5	1,00,000 0 0
				XXIII	Payments to his Highness	45,47,835 0 7	89,54,671 0 0
				XXIV	Mansab	13,61,908 0 10	13,60,000 0 0
				XXV	Military	66,43,493 2 1	66,06,812 0 0
				XXVI	Public Works	15,70,485 3 2	17,05,068 0 0
				XXVII	Municipalities	3,63,444 11 8	2,84,927 0 0
				XXVIII	State Railways	15,10,492 11 3	13,97,284 0 0
	Grand Total	2,81,88,486 4 4/4	2,88,93,223 0 0		Grand Total	2,80,47,571 7 3	2,75,90,557 0 0
					Surplus	1,40,914 13 1/4	14,02,668 0 0
21	Local Funds	12,81,385 1 11/4	9,50,704 0 0	XXIX	Local Funds	4,81,782 15 3	7,01,717 0 0
22	Money Orders	2,70,548 15 9/4	2,00,000 0 0	XXX	Money Order	3,97,778 11 11	2,50,000 0 0
23	Deposits	93,79,547 15 10/4	68,33,212 0 0	XXXI	Deposits	91,86,248 9 5	77,97,998 0 0

CASH BALANCE STATEMENT

Cash Balance on 31st Shehrewar, 1287 F.	35,76,472 0 0	Estimated Diwani expenditure for 1878-79 (1288 F)	2,75,90,557 0 0
Estimated Diwani Receipts for (1878-79)	88,93,223 0 0	Local Funds	7,01,717 0 0
Local Funds	9,50,794 0 0	Money Order	2,50,000 0 0
Money Order	2,00,000 0 0	Deposits	77,97,998 0 0
Deposits	68,33,212 0 0	Estimated Cash Balance on 31st Shehrewar, 1288 F.	41,13,429 0 0
Total	4,04,53,701 0 0	Total	4,04,53,701 0 0

APPENDIX - D

INTEREST EARNING FUNDS AND INVESTMENTS STANDING TO THE CREDIT OF THE HYDERABAD GOVERNMENT AT THE END OF 1911

Sl. No.	Cash Deposits	Indian Government Rs.
1.	In the Bank of Bengal	1,30,00,000
2.	National Provincial Bank, London (£ 39,000).	5,85,000
	Total Rs.	1,35,85,000
Securities held by Government		
1.	In Government of India Pro-note (3½) to amount of I.G. Rs.2,10,43,700 at Rs.95-1-0 per cent.	2,00,00,667
2.	Port Trust and Municipal Debentures (4%) to amount of IG Rs.75,00,000 at Rs.96-8-0 to Rs.98-8-0 per cent.	73,07,500
3.	H.E.H. The Nizam's State Railway shares (5%) to amount of Rs.3,37,980 quoted at £ 110½%.	56,02,018
4.	H.E.H. The Nizam's State Railway Debentures to amount of Rs.3,02,300 quoted at 98% I.G. (4%) and 85% M.S. 3½%.	43,70,685
5.	Deccan Co. Mining Shares (£3) £ 45,000 at £ 2-12-6 per share.	5,70,685
	Total I.G. Rs.	3,78,75,493
	Grand Total IG. Rs.	5,14,60,495

APPENDIX - E

REVENUE RECEIPTS - 1906-07 to 1910-11

No.	Heads of Receipts	Average for three years ending (1905-06)	(1906-07)	(1907-08)	(1908-09)	(1909-10)	(1910-11)
1.	Principal Heads of Revenue	MS. Rs.	MS. Rs.	MS. Rs.	MS. Rs.	MS. Rs.	MS. Rs.
	Customs	64,01,565	75,23,629	61,82,650	63,21,463	69,02,947	68,36,417
	Excise	52,03,040	53,58,253	63,54,575	64,04,429	70,10,346	78,80,755
	Opium	6,11,963	7,19,669	6,54,317	6,40,095	6,76,636	6,88,341
	Forests	6,00,921	9,08,197	10,50,015	8,71,553	7,13,346	6,95,037
	Stamps	8,44,125	9,42,003	9,61,079	10,03,535	9,21,586	9,45,425
	Mines	1,34,769	1,07,495	93,521	1,12,283	1,07,703	1,15,369
	Registration	42,807	77,800	87,142	93,200	91,864	93,865
	Berar Rent	23,48,839	46,40,000	29,16,667	29,16,667	29,16,667	29,16,667
	Interest	9,25,782	15,55,560	18,10,938	13,83,210	19,98,205	24,31,867
	Post Office	1,80,675	1,94,262	1,81,696	2,77,575	3,24,208	3,74,939
	Mint	36,80,052	40,72,907	67,201	74,781	51,943	2,46,105
	Total	4,32,36,066	5,10,43,898	4,43,76,069	4,52,43,605	4,62,27,042	4,98,89,801
2.	Receipts by Civil Departments	9,99,015	11,28,730	9,85,410	11,28,583	10,82,352	12,20,170
3.	Miscellaneous	6,64,212	4,41,836	3,99,045	5,93,144	6,15,543	4,75,086
4.	Irrigation and Public Works	1,29,252	1,04,552	73,091	1,06,093	73,905	85,554
5.	Receipts by Military Dept.	30,266	66,546	8,187	23,685	2,01,631	31,192
6.	Railways	29,01,453	20,11,160	25,76,434	20,96,966	3,47,786	4,58,012
7.	Adjustments of advances of previous years	1,38,036	96,803	70,684	96,965	50,597	76,067
	Grand Total	4,80,98,300	5,48,93,525	4,84,88,920	4,92,89,041	4,85,98,856	5,22,35,882

APPENDIX - F

SERVICE EXPENDITURE - 1906-07 to 1910-11'

Heads of Expenditure	Average for three years ending 1905-06	1906-07	1907-08	1908-09	1909-10	1910-11
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Refunds and Contribution	13,58,641	11,36,162	11,96,125	14,08,962	11,81,748	12,07,638
Land Revenue	29,64,281	30,51,446	30,47,188	31,77,712	32,19,008	32,92,854
Customs	5,92,341	5,96,558	6,56,776	7,00,429	6,97,719	7,00,725
Excise and Oplum	46,428	48,355	1,07,534	1,21,779	1,15,408	1,17,032
Forest	1,97,494	1,91,881	2,13,836	2,24,837	2,33,767	2,23,127
Stamps and Registration	1,41,963	1,30,754	1,15,287	1,39,391	1,20,179	1,34,161
Mines	6,226	7,036	7,013	19,865	30,900	24,329
Interest	12,52,269	23,90,120	12,69,389	11,11,637	9,23,894	8,26,871
Post Office	3,09,306	3,48,699	3,63,510	3,83,760	4,07,679	4,42,853
Mint	8,06,623	8,49,296	2,61,272	9,65,145	2,55,370	2,62,866
General Administration	13,78,675	15,27,236	61,07,495	16,25,139	17,01,444	17,72,080
Law and Justice	11,75,779	12,06,519	12,47,951	13,07,245	13,57,618	14,08,341
Police	28,39,682	30,71,247	30,87,131	31,02,019	32,13,341	32,55,044
Education	6,95,044	6,99,397	7,64,084	8,37,455	9,13,180	9,33,580
Medical	6,79,377	6,28,712	6,73,286	7,28,899	7,03,879	8,80,584
Minor Departments	2,11,405	1,71,989	2,78,230	2,96,989	3,63,868	5,05,246
Contribution to Municipality	3,56,850	3,64,656	3,59,539	3,57,790	3,58,808	3,58,822
Payments to His Highness	50,00,000	50,00,000	50,00,000	50,00,000	50,00,000	50,00,000
Stipends and Allowances	37,93,527	40,16,420	41,06,788	43,42,010	44,56,524	42,37,551
Miscellaneous and Civil Charges	9,20,261	4,72,588	6,62,498	18,22,575	6,75,526	12,98,601
Settlement of Old State debts	19,23,866	19,11,191	11,46,097	71,15,147	17,78,403	22,21,532
Irrigation and P.W.D.	42,35,174	40,60,313	43,96,873	55,41,341	44,34,612	48,65,254
Military	63,01,074	58,12,314	56,91,949	54,34,410	53,75,299	53,06,883
Railways	31,25,330	19,09,334	18,62,657	19,05,476	1,38,122	1,30,127
Adjustments	2,19,273	5,46,708	4,18,459	73,750	77,140	69,915
Grand Total	4,05,30,889	4,01,48,931	3,86,00,968	4,77,43,762	3,77,23,436	3,94,76,016

APPENDIX - G

PRINCIPAL PARTICULARS OF MODERN HALI SICCA (HYDERABAD COINAGE)

Coins	Fineness		Weight		Diameter (Inches)	Thickness (Inches)	Remarks
	Principal ingredients	Alloy	Grains	H.S. Tolas			
Full Ashrafi	90.91% Gold	9.09% made up of 2 parts copper, 1 part silver	172.5	1.00	0.976	0.0515	Small quantities of other ingredients are added for metallurgical purposes, but these scarcely affect the fineness of the actual cupronickel coins.
Half Ashrafi			86.25	0.50	0.848	0.035	
Quarter Ashrafi			43.125	0.25	0.613	0.0335	
Eighth Ashrafi			21.5625	0.125	0.426	0.0325	
One Rupee	81.81% Silver	18.19% Copper	172.5	1.00	1.203	0.0605	
Half Rupee			86.25	0.50	0.969	0.047	
Quarter Rupee			43.125	0.25	0.812	0.0345	
Eighth Rupee			21.5625	0.125	0.609	0.028	
One Anna	25% Nickel	75% Copper	57.5	0.333	0.8 (round)	0.047 (round)	
Half Anna#	95% Copper	5% made up of	180	1.043	1.234	0.067	
Dub		4 parts tin	60	0.348	1.812	0.52	
Pie		1 part zinc	30	0.174	0.641	0.042	
					0.755 (Square side)	0.053 (square)	

* The thickness is that of the strap or fillet from which the blanks are cut. The actual thickness of the coin, of course, varies from place to place, owing to the embossing and recessing introduced by the coining process. The diameters given are laid in the Coinage Act (except gold and square nickel). The actual coins differ by about 2%. The weights, of course, the important figure. The gold diameters and the side of the square nickel are average from actual coins. In all cases the diameter of blanks is rather less than that of the final coin, as they spread slightly during the coining operation.

Withdrawn almost completely.

HISTORICAL GEOGRAPHY OF RAYADURGA RAJYA UNDER THE RAYAS OF VIJAYANAGARA – AS DEPICATED IN INSCRIPTIONS

– *Dr.E.Sreedhar*

Historical geography is the study of geography based on Historical data. For the purpose of effective and easy administration, it is imperative to divide any state, Kingdom or Empire into major as well as minor administrative units in a hierarchical order keeping in view of the geographical convenience and resources. However, the exact extent of these divisions is not known. The study and identification of the administrative divisions referred to in the inscriptional records of a particular territory should reveal the approximate extent of that territory. Thus the historical geography of a political set up can be visualised and demarcated by realizing the extent of the administrative divisions.

For political as well as administrative reasons, the Vijayanagara Empire is divided into many provinces. The term used for the province is Rajya. The use of Rajya as territorial division of considerable size gained prominence during the Vijayanagara period. They were located in strategic places. These Rajyas comprising many subdivisions which in turn contained smaller units. There were 15 Rajyas, covering the Telugu linguistic region of Vijayanagara empire. Among them Rajyas which frequently occurred in the inscriptions were Chandragiri, Udayagiri, Penukonda, Gutti, Kandnavolu, Rayadurgam, Kondapalli, Kondavidu. Rayadurga Rajya is one which extended from 1510 to 1584 A.D, which covers the two Dynasties of Vijayanagara.

The present paper deals with the historical geography of all the administrative divisions that flourished within the jurisdiction of the Rayadurga Rajya during the Rayas of Vijayanagara and identified with their modern parallels as accurately as possible. Modern counter parts of the inscriptional villages are identified with the help of district census hand books on the basis of existence with the same or similar names, distortions/linguistic variations in the area corresponding to the find spot. Data are drawn from the epigraphical sources published by Archaeological survey of India, Department of Archaeology and Museums, govt. of A.P., Hyderabad and S.V. University, Tirupati.

Rayadurgam was the head quarters of the Rayadurga Rajya. Rayadurgam means Fort built by a king (Raya). It is said that Rayadurga was a stronghold of bedars (Boya palegars) whose disorderly conduct compelled the Vijayanagara kings to send an officer named Bhupatiraya to reduce them to submission. He turned them out of the place and ruled it himself and the hill was thus called after him Bhupatirayakonda¹. The earliest reference to the Vijayanagara rule over Rayadurgam found in an inscription dated 1355 A.D at Rayadurgam² Rayadurgam, in addition to being the capital of Rajya, it was also the head quarters of **Sima, Chavadi, Nadu** it was also the chief town of **Sthala, Vente**.

TERRITORIAL DIVISIONS OF RAYADURGA RAJYA UNDER THE RAYAS OF VIJAYANAGARA

The names of the territorial division generally consist of two parts. The first being the name of the division and second has an adjectival suffix meaning division. It is noteworthy that many of these territorial appellations did not have significance as can be seen from the fact that very often the bigger division and smaller divisions which were included in them were referred to with the same territorial appellations for example *Rolla Sthala was a subdivision of Agali Sthala*.³ Uravakonda Division during the same king and same year in different inscriptions referred as Sima and Vente. *Rayadurga Venthiyam mentioned as a subdivision of Rayadurga Sima*⁴ in another inscriptions *Venthe is a bigger division than Sima*. Thus there appears to be no consistency in the use of same territorial appellations. It is difficult to explain the reason for this inconsistency. The reason may be the ignorance of the composers regarding varying cadres in terms of administration.

TERRITORIAL APPELLATIONS

Territorial appellations which existed in Rayadurga Rajya under the Vijayanagaras were Chavadi, Nadu, Sima, Sthala, and Vente. In the following lines a brief account of the territorial appellations is given.

CHAVADI:

Chavadi in general means a hall. It is used as territorial unit. The word chavadi was found for the first time as generic of a territorial division only in the inscriptions of the Vijayanagara period The expression like "Udayagiri chavadiki chelle Gandikota

Simakuchelle indicates that Chavadi is a territorial division higher than a Sima. In another instance the expressions like “Penugonda Marjavada Simaloni Vavilapati Chavadiki chelle indicates that Chavadi was a subdivision of Sima.

NADU:

It is a traditional micro region as well as an integral region. Sometimes a Nadu is a smaller unit included in a sima, sometimes vice versa and sometimes it is identical with Sima. Hence Nadu has no fixed size and came to denote simply a geographical division irrespective of its size.

SIMA:

This territorial appellation is widely used by the Vijayanagara rulers in South India. appellation Sima literally means an area with many villages. In the expression “Gutti Maganikichelle Tallaproduhuri simaloni Chirabadi sima. Sima is a subdivision of another sima. In some instances, sima is a smaller division than nadu, while in some other instances it is bigger. In some instances Sima is a bigger division than Magani. Thus the appellation sima presumably lost its original meaning and exact significance as the time passed and denotes simply a geographical division irrespective of its size.

STHALA:

It denotes a small unit, usually a subdivision. The Vijayanagara provinces, according to available evidence are divided into Simas / Nadus, which are subdivided into several Sthala. The inscriptions directly refer to the parent division of the sthala. Sometimes Sthalam is also mentioned as a bigger division than Sima.

VENTHE:

This territorial division came into existence during the Vijayanagara period. It is also called Ventiyamu. In kannada It means a commercial settlement. venthe is a territorial division bigger than a Sima. In some instances sima was a bigger division which included ventiya in it.

Amongst the administrative divisions Nadu / Sima / are almost used synonymously. Chavadi, Venthe are the subdivisions, which consist of smaller divisions.

A. ADMINISTRATIVE DIVISIONS OF RAYADURGA RAJYA UNDER SANGAMA DYNASTY.**1. RAYADURGA SIMA**

An inscription dated 1428⁵ A.D, during the reign of Praudha Devaraya refers this Division. It refers that the village Setturu was situated in Rayadurga Sima. The chief town of this division is identical with modern Rayadurga, the Headquarter of the same Mandal. The inscriptional village Setturu is identical with modern Settur, the headquarters of the same Mandal. Hence this division consist of the regions of modern Rayadurgam, Settur Mandals in Anantapur District.

On the basis of identification of the administrative division in the present context, the jurisdiction of the Rayadurga Division during Sangama period extended over some parts of Western portions of Anantapur District.

B. ADMINISTRATIVE DIVISIONS OF RAYADURGA RAJYA UNDER SALUVA DYNASTY.**1. RAYADURGA CHAVADI**

An inscription from Agali dated 1497A.D⁶ records that the village Paliganahalli was situated in Agali sthala in Rayadurga Chavadi. The inscriptional village Paliganahalli is identical with modern Pillenahalli in Gudibanda Mandal. The chief town of the sub division Agali is identifiable with modern Agali. The chief town of this division is identical with modern Rayadurga, the Headquarter of the same Mandal. Hence this division comprised the region of Gudibanda, Agali and Rayadurga Mandals in Anantapur district.

2. RAYADURGA STHALA

An inscription from Ramapuram dated 1485 A.D⁷. Records the grant of the land in Agali village in the Rayadurga sthala. Inscriptional village is identical with modern Agali, Headquarters of Mandal .The find spot of the inscription is in Kambadur mandal. The chief town of this division is identical with modern Rayadurgam, the Headquarter of the same Mandal. Hence this division comprised the region form Agali, Kambaduru and Rayadurga Mandals of Anantapur district.

On the basis of identification of the administrative division in the present context, the jurisdiction of the Rayadurga Division during Saluva period extended

over the South East and some parts of Western portions of Anantapur District.

C. ADMINISTRATIVE DIVISIONS OF RAYADURGA RAJYA UNDER TULUVA DYNASTY.

1. BUDIGUMMA STHALA :

An inscription from Budigumma dated 1537A.D⁸ registers the grant of the village Maredumanipalle alias Hanumanthapuram in Budigumma sthalam in Kundurpi sima included in Rayadurga. The grant village is not identified in the modern context. However the find spot of the inscription and the chief town of this division Budigumma is in modern Belaguppa Mandal in Anantapur district and hence this division can be identified with the region around the Belaguppa Mandal in Anantapur district.

2. KUGARI NADU:

An inscription from Bhairasamudram dated 1522 A.D⁹ registers that the village Bhairasamudram was situated in Kugari Nadu, a subdivision of Kundurpi sima in Rayadurgam. The inscriptional village Bhairasamudram is identified as modern Bhairasamudram in Brahmasamudram Mandal. The chief town of this division Kugari, which, however, cannot be identified on a modern map and hence it can be presumed that this division corresponded to the region around Brahmasamudra Mandal of Anantapur district.

3. KUNDURPI SIMA:

This Division is mentioned in couple of inscriptions. One inscription from Bhairasamudram dated 1522A.D¹⁰ and another inscription from Budigumma dated 1537A.D¹¹. Mentions this division. It consist of two subdivisions namely Kugarinadu and Bhudigumma Sthalam. The chief town of this division Kundurpi is identical with modern Kundurpi, headquarters of the mandal. On the basis of the identification of the said subdivisions in the modern context, this division formed with the regions of Kundurpi Brahmasamudra, Belaguppa Mandals of Anantapur district.

4. RAYADURGANADU:

An inscription from Chyabala, dated 1556 AD¹² records that the Agrahara Tavaregala was situated in Urvakonda, a division of Rayadurga Nadu. The Agrahara village Taveragala cannot be identified on a modern Map. However, the find spot of

the inscription is identical with Chabale in Vajrakarur Mandal. The Headquarters of the subdivision, Uravakonda is identified with modern Uravakonda, headquarter of the Mandal. The chief town of this division is identical with modern Rayadurgam, the Headquarter of the same Mandal . Hence this division corresponded to the region Rayadurga, Uravakonda and Vajrakarur Mandals in Anantapur district.

5. RAYADURGA RAJYA

This division was mentioned in the inscriptions of Sri Krishnadevaraya onwards.¹³ Three inscriptions i.e. one dated 1522 A.D. From Bhairasamudram¹⁴, another inscription dated 1537 A.D. From Budigumma¹⁵ last inscription from Chinnahotturu dated 1556 A.D.¹⁶ Mentions this Division. It consisting four subdivisions namely Kugari Nadu, Budigumma Sthalamu, Kundurpi Sima and Uravakonda Venthya.

The chief town of this division is identical with modern Rayadurgam, the Headquarters of the same Mandal. On the basis of the identification of the said subdivisions in the modern context, this division formed with the regions of Kundurpi, Brahmasamudra, Belaguppa, Vajrakarur, Uravakonda and Rayadurgam Mandals of Anantapur district.

6. RAYADURGA SIMA:

An inscription dated 1556A.D. From kanekal¹⁷ records that the village Kaniyakallu was situated in Rayadurga sima. The grant village is identical with modern Kanekal, Kanekal Mandal in Anantapur district.

An inscription dated 1556 A.D From Kudluru¹⁸ Records that the Kudluru comprising of the villages Katepalle and Muddalapuram was situated in Rayadurga sima. The inscriptional villages are not identified in the modern context. However the find spot of the inscription Kudluru is identical with modern Kuduluru in D.Hirehal Mandal, Anantapur district.

An inscription dated 1556A.D From Rayadurga¹⁹ Records that the village Baginayanipalle to the north of Rayadurga Venthiam was situated in the Rayadurga sima. The village Baginayanipalle is identical with modern Baginayakanahalli in Rayadurga Mandal.

The chief town of this division is identical with modern Rayadurgam, the Headquarter of the same Mandal. On the basis of the identification of the inscriptional

villages in the modern context, this division can be identified with the regions of Kanekal, D.Hirehal and Rayadurgam Mandals of Anantapur district.

7. RAYADURGA VENTHE

One inscription from Ragulapadu dated 1554 A.D²⁰ and another inscription from Pennahobilam dated 1556 A.D²¹ Mentions this division. It consist the major subdivision namely Uravakonda Sima. The chief town of this division Rayadurga is identical with modern Rayadurga, headquarters of the mandal. On the basis of the identification of the inscripational villages in the said subdivision in the modern context, this division formed with the regions of Kanekal, Belaguppe, Garladinna, Kuderu, Vajrakarur, Uravakonda mandals of Anantapur district

8. URAVAKONDA SIMA:

An inscription from Ragulapadu dated 1554 A.D²² records that the village Ranganahalu was situated in the Uravakonda sima, a subdivision of Rayadurga Venthe in the district of Mudanadu in the Hastinavathi Valitha. The village Raganaholu is identical with modern Ragulapadu, Vajrakarur Mandal in Anantapur district.

An inscription from Pennahobilam dated 1556A.D²³ records the villages included in this division are Anadale, Nimbegolu, Rayanahalli, Tavaregala, Chikapepali, Thimmapura, Hoturu, Benakanahalli, Antarasanahalu and Kamalahalli, which are identical with modern Bennikal, Thumbiganur in Kanekal Mandal; Yerragudi in Bellaguppa Mandal, Sirivaram in Garladinne Mandal, Thimmapura in Kuderu Mandal, Chinna hotturu, Kamalapadu, Ragulepadu in Vajrakarur Mandal; Nimbegallu, Rayanapalle in Uravakonda Mandal of Anantapur district.

On the basis of the identification of the inscripational place names in the modern context, this division formed with the regions of Kanekal Belaguppa, Vajrakarur, Garladinna, Kuderu and Uravakonda Mandals of Anantapur district.

9. URAVAKONDA VENTHE

An inscription from Chinnahoturu dated 1556 A.D²⁴ records that the village Pinahoturu was situated in the Uravakonda Venthya a subdivision of Rayadurga Rajya. The village Pinahoturu is identical with modern Chinnahoturu in Vajrakaruru Mandal. The chief town of this division Uravakonda is identical with modern Uravakonda, head quarter of the same Mandal. On the basis of the identification of the inscription

place name, this division consists of the regions of Vajrakaruru, Uravakonda Mandals of Anantapur district.

On the basis of identification of the administrative divisions in the present context, the jurisdiction of the Rayadurga Division during Tuluva period extended over the regions of present D.Hirehal, Kanekal, Rayadurgam, Kundurpi, Brahmasamedram, Belaguppa, Kuderu, Garladinne Uravakonda, Vajrakarur mandals of Anantapur district. i.e. Entire western and Northern portion of Anantapur district.

D. ADMINISTRATIVE DIVISIONS OF RAYADURGA RAJYA UNDER ARAVIDU DYNASTY.

1. AGALI SIMA

An inscription from Ratnagiri dated 1586 A.D²⁵ refers the village Bhuttenahalli in Ratnagiri sthala, situated in Agali sima, a subdivision of Rayadurga rajya. The inscriptional village Bhuttenahalli is identical with modern Bullenahall in Amarapuramu mandal. The chief town of the subdivision Ratnagiri is identical with the same name in Rolla mandal.

An inscription dt1604 A.D. from Ravudi²⁶ records that the village Ravidi was situated in Madhuvidi sthala in Agali sima, a subdivision of Rayadurga venthe. The village Ravidi is identical with modern Ravudi in Agali Mandal. The chief town of the subdivision Madhuvidi is identical with modern Madhudi in Agali.

The Head quarters of this division Agali is identical with the same name.Hence this division identified with the region around Agali, Amarapuramu, Rolla, mandals of Anantapur district.

2. RAYADURGA RAJYAMU

This division was mentioned in the inscriptions of Sri Rangadevaraya. Two inscriptions i.e. one dated 1584 A.D From Srirangapuram²⁷ Another inscription from Ratnagiri²⁸ Mentions this Division. it consisting two subdivisions namely Veparala Venthe, and Agali Sima. The chief town of this division is identical with modern Rayadurgam, the Headquarters of the same Mandal. On the basis of the identification of the said subdivisions in the modern context, this division formed with the regions of Rolla, Amarapuramu, Agali. Belaguppa and, Rayadurgam Mandals of Anantapur district.

3. RAYADURGA VENTHE

One inscription from Ravudi dated 1604 A.D²⁹ and another inscription from Kodihalli during the reign of Srirangadevaraya³⁰ Mentions this division. It consist Two subdivisions namely Sirenadu Sima and Agali Sima. The chief town of this division Rayadurga is identical with modern Rayadurga, headquarters of the same mandal. On the basis of the identification of the inscriptional villages in the said subdivision in the modern context, this division formed with the regions of Agali and Rolla mandals in Anantapur district and some parts of Sira taluk of Tumkur district of Karnataka State.

4. SIRE NADU SIMA:

An inscription during the reign of Srirangadevaraya from Kodihalli³¹ records that the village Kodihalli was situated in Role sthala in the Agali Sthala in the Sire nadu sima belonging to the Rayadurga venthe. The inscriptional village kodihalli is identical with modern Kodihalli in Agali Mandal. The chief town of sub divisions of Agali sthala and Rolla Sthala can be identified with modern Rolla and Agali in Anantapur district. The chief town of this division Sire is identical with modern Sira in Tumkur district. Hence this division comprises the regions around Rolla and Agali Mandals in Anantapur district and some parts of Sira taluk of Tumkur district of Karnataka State.

5. URAVAKONDA SIMA

An inscription dated 1636 A.D. from Narimettla³² records that the village of Narimettla was situated in the Uravakonda sima. The inscriptional village Narimettla is identical with modern Narimettla in Gooty mandal. The name of the chief town of this division Uravakonda is identical with modern Uravakonda, Hence, this division consists of the regions of Gooty and Uravakonda Mandals in Anantapur district.

6. VEPARALA VENTHE

An inscription from Srirangapuram³³ records that the village of Eragudi was situated in the Veparala Venthe, a subdivision of Rayadurga rajya. The chief town of this division, Veparala is identical with modern Veparala in Rayadurga Mandal. The inscriptional Village Eragudi and find spot of inscriptions is identified with Yerragudi and Srirangapuram in Belaguppa Mandal. Hence this division is identified with the regions around Belaguppa and Rayadurga Mandals.

On the basis of identification of the administrative division in the present context, the jurisdiction of the Rayadurga Division during Araviti period extended over the regions of present Agali, Rolla, Amarapuramu, Rayadurga, Beluguppa, Uravakonda and Gotty mandals of Anantapur district. i.e. some parts of South West, western and Northern portion of Anantapur district and some parts of Sira taluk of Tumkur District of Karnataka state.

South Eastern part of Anantapur district, which was constituted as a part of Rayadurgam Division during Sangama and Saluva period, made a part of Nidigallu Rajya during Tuluva period and a part of Penukonda Rajya during Araviti period .It shows that territorial Adjustment was done while taking into consideration of the Administrative necessities.

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PORTRAYAL OF COURTESANS IN DECCANI SCHOOL OF MINIATURE PAINTINGS

– *Dr.B.Lavanya*

An evaluation of women through art will be meaningful as artifacts and visual projections depicted in paintings offer new evidence for certain significant aspects on women. Miniaturists of Medieval Deccan in the creation of themes related to women produced themes of reality, sensuality and fantasy, among which portrayal of courtesans constituted an important part. These paintings give us a glimpse into the life-style of the courtesans and their role in Golconda and Hyderabad kingdoms during 17th and 18th centuries.

This paper provides an insight of women portrayed as courtesans. A Courtesan is a lady who is associated generally with wealthy, aristocracy or nobility as a prostitute or dancer who entertains them. Concubines are those ladies who cohabit with a man without being legally married to him, a mistress or a secondary wife to a certain extent. Both courtesans and concubines played a prominent role in medieval kingdoms. The life styles of these women almost remained the same, both being the representatives of sensuality and attractiveness with beauty to entertain the sultan and his nobility to fullest extent. They remained within harem and noble houses and such harem scenes with royalty became one of the themes for artists to depict these courtly beauties and aesthetic figures in royal courts. The miniatures paint them amidst dark, vaulted cellars, huge halls, fountains and tanks which constituted one of the most striking styles of architectural excellence combined with artistic perfection.

In the miniatures depicting courtesans, we find a fusion of European, Persian and indigenous elements mainly during Golconda phase. During the Hyderabad school of paintings, the synthesis of Mughal and Deccani styles gave a new direction to these paintings.

A variety of lively and playful paintings were executed under the patronage of Qutb Shahis and Nizams with a typically Deccani swing. The pictures of courtesans were illustrated mainly with royalty within harem and few depicted individual beauties of these courtly sensual figures in palace-frontiers and outdoor-settings.

These miniature paintings throw light on the luxury and cultivated leisure of the sultans and the importance given to courtesans in royal houses of the time and also by the artists of the times, who depicted them.

At Golconda a miniature painting of a courtesan dated (c1630-1650 A.D) portrays her enveloped in orange and purple scarves, which is a virtual translation of Isfahani work into Indian terms.¹ Even literary sources of the time referred to these courtesans and concubines. For instance an observation of William Methwold, in charge of the English factory at the chief port Machilipatnam from (C1618-1622 A.D) remarked that many talented courtesans of Golconda wore at their necks many chains of small pearl and coral.² These features are visible even in the miniature paintings on courtesans. Methwold in his relations also remarked that the king used to have four wives and thousand concubines. He said that all meat except cow's flesh is common to them, and they themselves are common to all and avert music and dance had become the monopoly of the prostitute's.³

They were also the devadasis attached to Hindu temples whose profession was to dance before the idols. To the foreigners these temple dancers were not greatly different from the public women. There were cases when a woman's children did not survive, then she would take a vow that if the new born girl were to live, she would make her a devadasi probably meaning that she would dedicate her to the life of the temple.

Tavernier noted that courtesans enjoyed considerable amount of status in the Golconda society. He states that there were nearly twenty thousand courtesans in the Golconda kingdom.⁴ They became a source of revenue to the state for they paid tax to the State. Some of them were expected to dance in the court regularly. They were a potential source of income and a perpetual source of enjoyment to the people and rulers in the kingdom. Most of the artists depicted these portraits of courtesans mainly for sale to European and other foreign travelers.

Thevenot who visited India and Golconda in (C 1665 – 1666 AD) also remarked that public women are allowed in the kingdom, so that no body minds it, when they see a man go to their houses and they are often at their door well dressed to draw in passengers. But they say most of them are spoiled.⁵ He also remarked that no stigma was attached to those who frequented the rooms of these whores.

Literary sources also mentioned about the famous courtesans Bhagmati, Taramati and Premamati. For instance regarding the historicity of Bhagmati, it was said that Hyderabad was also known Bhagyanagar or Bhagnagar named after a lady

Bhagmati, popular courtesan of that time and the name was given by Muhammad Quli Qutb Shah in (C 1590-1591 AD).

There are controversial views among historians and foreign travelers regarding the veracity of Bhagyanagar being named after Bhagmati. While few historians liked to call her as courtesan or mistress of Muhammad Quli, others called her as his beloved wife. However majority of historians affirmed that Muhammad Quli built the city and named it after Bhagmati whom he married. **(PLATE-I)** She also embraced Islam in 1605 AD, and Hayat Bakshi was their daughter.⁶

There is another legend, which says that Muhammad Quli Qutb Shah loved a girl named Bhagmati, who lived on the other side of the river Musi.⁷ in a village called chichlum.⁸ She was beautiful and an accomplished dancer. Muhammad Quli Qutb Shah used to go across the river to meet her. The incident was duly reported by the spies to his father Ibrahim Qutb Shah, who ordered a bridge to be built across the river.⁹

Thus the romance of the young Prince Muhammad Quli Qutb Shah and the pretty charming courtesan had firm roots in history. Bilgrami writes that she was courtesan and resident of Chenchulam village, now known as Shalibanda.

Muhammad Quli Qutb Shah charmed with her beauty nourished it and took her to the palace as courtesan, who later turned to be his royal mistress. The tradition of adopting such girls by royalty and nobility as slaves and courtesans existed during this period and such women who were beautiful did enjoy a high status and were sometimes even given as gifts to royal personalities or monarchs. Children born to such women were generally legitimized through Nikah marriages by kings. Many Muslim historians called such legally wedded Hindu ladies as courtesans or sometimes as prostitutes in derogatory terms.

Such description is very much related to the relationship between the royalty and the courtesans, which became a theme for miniaturists. Two other prominent concubines of the time were Taramati and Premamati.¹⁰ They must be Hindu converts to Islam and later on were regularly married to Abdullah Qutb Shah and Abul Hasan Tana Shah respectively. Both of them were buried in regular Muslim graves in the royal necropolis and their tombs have shapely domes. The sarcophagus of Premamati is inscribed with two verses of the Quran, the Shite Durad and a chronogram indicated 1662 AD as her death. The inscription reads, from all eternity Premamati was a flower of paradise.¹¹ **(PLATE-II)**

Tarabati Baradari, the stately pavilion during Qutb Shahis days in particular used to reverberate with music and dance when eve Taramati entertained. **(PLATE-III)** This lady is said to have seen her days as a royal mistress during the reign of Abdul Qutb Shah and Abul Hasan Tana Shah roughly from (C1626-1687 AD). According to popular lore, Taramati, on moonlit nights used to dance on a tight rope that extended from her pavilion all the way to the Golconda fort.¹²

Two beautiful dancers were courtesans at the VIIth Qutb Shahi Sultan Abdullah Qutub Shah's court (1626-1672) and during Abul Hasan Tana Shah (1672-1686), the last Qutub Shahi Sultan's reign: Taramati and Premamati. They had beautiful voices and enthralled the kings with their singing and dancing. A legend says that Taramati continued dancing even when Emperor Aurangzeb had asked her to stop.

Similarly during Muhammad Quli Qutb Shah's reign Sarangu Tammaya Mantri, Karnam of Golconda wrote Vaijayanti Vilasamu in which he mentioned about two courtesans Madhuravani and Devadevi.¹³ These two sisters who were prostitutes by profession lay a wager to entice a Brahmin youth, Vipranarayana. One of them, Devadevi succeeds in her attempts and the youth fell in disrepute and finally was saved due to his faith in Sriranganatha. These kavyas though mainly served the interests of the aristocracy, yet, indeed gave a picture of decadent morals of the society during this period. Particularly in relation to the condition of courtesans and their life styles in medieval period.

Hence, keeping in view of the prominence of their role in society and at royalty court, the artists depicted themes related to them. Such paintings illustrating these royal beauties gave additional pleasure to the royal taste of aesthetic artistic pursuits and patronage and paintings represented the same tendency of interaction.

Muhammad Quli poetry also talks about extensively about courtesans, their dressing-patterns and features. With great ease he composed many rubais, masnavis, ghazals, marsiyas, and qasidas.etc, with full imagination and varied themes and vividly described his devotion to wine and courtly beauties appreciating their charms and bodily flavor. Hence he was considered to the Deccan what Geoffrey Chaucer was to the England when related to poetry aspects.¹⁴

He described of the intoxication of wines, which multiply his enjoyment with the ladies in the harem, about union of sexes, and of the beauties of his palaces which make both these possible. In harem atmosphere real merry-making, complete

abandons, full enjoyment and indulgence of the senses are main aspects which are even depicted in miniature paintings like prince carousing with his ladies in a garden, prince embracing a lady, etc. Regarding courtesans Muhammad Quli Qutb Shah's poetry contained lines like:

**“Having put on resplendent ornaments
They come jingling and in a moment embrace the sultan
The young damsels are high
And so have become unsteady in their gait”**

**“My beloved made herself up
in all her coyness came to my palace
Then she with all her love and life poured me a drink”**

**“The mouth of the beloved is the dish of jewels,
Lips are rubies, chin is shining bright
On the golden breast are the jewels of boobs, what a woman”**

It was observed that few miniatures revealed such features and individual naked portraits of beautiful courtesans. upto waist, etc. Muhammad Quli Qutb Shah gave excellent description of women, their types, nature, dress and ornaments. He wrote specially about his twelve beloved's, some of the names being Nannhi (The young one) Sanwali (The dark one), Kanawali (Lotus), Gori (The fair one), Lala, Lalan, Mohan, Mushtari (Jupiter), Sundar, Sajjan, Padmini, Bahamni Hindu, etc.¹⁵ He wrote poems in praise of these women in romantic sentiment.

Similes and metaphors of such refreshing originality describing of his beloved's are natural related to the courtesans of the time, rather than the royal ladies and one can even perceive such fantastic features even in miniature paintings of the time illustrating harem scenes with courtesans surrounding the royalty and of glazing individual personalities of them. For instance he remarked that Nanhi is coquettish, Sanwali is good natured like a cuculus, Kanwali stands holding a cup in her hand and her eyes are already heavy with drink, Gori is unequalled in her beauty, Chhabeli is the women without whom he cannot live a and he is a slave of Bahamni Hindu.

These love – lyrics through light on royal – enjoyments and features of courtesans who constituted an important part of their entertainment and pleasure in

palace frontiers and of his revelries, amours and intimacies and of harem life of oriental rulers which constituted women irrespective cast or creed.

A painting during transitional phase depicted around (C1700-1725 A.D) portrays ladies enjoying wine.¹⁶ It is an excellent picture of courtesans in a harem enjoying exotic life and pleasures of palace. A color-scheme of blue sky, orange and yellow flowers, pink flower-filled carpets, yellow, pink, brown garments, etc, can be perceived in the painting. The women have beautiful facial features mainly of Hindu look, while the maiden with *morchhal* depicted has a Muslim look. The picture also portrays musicians entertaining these ladies. **(PLATE-IV)** Hence, the courtesans used to have their own courts complete with wine and entertainment and copied the Sultan. The illustration of the cat seated is another common feature of Deccani painting.

This painting illustrates the sporting of courtesans who charming on account of their hirsing as if struck water from syringes discharged by naughty gallants. These lovely women under the exhilaration of wine generally seize royalty. Another miniature painting of early 18th century portrays prince playing Holi in harem with princess, musicians, courtesans and dancers.¹⁷ **(PLATE-V)** Holi is a festival of spring and god of love and a festival, which occurs at the time on the full-moon day also known as *Holika or Holaka*.¹⁸

The king being historically the functional and theoretically the representative of social order and prosperity of citizens in the social system and hence as symbolic overseer of the festival articulates that order and as conveyor establishes the legitimacy of the celebration in which the ladies are the main source of enjoyment.

Similarly few bewitchingly beautiful portraits of courtesans were painted at Hyderabad school under Nizam's patronage, who was resuscitator of Deccani independence. These painting represent the idealized tenderness and gentle eroticism of courtesans.

Another painting of courtesans carousing in the garden was executed about first half of 18th century.¹⁹ A palette of mauve, white and green charm our senses. **(PLATE-VI)**

Another fantastic and excellent painting of 18th century Medieval Telangana portrays a royal harem containing several features like courtesans decorating themselves enjoying wine and nature, conversing, etc.²⁰ A palette of gold, green, orange, white are richly used. It contains almost all features related to royal harem

like the feelings and movements of courtesans, furnishing, fountains and flowing garments. **(PLATE-VII)**

Courtesans and dancing girls also played a major role in the life of Nizams, Nawabs, Jagirdars and people of Hyderabad. Famous among them were Kaminiji, Muradji and Muneeraji. They used to get a monthly salary from Nizam and nobles. From the records of Kanchan kacheri, it can be said that they were exempted from tax and payment of Nazarana in the city and districts. The nautch girls of Qutb Shahis on other hand to register but paid no tax for their professions.

However this profession continued both at societal and royal levels and in particular they remained as an important components of royal harem, with whom royalty passed their leisure hours and hence, the paintings of the time depicted such themes highlighting the activities, features, garments and ornaments of these women, who remained as part of sexual life of royal sphere.

Another famous courtesan of Hyderabad was Mahalaka Bai Chanda. **(PLATE VIII)**. She was a poet and a signer also. She uses to wear heavy and priceless jewelry. She entertained Nawab Ali Khan Asaf Jah II, Nawab Secundar Jah, Meer Alam and Raja Chandulal.²¹

During the reign Nizam II, families of highly cultured courtesans migrated to Hyderabad, one of them being Mahalaka Chanda Bibi. She was an outstanding poetess and an expert dancer who patronized and entertained by Nizam.²² She was a favorite of the Nizam due to her performance of poetry, dance and magic. Among women she was considered as par with Muhammad Quli, the founder of the city for her proficiency in poetry.

Not surprisingly, Mir Nizam Ali Khan Asif Jah II was enamored with her looks and talents and took her into his employment and within no time she became his favourite. He particularly admired her poetic sensibilities and quick wittedness. She was always in royal attendance and even accompanied the Nizam on travelling and war. Chanda was showered in wealth. She was awarded the royal title “Mahlaqa” (moon like) from the court alongside all privileges of a high ranking officer. Famous for her beauty, singing, dance and poetry, soon she became the light of every mehfil (gathering) in Hyderabad. Her other patrons included Nawab Arastoo Jah, Diwan Mir Alam and Diwan Chandu Lal, the latter owed his high court position to Mahlaqa Bai Chanda.

The then Nizam of Deccan, Mir Nizam Ali Khan Asif Jah II was so enamored with her looks and poetic talent. She was always in royal attendance and even accompanied the Nizam on travelling and war. Chanda was showered in wealth. She was awarded the royal title “Mahlaqa” (moon like) from the court alongside all privileges of a high ranking officer. Famous for her beauty, singing, dance and poetry, soon she became the light of every mehfil (gathering) in Hyderabad.

Thus this analysis of depiction of courtesans in miniature paintings in comparison with the literary sources reflect the presence of courtesans and their passionate role at Deccani courts. The illustrations reveal their slender and charming personalities with transparent and attractive draperies and sensitive facial features. They indeed depict their placement at royal courts and their intimate domestic engagements.

The Harem scenes were painted in an idiom and atmosphere of contemporary Deccan with swinging movements and gorgeous colors. Moreover the popular memory of the beautiful courtesan Bhagmati continued when the Nizam of Hyderabad inherited miniature painting tradition, with a fresher and a more romantic echo, particular when related to women paintings.

In totality these themes retained local atmosphere with Deccani color scheme with imposing marvels of architectural excellence and grandeur and glory of Golconda and Hyderabad schools, coupled with beauty of standing courtesans and harem scenes. These paintings indeed reflect the social order of courtesan’s life at royal court and signify that that indeed they were apart of Golconda and Hyderabad politico – Socio structure.

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PLATE-I



BHAGYAMATI
భాగ్యమతి
R 902 E. 18 C.A.D.

PLATE-II



PIYAMAMATI
(PREMAMATI)
ప్రియమతి
R 901 E. 18 C.A.D.

Source: State Museum Public Gardens, Hyderabad

PLATE-III



TARAMATI
తారామతి
R 903 E. 18 C.A.D.

Source: State Museum Public Gardens,
Hyderabad.

PLATE-IV



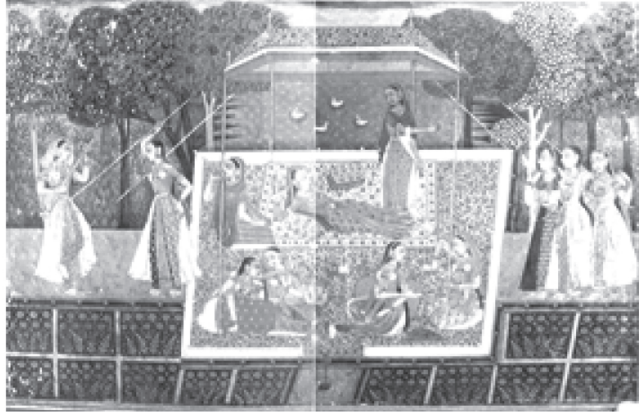
Ladies enjoying wine,
Transitional Phase, Private Collection

PLATE-V



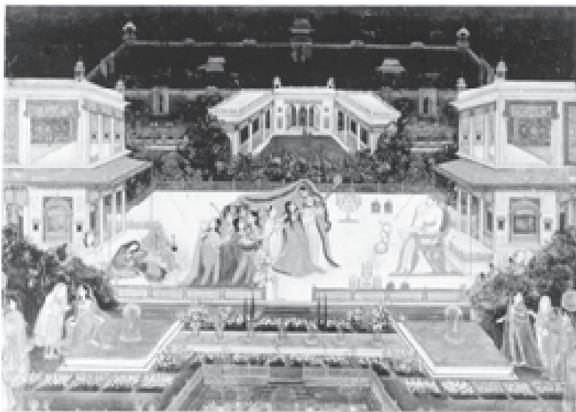
Holi in Harem,
Transitional Phase,
Private Collection

PLATE-VI



Women Carousing in a Garden,
Hyderabad School

PLATE-VII



A Royal Harem, Hyderabad School,
Private Collection

PLATE-VIII



Source: State Museum Public
Gardens, Hyderabad.

“RISALA-E-MIQDARIYAH” :
A TREATISE ON WEIGHTS AND MEASUREMENTS IN PERSIAN
LANGUAGE COMPILED BY MIR MOMIN ASTRABADI IN
16TH CENTURY, GOLCONDA, DECCAN INDIA

– *Dr. Indira*

INTRODUCTION

The dawn of the Qutb Shahi rule in the Golconda, Deccan India was manifest in the development of writing skills culture in a new language that is **Persian language** in the form of Literature. “**Risala-e-Miqdariyah**” in Persian language is a treatise on weights and measurements pen down by **Mir Muhammad Mumin Astarabadi** during Muhammed Quli Qutb Shah which is considered as indispensable work and followed till the other appropriate measurement instruments have come into practice.

Mir Muhammed Mumin Astrabadi was a statesman, a litterateur, a divine and a polished courtier, Architect, Poet, Magician, Mujtahidularsar (religious holy personality) influenced the Sultan. He was one among the chief advisors of the Sultan in planning the new city of Haidarabad. He attempted to make the city a new Isfahan. He stayed in Hyderabad for 45 years and played a very crucial role in further enhancement of Persian literature during the Qutb Shahi Kingdom.

RISALA-E-MIQDARIYAH

“*Risala-e-Miqdariyah*” is an excellent scientific treatise of Mir Mumin in Persian language documented on the wish (*farmaish*) of Muhammed Qutb Shah, as Sultan wants an authentic literary work on the measurements. Because during that period there was a lot of controversy about the weights and measurements among the Hakeems and religious personalities and as per the Shariyah Muslim Community has to pay the Zakat of gold and silver ornament. Hence, Sultan Muhammed Qutb Shah wished Mir Muhammed Mumin Astrabadi to pen down on weights and measurements in the form of treatise.

The “*Risal-i-Miqdariyah*” work is dedicated to Muhammad Qutb Shah by Mir Momin Astrabadi during (1020-1035/1612-1626 era). This work is divided into a Muqaddimah (preface), One Fasl and a Khatima (conclusion). It is based on standard works on fiqh (Islamic Juries prudence), lexicography and medicine (f.2). It deals

with all the weights, Measures and distances prevalent during the Qutb Shahi period. The autograph copy ends on f.12v.

The *Risala-e-Miqdariyah*” manuscript begins with the compilation of book than praise of Sultan and afterwards the muqaddame (preface) was written by Mir Mumin. In muqaddame Mir Mumin explained about the importance of weights and their substitutes and given about the Sources such as dictionaries, books of fiqh (Islamic Jurisprudence), lexicography and medicine entitled “Sahah Jauhari”, “Khamoos Ferozabadi, Muhazibul-Asma and other books which were written by Allama-e-Zama Sheikh Jamalluddin Muthaher Hilli, and Shaikqulfaahq-Al-Mutakirin. Sheik Shaheed Amili’s book entitled with Qanoon by Rayeesul-Hukma Shaik Abu Ali, Zakhirah of Sayeed Ismail Jurjani and a book on medicine entitled Jawami-Ul-Adviya by Badruddin Zanjani.

12 STANDARD WEIGHTS IN “RISALA-E-MIQDARIYAH”

Mir Mumin’s “*Risala-e-Miqdariyah*” divided into 12 chapters and in each chapter Mir Mumin described one measurement with authentic research and mentioned the approximate weights. The 12 standard weights which are discussed in the book are as follows :

- Habba weight = Ek Jaw (One Oat)
- Tasooj or Tasu, weight = Doo Jaw (Two Oats)
- Qhirat weight =Char Jaw (Four Oats)
- Daniqh or dang = Aat Jaw (Eight Oats)
- Dirhum or Dirum = Adtalis Jaw (Forty Eight Oats)
- Misqal weigth = Adsat Jaw (Sixty Eight Oats)
- Istar weight = Sade Char Misqal (4.5 Miscal)
- Oqiya/Waqhiya = Sade Sath Misqal (7.5 Istal)
- Ratal weight = Bara Ouqiya (12 Ouqiya)
- Man = Do Ratal (2 Ratal)
- Kelja =Do Man (2 Man)
- Makook/Maku = Teen Kelja (3 kelja)

The above 12 measurements are described in the book with the sources and with personal experience. The weights and measurements which were used during the period of Muhammed Qutb Shah and mentioned substitute weights and measurements which was also useful in the other parts of Deccan.

In some sources the weight of 1 Khirat is described as 3 Jaw (Three Oats). The Islamic Jurisprudence and medicinal practitioners also accept to the same weight. But the author of “Jawa-mi-ul-Adviya” book describe that the medicinal practitioners accept the weight of 3 Oats equivalent to one Qirat. Hence after referring to the various books on ‘weights and measurements’ Mir Momin declared that 1 Qirat = 4 Jav (Four Oats). Mir Mumin also mentioned that the goldsmiths and other persons of different cities of Deccan and other parts of India is differing the above measurement.

The other weighing measurement is Dirhum for which also Mir Mumin has done full research and come to a conclusion that One Dirhum = 48 Oats of Medium Size.

THE KHATIMA / ENDING CHAPTER OF ‘RISALA-E-MIQDARIYA’

In the first part of the Khatima (conclusion) i.e., ending Chapter is consists of 3 parts and details of five stone weights are mentioned which is called Panch Wazan and the first weight is equal to 1 Dirhum.....

- 1 weight = 1 Dirhum
- 2 weight = 3 Dirhum
- 3 weight = 9 Dirhum
- 4 weight = 27 Dirhum
- 5 weight = 60 Dirhum

In the second part of the concluding chapter he discussed about the Mile, Fursakh and Bureed with full details. Mir mumin mentioned that a Mile is a smallest measurement of road measurement in length, Dus (10) Furlang = 1 Mile (10 Furlang ka Ek mile). The other measurements are Fursakh and Bureed. Author of different dictionaries and the books of Islamic Jurisprudence referred that Ek Furlang is lesser than (<) Fursakah and Bureed.

Different books like “Saha” and “Khamoos” “Mugribul Loghat” and few other books on Islamic Jurisprudence described about the measurement of road. The book

entitled “Maghrib-ul-Loghat”, mentions that during the period of Hashim, the grandfather of Prophet Hazrat Muhammed, Peace Be Upon Him (PBUH) the measurement of road were called “Zira’a” which was equivalent to Ek (one) ‘Gaz’.

The author of Risala-e-Miqdariyah, Mir Mumin after referring to several references he come to conclusion that in the measurement of Road the Fursakh was also a famous (Magbool) measurement. According to the authorities of Islamic Jurisprudence,

- Chaubees inches is equivalent to Ek Zira (24 inches = 1 Zira)
- Bara Hazaar is equivalent to Ek Farsakh (12000 Zira =1 Farsakh)
- Aat Farsakh is equivalent to Ek Bureed (8 Farsakh = 1 Bureed).

Hence after verifying all the statements of different authors, Mir mumin come to a conclusion that all the measurements are equal in its measure in various parts of the world with different names.

In the third part of the concluding Chapter consists on weight – Masahat = Ek maap (1 maap / glass like vessel).

The last pages of the Manuscript i.e., on page numbers 13 and 14, Mir Mumin mentioned the meanings and pronunciation of measurement words.

On the title Folio of Manuscript there is an endorsement “Risala-e-Miqdariyah” – ‘*Dar Auzaan Tasnif Mir Mumin Peshwa Rahamattula Waeen nuskaya mutabarika Bakaht-e-Mursanif ast*’¹. It means that this is the book of “Risala-e-Miqdariyah” on Weights and Measurements authored by Mir Mumin Peshwa Rahamattula and this authentic Codex written after much research has been done by author himself, hence it should be respected by all.

After the endorsement, a seal of Muhammed Qutb Shah 1020 Hizri and another famous seal of Sultan Muhammed Qutb Shah – ‘*Mohr-e-Suleman Zahaq gushta mayyasar mera*’² can also be seen declared authentic book.

At the time of coronation of Sultan Muhammed Qutb Shah, Mir Mumin wrote a “Qasida” (Ode) of few lines in praise of the Sultan in the preface of the “Risala-e-Miqdariyah” and was presented to him immediately after his enthronement.

CONCLUSION

Mir Mumin's "*Risala-e-Miqdariya*" A treatise on weights and measures was an outstanding work during the Qutb Shahi ruler Muhammed Quli Qutb Shah of Golconda in Persian language. It is small but extremely useful during those times and it was very famous work among the public and medical practioners many of those measurements like ek furlang, maap, etc are still in use among locals in their day today life.

Thus the literary work in Persian language is a great contribution in the field of weights and measurements by Mir Momin Astrabadi for the people to understand the accurate measurements in those days.

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PROGRESS OF PRIMARY EDUCATION IN HYDERABAD STATE : 1853-1948

– *Dr.Nasreen Begum*

The progress of Education in Asaf Jahi Dynasty prior to the period 1853-1911 was at very low ebb. At the time of the establishment of the Hyderabad State, the society was educationally backward, barely a man in thousand was literate. Superstitions and dogmatism were the rule of the day; due to the progress of education the outlook of the masses widened over the period of time. During the 1st century of Asaf Jahi rule, the role of the government in spreading and developing education was not very encouraging. The government established few madarasas; most of them had imparted Elementary Education¹. Chiefly, madrasas were established by Ulemas and Sufi saints but most of them were short-lived, in most cases they had closed with the death of the founders. The standards in these madrasas not only low but most of the madarasas were limited in their scope. There was a practice of giving allowance to teachers, Ulemas and sometimes to pupils as well. These allowances were varying in their value, given monthly or annually and even daily. It had to be remembered here that, this was at that time, when no government assumed any responsibility for providing educational facilities to its subjects². It was not amazing that the early Nizams did not pay much attention to **Public Instruction**. In those days as a matter of fact, a good soldier was more valued than a good scholar³. As Saunders, the then Resident of Hyderabad State had rightly pointed out that “the old idea of the middle ages that gentlemen can do very well without education has still slight hold on the public mind in Hyderabad State”⁴.

During the reign of First Nizam, Mir Qamaruddin Chin Quilich Khan, in Hyderabad State, Qutubshahi madrasas such as Charminar and Hayatnagar, where Ibn-i-Khatoon used to teach the students twice in a week had been abolished. In maktabs the syllabus was equal to that of the High School of present time; in madrasas the syllabus was equal to that of the present level syllabus of college and university. Madrasa of Moulvi Qamaruddin and Shaikul-Islam were being run in Aurangabads. In Hyderabad City Shujaiya, Maulavi, Shaik-ul-Islam, Qutub-i-Alam Noor-ul-Ula and Mecca Masjid etc., madrasas were famous. In addition to these schools either maktabs or khankhas were being run and managed under mosques and khankhas.

The madrasa of Abdul Wali Uzlet was very famous, after 1830 Madrasa-i-shujaiya started functioning regularly at Jamamasjid, Charminar under the supervision of moulvi Shah Shujauddin Saheb⁶. In these schools medium of instruction was Persian or Arabic, syllabus of these schools was almost similar to those schools of North India. Some of the schools used to teach medicine for the treatment of both human beings and animals, especially Horses and Goats⁷. Muslims and Hindus both had education in mosques and temples in the State and there were some similarities in native system of education in 18th century. These institutions usually scamped with the help of donations from rich people⁸.

The progress of education in the Nizam's Dominions until the beginning of the second half of the 19th century was very slow but programs were started to remedy this defect. Among the rich and prosperous families, private tuitions were common, middle and lower classes who had a desire to learn attended the indigenous schools. The students whatever they had acquired by this means consisted of the reading of Quran, rudiments of Persian and Hindustani, which they considered more than enough for their requirements. Particular emphasis was given to education during the second half of the 19th century and every effort made to lay the foundation of a proper system of education which was completely neglected. But most of the educational activities were confined to the capital till early 1880's⁹. Expansion of education was made mainly during last two decades of the 19th century when sufficient number of schools opened, satisfactory progress made in Vernacular and English Education¹⁰. But last decade of the 20th century represented a period of great decline in educational history of Hyderabad State. The system of education had deteriorated evidently from the days of the kings of Golconda and Bidar, who had endowed several madrasas and colleges at which pupils clothed and feed by the State and taught by the teachers who were recruited from North India, Bokhara and Iran¹¹. Due to the lack of government patronage these institutions declined, instead of instructing pupils in Law, Theology, Logic and Philosophy instructions had confined to Holy Quran, sayings of Prophet Mohammed and a little penmanship. For the soldiers, in those days was of more service to the Hyderabad State than the scholar¹².

When Salar Jung became the Diwan of Hyderabad, he started to work in the direction of the progress of education and education department came in his direct control. He had observed that a sound and practical system of education was prevailed in British India and he preferred to establish an educational system on the same lines

in Hyderabad State. Salar Jung had lent his support to liberal education, including female education. In 1246 Fasli (here after F)/1853-1854 A.D, the very first step towards 'Public Instruction' was the establishment of *Darul-Uloom* or *Oriental College*¹³, which had inaugurated in Hyderabad City. It was to impart knowledge of Oriental Lore in the Deccan and inculcate a taste for oriental learning through the medium of Arabic and Persian, the classical languages. Before the government took an initiative *Christian Missionaries* already started playing a key role in promotion of education. The first English public school at Hyderabad City was opened by clergyman of Church of England¹⁴ in 1834, *Saint George's Grammar School* for European children followed shortly after by a Roman Catholic School in 1855 was *All Saints High School*, in existence. Besides opening schools, another notable contribution of missionaries was to start an *Orphanage* in 1865 where orphan children were educated and otherwise provided for. *Orphanage* at Warangal was opened in 1881 and free from the control of Education Department¹⁵. Within a short spell, education in Hyderabad State started progressing on a sound footing with the establishing of first *City English High School* further progress in the system of education was seen. Another significant facet was opening of two public schools, *Madrassa-i-Aliyah* and *Madrassa-i-Aizza* for higher classes. The decade 1871-80 had seen much growth of education in the Nizam Dominions.

The schools in Hyderabad City and Suburbs differ significantly from those in the districts, most of them were grant-in-aid institutions, the remaining were belong to the government and two and three of them were maintained at an enormous cost. The city schools were kept under the direct supervision of Director¹⁶. Meticulous emphasis was given to education during the second half of the 19th century, when Salar Jung became the Diwan of Hyderabad State in 1853/1263F¹⁷. But every effort was made by him to lay the foundation of a proper education system in Hyderabad State, which up to that time completely neglected, especially among the nobles and higher social strata. The initiative had taken by Sir Salar Jung towards the formation of *Darul-Uloom* in Hyderabad City; the *First Educational Board* had its origin with this institution. Where, the medium of instruction was Persian, Arabic and English as well as Telugu and Marathi¹⁸. English, Arabic, Persian, Telugu and Marathi were taught by staff of 17 and every inducement in shape of freedom from fees, prizes and liberal scholarships together with a promise of government services was held out in order to encourage the youth and for further progress in education. A large building at Patherghati, Hyderabad city, the private property of late minister given for the

institution and 130 names had registered for the first day¹⁹. No school method other than the ancient one had adopted for teaching, since no teachers were fit to lead in any other direction available at that time. Affiliated to Darul-Uloom, there were five *branch schools* one at each gate of the city. Mirza Moosa Khan, special officer, Secretary to the *Darul-Uloom Board of Control* was appointed with salary of Rs.200 p.m and an assistant on Rs.150 as officer in charge of this institution. W. Wilkinson, Director, Public Instruction and his first educational measure had reference to the Darul-Uloom, in 1279F after amalgamating a branch of it with his Engineering College; he split up the remainder into six departments with separate establishments. His first intention was to place these in six different parts of the city but want of school accommodation prevented him and so they remained under the following different names in the same building; Quran Teaching School, Arabic High School, Persian High School, Vernacular School No.1, Vernacular School No.2, and City English High School²⁰.

In the last year of the decade of 1273-1282F, Wilkinson started an Anglo-vernacular Schools at Chaderghat under the headmastership of M.F. Schaffter and drew up a scheme for the establishment of Normal School, in which teachers for the 'districts and taluqua schools' might be trained²¹. With the establishment of these six branches, the need for training of the teachers was badly felt. Earlier, in 1868/1278 F all the candidates for the post of teachers were required to go through training at Darul-Uloom and obtained necessary certificates²². Reorganization of Darul-Uloom had taken place in 1289F and the institution assumed its form of two separate departments-*Upper* and *Lower* Darul-Uloom²³. Darul-Uloom regarded in the light of *Oriental College* and it was not be so considered in British India for neither in subjects taught nor attainments reached, it had been compared favorably with colleges bearing a similar name else where²⁴. The upper Darul-Uloom had 3 classes with strength of 78 pupils of these 35 were in the lowest class. Normal School attached to it was consisting of two divisions; in the former teachers were prepared for zillah and in the latter for taluqua schools. There was no practicing school in which they can learn under proper direction - how to teach, in short merely it was a middle school; costing about twice if not three times what it ought²⁵ and ranked as *Middle Vernacular School*.

St. George's Grammar School was the only European School in Hyderabad State for European children²⁶ which was later expanded to admit other suitable

children. It was under the patronage of both the Government of India and Nizam's Government. In 1842, it was detached to the building then used as St. George's Vicarage at Chaderghat. In 1860, the school was divided into 2 divisions for boys and girls and its designation changed from *Hyderabad Residency School* to *Chaderghat Protestant School*. In 1875, on appointment of Resident Chaplain, Chaderghat as the incumbent of St. George's church, the management of school was assumed by church vestry and boys and girls divisions were named as *Saint George's Grammar School* and *Girls' Seminary*²⁷. These two institutions were brought under the Bengal Code for European Schools in 1885 and in 1891 they were amalgamated under one name '*St. George's Grammar School*'. But the boys and girls divisions continued to exist separately. Non-European children had admitted in each division to the extent of 25% of total number of pupils²⁸. Besides opening schools, another extraordinary work of Christian Missionaries was to start an orphanage in 1865, where orphan children were educated and otherwise provided for. A grant was sanctioned to orphanage by Government of the Nizam²⁹, the government had always supported the cause of destitute. In 1881 an orphanage was opened at Warangal and also supported by the government and free from the control of the Education Department³⁰. *Victoria Memorial Orphanage*, Sarurnagar had government support and inaugurated on 14th February 1905 by His Highness. The boys and girls had trained in different occupations working to their preferences so that they could earn livelihood when they left the orphanage. The professional schools of S.P.G. Society, Secunderabad were superintended by Rev. Mr. Sebastian. The other schools that connected with the mission were 2 Day Schools and 2 Boarding Schools at Secunderabad, Day School at Tirumalgherry and another at Chaderghat where English, Tamil and Telugu taught³¹.

Arabic and Persian Schools were also founded in the city about the same time by the first Amir-i-kabir, Viqaruddin Khan. Wilkinson had established an Anglo-vernacular School at Chaderghat under headmastership of F. Schaffter³². Similar attempt had made to found *Night School* in 1286F for government employees, who desirous of learning English but it was closed for want of pupils and funds³³. To provide education for upper classes *Mansabdar School* had established in 1286F with a fee fixed at 2% upon their Mansabs. However, within one year the school ceased to exist and its few remaining pupils were drafted into Darul-Uloom³⁴. The continuing progress of education made people to realize its value in their changing society. At the same time, they kept in mind the importance of religious knowledge.

Fazelat Jung Bahadur stressed the significance of Islamic learning and founded *Jama-i-Nizamia* in 1876 with the object to provide courses in all vital branches of learning based on the model of Al-Azhar University of Egypt³⁵. Later *Madrassa-i-Diniya* had started in 1882 for the purpose of imparting religious education to muslim youth. The *Vedic Dharma Prakashika* started by Shiva Ram Shastry³⁶ for religious instruction of hindu boys in Sanskrit. Another Sanskrit School *aided by the State* was opened at Hyderabad City in 1899. At the entrance of Hyderabad City from Chaderghat gate, there were *Persian School* and *Residency Anglovernacular School* worked as efficient primary schools and had pre-middle department³⁷. The *Methodist Day School* was an efficient one under Mr. Toussaint, headmaster, on losing him began rapidly to decline³⁸. The *Infant School* in Saifabad was originally intended to mark the need of the children of the officers of Regular Troops, doing well in 1293F but as status of St. George's Seminary raised, like Methodist School it had also began to decline³⁹. The *Wesleyan Mission Boys' School* had opened in 1293F in Bolaram and aims at Middle School Standard⁴⁰. The Marathi speaking people at Hyderabad city felt the pressing need of *Marathi Primary School*, where the education of their children had been carried on in Marathi⁴¹. To achieve this essential need Sir Dingre and Sir Karmakar started a first private *Marathi School* in 1901 at Hyderabad. It had grown too big to be looked after by the founders, hence it was handed over to another group which added four intermediary classes to make a complex *Anglo-vernacular Middle School* and further it developed and named as *Vivek Vardhani Pathasala*⁴². Similarly, first *Telugu School* opened in Chaderghat on 18th November, 1904 by Sri Ranga Rao Kaloji in memory of Radha Bai Kaloji.

Education continued to progress since its commencement in the second half of the 19th century. At **district level**, it was worth mentioning that soon after the establishment of Darul-Uloom, in 1859/1269F a government notification ordered that two schools had been opened, one in *Persian* and the other in Vernacular Languages in every taluqua and one at the headquarters of each district⁴³. The *Anglo-vernacular Middle Schools* had started in each town having a population of 10,000; alike one *High School* had opened in each district in 1893⁴⁴. *Persian Boys' School* had opened in Nanded in Amerdad 1289F, in 1291F, the headmaster became blind, the school dwindled away and his family had thrown into great poverty. Mohammed Azimuddin, taluqdar of Nanded took an interest in them and persuaded the wife of the headmaster to open a *Girls' Quran Teaching School*. The school became prosperous and finally was taken over by the department. It was but one of what must be many

worthy similar cases in which an intelligent wife or widow may be induced to help to maintain herself and her children were officially to take deeper interest in the cause of education. The monthly fees of district and taluqa schools was one and two anas respectively had charged upon every Rs.5 of income, saved in the case of children of the agricultural class. The *governing bodies of the district schools* were :

1. For each Taluqua School:- Two Patels, Two Patwaris and the Tahsildar of the taluqa as the President.
2. For each District School:- A Patel, a Patwari, the Tahsildar, the Police Mohtamim with the third class Taluquadar as President. The last named officer was regarded as Educational Inspector of the District, and as such, he had to examine all Schools at Jamabandi.

Thus, it was clear that the Public Instruction of the districts completely in the hands of the Revenue Board⁴⁵. The state of things went on for the next five years and there were no results because there were no records to show the details. Hence, it was clearly indicated that the Revenue Department regarded the Educational Branch of their work as “something” more than they attended to. The Department of Education was transferred to Assistant Minister of what was then called *Sadar-ul-Mahams* or *Miscellaneous Department*⁴⁶ in 1868. The Jareeda of 1278 F notified the appointment of a minister in the Miscellaneous Department. A circular was issued under his orders to the Revenue Board, initiating that all questions on educational affairs were to be referred to him in future for approval and sanction; rules and regulations approved and set by the government had to be followed. The selection or dismissal of teachers and their assistants, granting of leave of absence etc., were functions vested only in him; Sadr taluquadar had merely the powers to engage or discharge peons/menial servants⁴⁷. The *First Educational Secretary* to the *Sadar-ul-Maham* was Hafiz Sadar-ul-Islam Khan. The pupils for mastership in district schools had to pass an exam and obtain certificate from Darul-Uloom. In 1279F/1869-70, control of *Public Instruction* had handed over to Mr. W.H. Wilkinson, as Director of Public Instruction, Secretary who was the principal of Engineering College. He was assisted by Moulvi Mohamed Khairuddin Khan Bahadur as Superintendent of Vernacular Education, entrusted with the duties of Secretary to Miscellaneous Minister in Educational Department and as such become the Director of Public Instruction⁴⁸.

The power of the Miscellaneous Minister and his Secretary was clearly laid down in government orders that all official dockets from the letter were prefaced by the word : *By the order of the Minister Miscellaneous Affairs*. All the papers referring the Department of Educational were to be laid by the secretary with his own opinions there on, before the miscellaneous minister who had passed his orders on the same, provided the matters submitted fell within his jurisdiction. In case of the new appointments or some extraordinary expenditure to be sanctioned; the miscellaneous minister had to place the same before the Prime Minister for his sanction and orders⁴⁹. There were 125 schools in districts but the details of their grade, income expenditure or even location had not available (from Sadr-ul-Maham's office). The director received charge of the Public Works Portfolio in 1281F, just when he was started to understand the problems and needs of the Education Department. But, he left his impress on the latter by establishment of English schools which was a step uniquely in advance in view of the backward state of education at that time, his short term of office and peculiar difficulties of the position. Mr. Wilkinson's assistant Moulvi Inayat-ur-Rahman Khan, took up the work of education as Secretary to the Miscellaneous Minister with effect from 7th Shawwa 1289/9th December 1872⁵⁰, having Department of Education under his control. Consequent on transfer of Mr. Wilkinson, he took the charge of an officiating Secretary in Department of Education on 1st Ziqada 1289F/1st January 1873. Later, he took charge as Secretary to the Department of Education as well as Director of Public Instruction⁵¹ on 13th Shaban 1284F/25th September 1874. He worked for a period of 12 years as Director of Public Instruction, during his tenure educational services of the State were thoroughly reorganized. He had separated the Education Department from Miscellaneous Ministry for the first time and formed a separate Department of Public Instruction⁵². He had introduced the method of collecting statistical data in respect of schools, staff and students for compilation of periodical reports and its publication⁵³. New curricula, rules and regulations were introduced to improve the standards of education and the standards of teaching⁵⁴. The system of opening new schools at districts and supervising them through inspection was reorganized. He separated the districts of Hyderabad State into "*Four Fiscal Divisions*" viz., Eastern, Western Northern, and Southern; the '*Educational Divisions were also based on Fiscal Divisions*'. The teachers, who through the ages were in ignorance were considered futile, pensioned and younger male relatives permitted to retain their appointments on halfpay; on condition that the latter submitted to training as school-masters for a certain fixed period and promised, when found qualified to succeed them⁵⁵.

The method of conducting business with the districts was ordered to be as follows : “Circulars emanating from the Head Office of the Educational Department are sent in the first instance to Sadr-taluqdar, by whom they are forwarded to First Class Taluqdar, who again dispatch them on to Third Class Taluqdar, by whom they are ultimately distributed to various school masters in the districts”⁵⁶. Such a system necessitated as it did the employment of one department to do the work of another, had not been fail to hamper the work. It was noticed that for 1282F, while there was rise in the number of schools and analogous raise in the number of pupils⁵⁷. Hence, at this stage it was observed that a great departure from the Educational Policy of 1269F, for had that policy been fully and truly carried out during interval of 13 years, the districts alone had been benefited by the gross expenses of 1282F. In 1283F, *Written Examinations were introduced*⁵⁸ and system of setting up of *Examination Question Papers* and their printing for the first time introduced by Inayat-ur-Rahman Khan in order to keep away from their leakage and ensure their security. In 1284F, Secretary found that needless expenditure was incurred in the matter of contingency allowance to the Zillah and Taluqua Schools, especially in appointment of *chaprasis* (peons) for the same and ordered such a reduction as enable him to appoint 5 *Deputy Inspectors* with their respective office establishments without burdening the government by taking the educational work of the districts out of the hands of the revenue officers and given it to the first batch of trained men from Normal School⁵⁹. These men as *Deputy Inspectors of Schools* held the office of the Secretary for educational work to their respective Sadar taluqdar. In the same year, the Director of Public Instruction issued “*Hidayatnama*” of 129 paras, the *vada mecum* of education for the Nizam Dominions⁶⁰. In this code, payment of *school fee was made obligatory on every pupil* but it was *applicable only to the city schools*⁶¹. Rules for the Deputy Inspectors were framed and published and it was specially stipulated that no *District School* had been existed with less than 50 and no *Taluqua School* with less than 30 students. *The payment of fee was made compulsory in district for the first time in 1286F*. Obviously, the measure was unpopular but discontent slowly wore away and it was steadily became a source of income for the Department of Education.

In 1282-1293F, in *Eastern Division*, there were 58 schools and the school going population was 15,065 Muslims and 2,10,780 Hindus. Khammam had 13 schools with 296 pupils and Nagad-Karnul had 2 schools with 23 pupils in 1292F. Atraf-i-Balda had 43 schools in 1292-93F. In *Western Division*, schools were 65 and school going age people was 24,837 muslims and 2,73,163 hindus. In Aurangabad,

schools were 27 with 983 pupils. The idea of introducing *English Education* into districts carried out by the establishment of Anglo-vernacular school at Aurangabad on 1291Hijri and this measure was followed by the opening of a similar institution at Gulbarga⁶². In 1292F, schools were 16 in Bid, 19 in Parbhani district and 3 in Nanded. There were 47 schools in *Northern Division* in 1293F. In Medak district 13 schools with 148 pupils and 22 schools in Indur with 549, in Yelgandal 12 schools with 279 pupils, in Bidar district 20 schools with 44 pupils and Sirpur-Tandur had two schools with 20 pupils in 1292F. In *Southern Division*, schools were 103 with school going age people of 14,865 muslims and 1,33,765 hindus in 1292F. In 1293F, 885 pupils of the whole received free education. The Gulbarga district had 29 schools with 667 pupils, Raichur district had 17 schools with 426 pupils, Lingsugur district had 55 schools in 1293F, and Naldurg district had 12 schools with 284 muslims and 773 hindu pupils in 1292F⁶³. As far as districts were concerned, the case of education had been found its possible highest level in the districts. During the decade 1282-1293F, 16 grant-in-aid schools including one *Special School* with total strength of 1,009, were added, besides these six recognized unaided institutions with 596 pupils had entered, hence, rising to the results of departmental efforts for 1292F to 185 schools and 11,599 pupils. The number of schools and pupils connected with the department rose from 186 schools with 11,599 to 192 schools with 11,669 pupils at the close of 1293F⁶⁴. Hyderabad and suburbs district shown a general falling in each of the 4 divisions as far as the Muslims were concerned, while the same was recorded in Northern and Southern Divisions with reference to Hindus. On the divergent, in Hyderabad and its Suburbs among both Muslims and Hindus great appreciation of the value of education may be inferred; by 1293F giving 123 Muslims and 488 Hindu pupils respectively⁶⁵.

The following extract from the Indian Educational Commission report shows how the Hyderabad State stands in comparison with India. "It is certain that a vast unoccupied area exists for further educational efforts, especially in the direction of primary instruction. The average through British India, according to the census of 1881 is one male under instruction to forty one of the whole male population and one female to 858 of the whole female population. The great differences shown to exist in different provinces clearly prove the possibility of extension. Taking the departmental returns for 1881-1882 and comparing pupils at school with population of school going age we find that Madras the oldest of the great British Provinces shows a ratio of 17.78% for boys and girls respectively. The ratio in Bengal was

20-82 and 80 as against 8.25 and 0.28 in adjoining territories of the North Western provinces and Oudh. In the most recent addition to the empire, the Central Provinces; rates for boys is 10.49% of the school going population and 44 for girls while in Assam. The ratio was 14.61% and 46% respectively. For the 9 provinces of India, average rates which boys and girls under instruction bear to the population of school-going age is 16.28 and 0.84 respectively. Punjab does not reach the average showing 12.11% of male population of school going-age under instruction and 0.72% of female population⁶⁶. There was not a section of the population in which the males under instruction had not fallen off in numbers, notably was this the case with reference to Muslims, while the ratio of populace between Hindus and Muslims stands about 9 to 1, twice the number of the later as compared with the former ceased to be under instruction. On the contrary raise of 85% for 1293F in the matter of female education each section of the population showing a notable advance in this direction, only in headquarters, one solitary female school in the district not advanced on its old numbers⁶⁷. There were 21 English, 45 Marathi, 97 Persian, 192 Telugu schools in the dominions and languages studied by the pupils was; Telugu 42,66,409 , Marathi 34,47,695, Canarese 12,68,579, Urdu 9,98,240, Marwadi 49,064, Banjari 58,268, Arabid 6,959 and English 6,640. *Latin was almost confined to grant-in-aid European schools and Canarese* as a language was not studied⁶⁸. Lessen in Europeans took place in Hyderabad in 1293-94F, while for muslims there was a notable falling off in western division. Leaving out Hyderabad and its suburbs, in Northern Medak Division, first with less than one for every 500 of its total populace, one in every 300 of the populace of the educational field and 2% of school goingage population of the educational field was under instruction in 1294F. The darkest spots were Yelgandal and Indur in Northern, Nalgonda in Southern Division were educated hardly one for every 200 of the people of their respective educational field⁶⁹.

In Bidar subah there were 157 schools; of these 41 were upper and 116 lower primary. The primary schools in Bidar subah had decreased in their strength in 1306F but had improved in efficiency owing to the fact that, the teachers that were then in the field know their business better than when originally engaged, many of them had either passed through Normal School since or got through the middle school test⁷⁰. The Inspector of the *Teaching Staff* in this subah more than in others had to contend against a strong prejudice among the people in favour of the old indigenous system of instruction and against the use of text books and rules. It was very tricky to persuade communities of the villages occupied by education department to adopt curriculum,

as they had entrenched objection to all printed matter and prefer to learn their letters and figures on sand of the floor, they squat on or on wooden boards used as slates. The system they cling to with such tenacity was more practical than the department and taught them little they want to learn more expeditiously than they were taught in formal schools⁷¹. In Warangal subah there were 160 upper and lower primary schools altogether in 1306F⁷². In Gulbarga Subah, there were 32 upper, 125 lower primary schools with attendance of 3,989 and 6,908⁷³. The supervision of schools was entrusted to the *Inspecting School Masters*, who tour 3 or 4 times in a year, due to the difficulties the schools were visited only once/twice, otherwise were inspected three or four times. In 1306F there were 28 upper primary schools in Aurangabad subah⁷⁴. In 1322F, state of education on the whole was more satisfactory than 1321F. There was raise of 2 government schools with 1,305 pupils, local fund with 754 pupils, sarf-i-khas with 124 pupils, 2 aided with 1,823 pupils and 4 unaided with raise of 564 pupils in 1322F. *Vedic Dharmaprakashika* which was a Special School till 1321F converted into *Government Middle School* and *Lower Primary School* was opened at Dhulpet⁷⁵ at the headquarters to meet the needs of that locality. In Warangal Subah 4 new *local fund schools* were opened and one for boys in Gulbarga subah. In Aurangabad district one Mission Lower Middle School known as Madarsa-i-Nasariya had reduced to primary grade according to new curriculum of studies. At headquarters the schools were 82, 234 in Medak subah, 193 in Warangal subah, 225 in Gulbarga subah and 332 in Aurangabad subah and the pupils under instruction were 4.6%. *Primary Schools* in 1321F were 936 with 47,302 pupils, 947 with pupils 49,535 in 1322F and with 44,334 pupils in 1323F. The exams of upper primary schools held in Aurangabad, Nalgonda and Warangal subas in 1323F solely by Inspectors of the respective subahs. There was raise of 74 schools and 7,973 pupils in 1324F. Set of rules for primary examination to fit within the new curriculum submitted to the government at the end of 1323F and were issued in 1324F⁷⁶. Arrangements had been made to hold the exams in every circle from 1325F onwards. The steps had been taken by Education Department in 1326F towards *expansion and improvement of primary education in accordance with the Scheme formulated by Mr. T.A Mayhew*⁷⁷. In 1917-18, there were 63 schools with 2,777 pupils and 44 schools with 975 pupils in 1326F. In 1327F with orders of government upper primary examination was held in all districts under the supervision of *Inspectors*. In 1917-18 due to severe famine, which affected most of the districts and the outbreak of influenza in acute form which had followed by plague and cholera, education department not maintained the

same rate of progress as regards the raise in the number of schools and pupils. But the number of schools and pupils rose from 3,091 and 1,53,045 to 3,415 and 1,55,071⁷⁸ and 318 schools were opened⁷⁹ in 1328F. The schools increased by 420 and pupils by 27,557 in 1329F⁸⁰ and 102 with 4,374 pupils in 1330F.

The object of *Primary Education System* was to eradicate illiteracy from all cases of His Highness' subjects and to make it serve as a stepping stone for advanced studies in secondary schools, with this aim, entire curriculum of studies in Hyderabad State schools was overhauled during the year 1330F and curriculum had been made more elastic⁸¹. The schools and pupils increased by 291 and 13,875 in 1330F, interesting feature of *Primary Education* was that continuous increase of girls appeared for the examination of Upper Primary class. The schools were 13,441 with 75,057 pupils in 1331F and 3,254 with 1,69,391 pupils in 1332F⁸². In 1331F, 7,102 boys appeared for exam and 2,613 had passed and in 1332F, 5,335 boys appeared of whom 1,769 passed. *This examination held for the last time in 1333F and after which it had abolished*⁸³. In 1333F, there was decline of 113 schools with raise of 139 pupils. In 1333F, 5,737 boys appeared, 1,769 had passed the examination. The number of primary schools had fallen of from 3,855 in 1333F to 3,804 in 1334F but opening of a number of *Experimental Schools* during the year had arrested the downward tendency and total numbers of schools were 3,895. The number of pupils too had rose from 2,00,500 to 2,13,282, which was very suitable progress. The schools were 3,979 with pupils 2,24,983 and 3,339 schools in 1336F and 1,96,725 pupils in 1337F, 3,356 schools and 2,02,471 pupils in 1338F. In 1339F, number of schools were 4,028 with 2,39,526 pupils and 4,041 schools of all types with 2,42,422 pupils in 1340F. In 1341F, 4,260 schools with 2,52,132 pupils and 4,290 schools with 2,59,633 pupils⁸⁴ in 1342F. The *instructions in primary schools were imparted through vernacular of the locality*⁸⁵. There were 4,358 schools with 2,69,037 pupils in the dominions, showed a net raise of 68 schools and 9,404 pupils in 1343F. The primary schools in Hyderabad State were 4,368 with 2,73,097 pupils in 1344F. Although, there had been slight raise and fact remained that the proportion of literacy in Hyderabad State was still continued to be very low (17.5%). In review on the report of Department of Education for the year 1344F government remarked that "proportion of literacy to the population of the Dominions still continues to be very low in primary education, more specially there is a great deal of room for expansion and development and it is hoped that for some time to come the efforts of department will be especially directed towards development of primary education"⁸⁶. The schools of all types were

4,416 with 2,79,148 pupils in 1345F, 4,392 with 2,81,995 pupils in 1346F and 4,766 with 29,5341 pupils in 1347F. The Primary Education in *local vernaculars* was provided everywhere in the Nizam's Dominions with parallel classes in Hindustani. *Some Muslim boys whose mother tongue was the language of their district* joined Telugu or Marathi classes, while there were some Hindu boys whose parents prefer them to join the Hindustani class and the divisions were linguistic rather than communal⁸⁷.

In 1346F, Education Department had saved more than one lakh rupees and the amount utilized for the expansion of Primary Education and 397 *New Primary Schools* were opened in 1347F⁸⁸. Of these schools, 23 unaided schools which were not working satisfactorily were closed. In pursuance of the policy laid down by the government, Education Department taken active steps in 1347F for the expansion and progress of Primary Education. The department had prepared and submitted a 5 year programme for further expansion of primary education to the government⁸⁹. The main object was of providing all villages (520) with a population of 1,000 and more with school each where there were no educational facilities exist then, would be provided with schools within 5 years. The pupils who join class I in primary schools completed the primary course. The premature withdrawal of 15% children from schools was being a common phenomenon, especially in rural areas. This was the main reason, why the advance in the percentage of literacy in Hyderabad State had not kept pace with the increase in the number of schools and pupils⁹⁰. The only remedy for this was *compulsion*.

In 1347F, Education Department prepared and submitted a draft bill for introduction of *Compulsory Primary Education*, under the orders from government. Efforts were made to improve the quality of teaching in the lower primary classes, but stagnation was not merely due to ineffective teaching; it results also from children being admitted to schools at all times of the year and from irregular attendance. Most of the primary schools in Dominions happened to be bilingual with parallel classes in Urdu and local language. The employment of 2 different sets of teachers in each school one for Urdu and the other for the local language made primary education doubly expensive. Yet, it was the main aim of the department to give full effect to the policy of government requiring that primary education should strictly be imparted through the mother tongue. Accordingly, efforts were made to strengthen and improve the teaching staff of the primary schools as regards the local languages⁹¹. Owing to the insufficiency of the teaching staff in primary schools in rural areas and inability

of the Education Department to provide adequate number of teachers because of lack of funds, the shift system was introduced in rural areas as an experimental (basis) measure in 1346F⁹². In order to give this system a fair trial, instructions regarding the lines on which it should be worked were issued from time to time and a special time table was also prepared for the guidance of the headmasters and the results of this system had so far been very encouraging. Under this system the teachers were able to give more individual attention to the scholars, as a result the teaching became more effective and standard of discipline had also improved⁹³. In virtue of the great economy of time made possible under this system, it had been specially welcomed by parents whose children were old enough to help them in their vocation. The children who were too young to assist their parents under shift system had received formal instruction only in one session under *Shift System*. They were allowed, if their parents desired to send them to school during the other session⁹⁴, also when they were engaged in interesting occupations such as hard work and play under the supervision of a teacher. The following extracts from reports of some of the Inspecting Officers of the Department throw some light on the work of the *shift system*; the Divisional Inspector of Schools, Aurangabad written that “The year 1347F is an important landmark in the history of the department. Formerly, the Primary Schools taught the subjects included in the curriculum without any regard to the needs of the rural classes, with the result that the boys tended gradually to look down upon the pursuit of their parents. Introduction of shift system is a blessing, in that it has brought about a healthy change in their outlook on life. Apart from the fact that this system made it possible for new schools to be opened within the allotted budget, it has encouraged the pupils to pursue the vocations of their fathers. Thus, it is not only a source of help to the poverty stricken parents, but it creates in the pupils a love for their parental occupations”⁹⁵. Inspector of Schools, Gulbarga said that “the shift system given an opportunity to the pupils to attend school during one session and to help their parents during the other, thus, while on the one hand this system is a source of help to poor parents, and on the other, it has made a large raise in the number of schools possible”⁹⁶. In 1348F primary schools were 4,842 with 2,97,932 pupils, aided and unaided schools were mainly responsible for the raise in number of school.

After giving careful consideration to 5 year’s programme, of primary education and construction of primary school buildings. The scheme had been introduced in 1349F⁹⁷. The government had provided an extra grant of Rs.7.5 lakhs, rising by one lakh p.a to Rs.12.5 lakhs during the next 5 years in the new scheme, in order to

enable the Education Department to convert the existing Local Fund schools into *Government Schools*, to provide all villages with a population of 1,000 and more with schools. Another important aspect of the scheme was that steps were being taken to ensure that students do not leave school before completing their courses⁹⁸. The curriculum had been revised so as to bring it into greater harmony with the needs of rural populace. A new primary 5th class with special provisions for training in the local crafts and agriculture had been instituted for pupils who drop after completion of the primary course and do not proceed to a secondary school. The new syllabus of class V had been made interesting as well as useful⁹⁹. The complete course was so framed that, at the end of the primary stage pupil who had not willing to proceed further had been received sufficient mental and manual training to make them useful citizen; or at the end of the stage the pupils may join an *Industrial School*¹⁰⁰.

There were 4,942 primary schools with 3,13,696 pupils, hence raise of 100 schools and 15,764 pupils at the end of 1349F¹⁰¹. The year 1349F, was the first year of the five years program for expansion and reorganization of primary education met with great success. A further increase in the number of *Government Primary Schools* was brought about by the separation of primary sections of a number of Government Secondary Schools and by readjustment of existing allotments budgeted for primary schools, the number of schools thus added being 31, one of these schools was the *City Model Primary School*¹⁰². As a result of following up the plans adopted in 1348F, merger of two schools situated close to each other, 48 schools were converted into 24. The adoption of this measure led to the raise of 1,399 *Government Schools* and 1,148 *Aided Schools* and a corresponding decrease of 1,235 *Local Fund Schools* and 1,133 *Experimental Schools*. 158 Local Fund and 36 Experimental Schools which remained at the end of 1349F were in Sarf-i-khas jurisdiction¹⁰³. The decrease of *Recognized Unaided Schools* were due to, grants-in-aid awarded to some of these schools and hence transferred to the list of *Aided Schools*, while other schools, chiefly in Gulbarga district were detached from the list of recognized schools on account of their failure to comply with the rules and regulations of the Department of Education. The fifth primary class meant for the scholars, who do not intended to proceed to secondary school, was opened in 74 *Rural Primary Schools*¹⁰⁴. *City Model Primary School* was opened on 1st Shahrewar, 1349F on separation of the primary classes from *City College*¹⁰⁵. At the end of 1940-41, the *Primary Schools* were 5,083 with 3,20,364 pupils. 1350F was 2nd year of 5 year programme for expansion and progress

of Primary Education, 112 *New Government Schools* for boys and girls were opened in villages with population of 1,000 or more where there were no Govt. Schools and 75 *Government Primary Schools* were reorganized¹⁰⁶. In 1351F/1941-42, the primary schools of all types were 5,252 with 3,27,461 pupils in Nizam's Dominions, showing raise of 169 schools and 7,097 pupils¹⁰⁷. Under 5 years programme of the expansion and progress of primary education, 363 *New Government Schools* had been opened for boys and girls¹⁰⁸. In 1352F/1942-43, *Primary Schools* under various agencies in Hyderabad State were 5,348 with 3,28,868 pupils, thus, recording raise of 96 schools and 1,407 pupils. This year was the fourth year of five year programme of expansion of primary education, 71 new schools opened and 147 schools reorganized since the commencement of 5 year programme, 434 schools had been established¹⁰⁹.

The Nizam's Government followed a '*policy of rapid expansion of primary education*' during the years previous to the decade 1330F-1339F; which more than trebled the number of schools and their pupils within a few years. In spite of this raise there was demand for the opening of more schools; especially from more advanced districts like Aurangabad, Nanded, Parbhani, Gulbarga and Warangal¹¹⁰. But the Government of Hyderabad State deemed it necessary first to consolidate and improve the very large number of primary schools which had already been opened, instead of further expansion of schools. Determined efforts were made in this direction and the efficiency of management and standard of teaching in these schools were very much raised. The result of this process was that, the pupils in inept private schools taken much advantage of these public schools and a few unsuccessful experimental and private schools were closed. As a matter of principle private schools were given every possible encouragement and were visited by *Inspecting Officers* and if found working properly, they were given 'grants-in-aid' in the beginning and afterwards converted into *Local Fund Schools*. Such schools were able to keep the schools up to the standard of public schools, were 1,082 with 31,570 pupils¹¹¹ in 1339F. To state briefly in this decade, "there had been improvement of educational efficiency at the primary level". It had proved to be very expensive but the generosity of the Nizam's Government was very helpful in the achievement of this laudable objective.

In June, 1947 ***Compulsory Primary Education*** was introduced in ten selected areas, viz., the City of Hyderabad, 3 Subah headquarters of Warangal, Aurangabad and Gulbarga, two District Headquarters of Bidar and Mahbubnagar, two towns of Kushtagi in Raichur district and Miryalguda in Nalgonda district and 2 villages in

Mahabubnagar district Koyalkonda and Neknur in Bid district¹¹². It was planned that in first year of introduction of compulsory education, boys of 6-8 years of age should be brought under the compulsion and that in subsequent years and the age of compulsion should be extended up to the age of 11 years thereby bringing all boys of 6-11 years under compulsion. But no *Compulsory Education Bill* had sanctioned by government and attendance had not been enforced but attempts were made to achieve this end through propaganda. The pupils in the areas of *Compulsory Education* were supplied with books and stationery free of charge¹¹³. More than 73% of children in the age group of 6-8 years were brought under the *Compulsory Education* during the first year of its introduction¹¹⁴. The medium of instruction in Hyderabad State up to 1948 was mainly Urdu and English. At the end of September 1948, there were 6,300 primary schools with 3,97,668 pupils¹¹⁵.

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70 **PROGRESS OF PRIMARY EDUCATION IN HYDERABAD STATE : 1853-1948**

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BHIKSHATANA IMAGE AT MELAPPERUMPALLAM – A STUDY

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Bhikshatana, is one among the popular iconographic representation of Siva in the guise of a nude, roaming handsome mendicant par excellence.¹ In order to get rid of the sins and the skull, Siva had to wander about as a naked beggar until He reached the place still known as Bhramakapala on the slopes of the Himalayas, where He was released from the sin and the skull fell down of its own accord.²

The Pallava Pichandi Siva is represented in the Dharmarajaratha.³ In Kanchi Kailasanatha temple, He is found along with the rishipathinis of the Tarukavana. This iconographic form of Siva is followed by the Muttaraiyars and also by the Cholas in their temples. A mirga and a bhutagana holding a bowl are seen at His footsteps. He is usually housed in the koshta on the northern wall of the Siva temples like Melapperumpallam in Nagapattinam District of Tamil Nadu.

Melapperumpallam, a village is situated in the Mayiladuthurai taluk of Nagappattinam District and it is very close to Kaverippattinam, Akkur and Tillaiyadi all very ancient centers of importance. The place Melapperumpallam is also known as Tiruvalampuram, Thalavanam, Malmakudi, Vanor nagari, Moongilthoppu and Lakshmi Narayanapuram etc., In the Parakesari Vikrama Chola period (CE 1123), this village went under the name of Talaichchangadu, located in Akkur Nadu which was a sub-division of Jayangondasola valanadu;⁴ but in the 9th regnal year of this king (CE1127) this place is noted in Talachengangadu in Akkur nadu, a subdivision of Rajanarayana valanadu⁵. From the architecture and the inscriptional data the stone structure of this temple came into being in the present form during the early years of Vikrama Chola and might have been in existence in the last days of Kulottunga I. Some important images were added during the days of Vikrama Chola and Rajadhiraja II.

The deity of the main temple in the village is presently called Sri Valampurinathar, but in the ancient times was known as Tiruvalampuri Udaiyar as seen in the temple inscriptions.⁶ This temple was constructed in stone during the reign of Vikrama Chola (CE 1118- 1136)⁷ and completed in his 5th regnal year (CE 1123)⁸. It is interesting to

know about the name of the person who built this temple. Sri Valampurinathar Temple at Melapperumpallam having been built in stone by Tiruvichchi Tiruvalampura-nambi alias Kalumalam Udaiyar Aludaiya Pillaiyalan.⁹ The portrait of the temple builder and the image donators of this temple are found on the southern wall of the temple.¹⁰

In this panel of the sculptures, one found on the right side probably Vikarama Chola or Rajadhiraja II (?) is in Anjali pose worshipping Valampurinathar who is in the form of linga and on the left side of the linga three persons standing in an Anjali posture worshipping the God and the king. Among the three, the first may be the person Tiruvichchi Tiruvalampura- nambi alias Kalumalam Udaiyar Aludaiyan Pillaiyalan, who constructed this temple and the second, may be the chief Velan Gandaradittan of Alangudi in Vela nadu, a subdivision of Kulottungasola Valanadu who set up the images of Kuttadum Devar and the Tandangani Nachiyar.¹¹ This chief also donated lands for offering worship to the above said images of this temple.¹² The third image of this panel who was the native of Menmalaip-palaiyanur in Jayangonda Chola mandalam set up certain deities of this temple during the time of Rajadhiraja II¹³.

From this panel of sculptures, one can trace the date and the person who were closely associated with this temple construction and the image setup. The third person who was the native of Menmalaip-palaiyanur in Jayangonda Chola mandalam set up certain metallic images of this temple during the eight regnal year of Rajadhiraja II (CE1171).¹⁴

Among the images, one such metallic image is Bhikshtanamurthi. It is a fine metal, standing in the tribhanga pose. Bhikshtana (h 0.75m) the well known sportive form of Siva (lila-murthi) is similar to Kankalamurthi. This is an interesting metal image representing Bhikshtanar. In the head, crescent moon fitted on the matted locks of hair done up as a crown call jatamakuta. The forehead is adorned with Tripundara mark is over the third eye. The face is square and the treatment is graceful, the depiction of the eyes is especially fine. The eyes are almost closed in ecstasy of the playing vina. His right ear is shown with makarakundalas and the left is decorated by patrakundalas. He is lavishly ornamented with all kinds of jewels. Kandigai, Savadi and a hara are seen around the neck. Curling hairs are gracefully shown on the sides of shoulder. The chest is adorned with Sthanasutra, Ygnopavita and Udharabandham (Stomach band). A beautiful pendent is found on the shoulders.

This metallic image of Bhikshatana at Melapperumpallam is unique and noteworthy for discussion. Kasyapa Silpasastra¹⁵ the upper left arm should hold a trident with peacock feathers at the end. Corresponding right is gracefully down which adds beauty to the tribhanga pose of the image. The front two arms are in the posture of holding and playing on the veena, which makes this image distinct from the rest. This is the first Bhikshatana image depicted as playing on the veena¹⁶. In the lower right arm, a serpent is shown with raised hood.

St.Appar¹⁷, in his Devaram hymns addressed to the Lord of Tiruvalampuram, called him the “great Lord Siva, with a captivating smile on His lips and a veena in his arms, moving around as a Bhikshatana.

“.....terittadoru vinaiyaraaich-chelvar
vattanaigal padanandatu mayam pesi.....”¹⁸

In his hymns St. Appar, praised Lord Siva as Kankalamurthi, Kapali etc., The sentence “vattanaigal pada nadanthu” of St. Appar’s hymn has meant that, Lord Siva (Bhikshatana), is playing veena with smiling face, who is wandering in the Tarukavana.

Apart from the literary evidence of the Bhikshatana image of this temple, the inscription¹⁹ also mentioned the God as “**Vattanaigal Pada Nadanta Nayakar**” This term was found in the 8th regnal year (CE 1172) of Rajadhiraja II (CE1163-1178). This image was set up by a native of Menmalai-palaiyanur.²⁰ The artist of this image Bhikshatana, (Vattanaigal pada Nadanta Nayakar) almost seems to tried and succeed in presenting in a sculptural form what St. Appar conceived in his fervent imagination.

Regarding the description of Bhikshatana, the contours of the chest of Siva broaden gradually from the waist, is a special feature of the Chola sculpture which is well seen in this image. The body which is bare with round belly and a deep sunken navel adds beauty. Another noted feature of this image is His dress. The rendering of the part below the waist is beautiful. The image is not shown in His nude form. It is quite uncommon feature in the Chola bronzes or stone sculptures. The garment around the waist reaches up to His thighs. The tassels hanging around the hip are attractive. The well proportionate legs are seen with sandals, which are of ancient wooden model. Anklets are gracefully seen on His legs. The right leg is bent at it knee and is seen, in such a way as to suggest the advancing movement of the statue. On the right side of Bhikshatana, mriga is shown with its tongue stretched out and licking the

right hand of Siva. On the left of Siva is shown an accompanying dwarf, holding aloft with both his hands a large bowl.

In **conclusion** to say, the bronze image of Bhikshatana of Melapperumpallam temple is of great significance. The image of Bhikshatana was setup during the time of Rajadiraja II (CE 1172) is a unique one referred in the hymns of St. Appar. The artist of this image has taken the concept of St. Appar and he has done in such a way, is quite contradictory in His dress, ornamentation and in the posture of playing veena. The same concept was noted in the temple records as “Vattanaigal pada Nadanta Nayakar”. This is further proved by the portraits of the king and the persons who were closely associated with this temple construction and the image setup are seen on the southern sanctum wall of the main shrine. Dr. R.Nagasamy, has expressed as Bhikshatana of this temple is of “great significance one among the few, enabling us to build a gallery of such sculptures in metal of the Later Cholas”.

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THE BRONZE IMAGE OF BHIKSHATANA AT MELAPPERUMPALLAM

COMPOSITE CULTURE DURING MEDIEVAL PERIOD

– *Tahseen Bilgrami*

INTRODUCTION

Indian culture has by far earned a lot of dignity and respect worldwide. Our culture is a diversified one; still we have unity in our presentation and outlook. Such a presentation is the facet of India and we Indians bear the credit of carrying this heavy task of maintaining the cultural unity so far in our country. India is a place where we find every religion, culture and dialect has equal respect and prestige.

Indian culture has a special significance. It's presence in the country increases the pride and prestige of the nation throughout the world. Not just within India, but Indian culture has its spell spread all over the world. Many of the foreigners get attracted to our culture and prefer getting settled in our nation. This is another uniqueness of our culture and tradition that we have a welcoming heart. Our gates are open for anyone and everyone who wants to get incorporated into our living and lifestyle. The compositeness of our culture gives a variety of choice for the outsiders to start on with a research work. Our culture is so vast that it could hardly be explained into words.

When we talk about the Medieval period which is considered as an age of great cultural synthesis in India. During this period a new phase of cultural development was initiated. The Turks and Mughals introduced fresh ideas and helped in giving rise to new features in the areas of religion, philosophy and ideas, Language and Literature, Styles of architecture and use of building material, Painting and Fine arts, Music and performing arts.

India already had a very rich cultural tradition in all spheres. The synthesis between different cultures gave birth to new philosophical and religious traditions, ideas, forms and styles in almost all spheres' of culture.

COMPOSITE CULTURE DURING MEDIEVAL PERIOD

Developments in the field of religion, folk art and language in India during the medieval times have been important milestones in the evolution of the composite

culture of India. New religions, movements like Sufi and Sikhism along with Bhakti movement contributed to this process. If you look around, you will see the impact of Islam on many aspects of Indian culture. You might have visited some famous monuments in India. These monuments stand as the symbols of the composite nature of Indo-Islamic culture in India. You can also see how various religions in India, including Islam, have influenced each other. Besides, every region in India is famous for giving shape to some folk art or the other. Development of folk arts through which the common people display their creativity is another significant aspect of Indian culture. The various regional languages that we speak today too have an interesting history which evolved during this period.

When the Muslim invaders came to India they decided to make it their home. They intermarried and took to the culture of the Indians. There was a mutual exchange in ideas and customs. In dress, speech, manners and intellectual outlook, the two influenced each other very profoundly.

Culturally medieval period marks the beginning of new stage in the growth of India's composite culture. It saw the introduction of new features in art and architecture of India and their diffusion to all parts of the country. The architecture that developed during this period was the result of the synthesis of the traditions of Central Asia and Persia with the pre-existing Indian styles. During the 15th and 16th centuries distinctive styles of art and architecture also developed in the regional kingdoms which had emerged with the disintegration of the Sultanate.

During this time notable advances were made in the development of languages and literature. Two new languages-Arabic and Persian became a part of India's linguistic heritage. Historical writings for the first time became an important component of Indian literature. Under the influence of Persian, new forms of literature such as the ghazal were introduced. It disapproved religious narrow-mindedness, superstitions and observance of formal rituals. The Bhakti saints condemned caste inequalities and laid stress on human brotherhood. The other was Sufi movement. The Sufis or the Muslim mystics preached the message of love and human brotherhood. These two movements played a leading role in combating religious exclusiveness and narrow-mindedness and in bringing the people of all communities together. Sikhism began to emerge as a new religion based on the teachings of Guru Nanak and other saints. The growth of a composite culture reached its highest point

under the Great Mughals in the 16th and 17th centuries. The Mughals built an empire which once again brought about the political unification of a large part of the country.

Indian music and dance forms also have a great charm. Indian states have their own dance patterns which is unique to the state viz. kuchipudi, bhangra, bharnatnyam etc. Similarly we have taste for all sorts of music forms ranging from Hindustani, classical, soft light music, high beats to the western music forms. People have a liking and respect for all forms of music forms.

Again, we have great artists in our nation. The art doesn't limit itself to the paintings, but the sculptures, the various sorts of paintings, the craftsmen and many more. Our people have a sound knowledge of the art and craft work and an appreciable delivering hand and potential.

Akbar the greatest Mughal Emperor followed the policy of Sulhkul (peace with all). Some of the finest specimen of Indian architecture and literature belong to this period. A new significant art form was painting which flourished under the patronage of the Mughal court. Influenced by the Persian traditions the Mughal painting developed into a distinct Indian style. It later spread - to other parts of the country in various regional styles. Another significant development was the emergence of a new language Urdu which became the lingua franca of the people of the towns in many parts of the country.

This article deals with composite culture which came into existence with the invasion of various Muslim dynasties in Sultanate as well as Mughal period. Preceding these Muslim dynasties were many others like Sakas, Huns and Greeks and all of them left their deep imprints on our culture. It is more difficult and challenging to trace their Moghuls have been very well recorded and continue to be part of our culture. But in our mutual animosities we deliberately ignore these influences or even try to reduce our culture to a monolithic one or pure one.

RELIGIOUS CONDITION DURING MEDIEVAL PERIOD

India is said to be country of unity in diversity, where people of several religions (Hindu, Muslim, Sikh, Christian, Parsi live together. Each religion preaches its followers to live a peaceful & fruitful life, to pray to god, to have a clean heart, to not harm anyone, to do charity, to contribute to the society. They are a part of Indian value system; they provide direction to the way of living.

When Islam came to India, Hinduism was in vogue. But by this time Hinduism had degenerated itself. There were superstitious beliefs, rituals and sacrifices. Brahmans had become very powerful and the caste system was very rigid. The people, especially the lower classes, were ill-treated. Islam was the opposite of what was in practise among the Hindus. It talked of equality, brotherhood and oneness of God. There were no dogmas in Islam. On the other hand, it had a simple doctrine and a democratic organisation. The coming of Islam did not bring in many changes in the political structure of the country. On the other hand, it challenged the social pattern of society. The important result of this contact was the emergence of the Bhakti movement and the Sufi movement. Both the movements were based on the fact that God was supreme, all men were equal for Him and Bhakti or devotion to Him was the way to achieve salvation.

The Muslims first came to India in the eighth century AD mainly as traders. They were fascinated by the socio-cultural scenario in this country and decided to make India their home. The traders who came to India from Central and West Asia carried back with them traces of Indian science and culture. As a result they became cultural ambassadors of India by disseminating this knowledge to the Islamic world and from there to Europe. The immigrant Muslims also entered into matrimonial alliances with the local people and learned to live together in harmony. There was mutual exchange of ideas and customs. The Hindus and Muslims influenced each other equally in dress, speech, manners, customs and intellectual pursuits. The Muslims also brought with them their religion, Islam which had a deep impact on Indian society and culture. Islam talked of equality, brotherhood, and the existence of one God. Its arrival particularly made a profound impact on the traditional pattern of Indian society. The rise of both the Bhakti and the Sufi movements contributed immensely in this regard. Both the Bhakti and the Sufi movements believed that all humans are equal, God is supreme and devotion to God is the only way to achieve salvation. Religion undoubtedly is an important influence but not the only one. Religion is, among others, one of the factors in giving birth to a culture. Culture, in fact, is product of several factors like customs, traditions, whether, locally available materials, geographical conditions and so on. A religion may appear within the frame of a pre- existent culture. And then religious teachings may deeply influence that pre-existent culture and re-fashion it in its own way.

LANGUAGES DURING MEDIEVAL PERIOD

Another important development during this period was the emergence of several modern Indian languages. Urdu perhaps originated around Delhi. It developed as a camp language in the army of Allauddin Khilji when they were stationed in the Deccan around fourteenth century AD. In fact, the states of Bijapur and the Golconda in the Deccan became the cradles of Urdu literature. The language soon developed its own grammar and became a distinct language.

History and Culture through the Ages As time passed, it came to be used by the elite as well. The famous poet Amir Khusrau, who composed poetry in this language, also played some part in making it popular. Besides poetry, beautiful prose, short stories, novels and drama were written in Urdu during the eighteenth and nineteenth centuries. In the first half of the nineteenth century Urdu journalism played a very important role during the struggle for independence.

Along with Urdu, nearly all other modern Indian languages like Bengali, Assamese, Oriya, Khari Boli, Punjabi, Gujarati, Marathi, Sindhi, Kashmiri as well as the four South Indian languages - Tamil, Telugu, Kannada and Malayalam - came to acquire their present form and developed during this period.

Language and Culture are inseparable from one another. However, despite the diverse linguistic peculiarities in India, the regional literature while depicting the peculiar nuances of the local culture, also rises above the merely local, to reflect in full measure-something that is national in character.

Regional literature in fact, has often contributed to the fostering of a national identity a national consciousness and a national culture. India has always been a linguistically diverse community.

Even in the ancient times there was no language which was spoken by everybody. Sanskrit was only the language of the elite whereas Prakrit and Ardha Magadhi were more commonly spoken by the masses.

During the Mughal rule Persian took the place of Sanskrit as the court language while Urdu and Hindustani were the languages of the common masses in North India. However the Dravidian languages continued to flourish in the south.

However the pace of Endeavour towards national integration in Hindi and Punjabi has been relatively slow. On the whole from the ancient texts in Sanskrit to

Bengali literature which pioneered the 19th century Indian renaissance, to modern day regional literature, what is reflected is an attempt to break the narrow walls of provincialism and build bridges of integration and peace between the far-flung cultures of India.

While regional literature is doing a commendable job of integrating India, we must remain on guard lest these languages should become reactionary and unleash retrogressive and parochial trends.

This national style has evolved on the basis of a cultural community that developed in the course of time. It is that cultural community which makes the Indians, despite regional limitations and variety of faiths and languages, regard themselves as a single integrated whole. It is this concept of a single national entity that forms the ingredients of national integration, which is nothing but the spirit of cohesive co-existence between diverse cultural and linguistic communities.

A country with several religions and regions, India has the advantage of celebrating all the different festivals for each of these. Mostly these festivals are celebrated by all irrespective of religion. Each festival is celebrated with same delight, pomp and show. The happiness is not limited to people of a single religion, but all other take equal part in the delight and merry. We can hardly find any other country where people of different religion enjoying the festive mood for the festivals of other religions as well.

There have been various influences that have come in the form of commerce, trade, conquests, religion, culture, etc that have shaped our society. The making of composite culture started in the era of Dravidians, magoloid. Then came the Aryans. Later, the medieval ages saw the arrival of the Uzbeks, the Turkomans, the Iranians, the Afghans and the Pathans. Many exchanges took place resulting in culture integration and mixture. During the 12th & 16th Century there was amalgamation of the Indian, Iranian and Arabian heritages.

Composite culture is very broad focusing mainly on tolerance, adaptiveness of a unique individual. The intermingling of Hindu and Islamic religious beliefs gave birth to Sufism. The national freedom struggle also had ingredients of composite culture. Many people of various communities rallied all over and participated in large numbers braving many odds.

ART AND ARCHITECTURE DURING MEDIEVAL PERIOD

It was in the field of art and architecture that the rulers of this period took a keen interest. The composite cultural characteristic of the medieval period is amply witnessed in these fields. A new style of architecture known as the Indo- Islamic style was born out of this fusion. The distinctive features of Indo-Islamic architecture were the (a) dome; (b) lofty towers or minarets; (c) arch; and (d) the vault.

Another area which was influenced by Islamic culture was painting. Humayun had spent more than twelve years in Persia as a refugee. He brought painters with him to India when he became the ruler of Delhi. The Mughal school of painting from the sixteenth to the eighteenth century gave rise to the Indo-Persian school of miniature art. The Mughal court painters introduced landscapes. Hence, it won't be false to say that Composite culture is celebrated by some and denounced by others. It is necessary for progressive people to close ranks and combat these forces opposed to composite culture. Only then, there are chances of our astounding democracy and culture to survive.

CHALLENGES DURING MEDIEVAL PERIOD

Though we share our composite culture and unity in diversity with much pride, but it is equally challenging to maintain the calmness and integrity across such a big nation, where people of diversified outlook and thinking mingle at a single nodal point. Our government has undoubtedly made much efforts in satisfying the ego and requirements of people from all the sects of the society. So far we have delivered very well and kept up the prestige of being a Big United Nation with integrity.

CONCLUSION

It is a cheerful topic to summarize our smarter outlook and unified thinking. Though we do have many issues coming up every now and then, still our hearts speak united the rhythm of Indians and this term in itself bind us with an invisible cord. This cord of understanding, trust, love, care and affection is definitely unbreakable and this unity will remain in our heart and soul for ever. Our composite culture will always prevail and we will always project ourselves with same pride and prestige.

This composite discourse becomes a great political need in a society like India which is so diverse and in the process of nation building fusion of various communities

and harmony among them becomes very necessary. The British rulers were busy dividing us and our liberation from British rule would not have been possible without bringing various communities; especially Hindus and Muslims together. Thus even during our freedom struggle communal forces were emphasizing our separate communal identities.

The highlight of our society has been its composite culture. This is the main reason of our unity. Not to forget, before India became a nation-state, partition took place which was a result of infamous communal politics that ripped apart our polity. But even after all this, India's composite culture remained intact. India is a land of peace, love and unity. It is the best example in the world to claim "unity in diversity", consisting of all qualities of sub-continent, of course, India is a sub continent with its strength rest on its Patience at the bottom developing its own composite culture and principles.

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BRITISH PARAMOUNT IN HYDERABAD STATE (1883-1947)

– *S.Mahesh Reddy*

The British Paramount in Hyderabad State (1883-1947) has a great significance in the history of Asaf Jahi and British relation.

The topic of paramount power has drawn the attentions of the writers and scholarly world. The political relations of the Nizams of Hyderabad with British East India Company is a matter of considerable interest to scholars of Indian History. The condition of Hyderabad in the early is century bears resemblance to that of other states in India. According to the M.S. Mehta lithe main features of the Indian states at this time were passion for Independence and secondly, their burning hatred of their rivals. It is a sad commentary of their sagacity and judgment that they should have failed to understand the simple phenomenon that mutual enmity and disunion were bound to destroy the sovereignty of Independence which they so proudly wished to preserve”.¹

The mutual agreements between Indian Princes in the Carnextie drew the two commercial companies, the French and the English East India Companies into the vortex of Indian politics.

Nizam-ul-Mulk Asaf Jah-I was the founder of Asaf Jahi dynasty. He established his rule over Deccan in the year 1724 AD and ruled as a independent ruler. After defeating and killing Mubariz Khan, the former subedar of the Deccan., Nizam-ul-Mulk had acquired the subedari of the Deccan by force against the wishes of the Mughal Emperor. However, after the battle the action of Nizam-ul-Mulk was ratified by the Mughal Emperor Mohammad Shah, who conferred on him “The subedar of six subas of the Deccan and the title of Asaf Jah-I”. Reciprocating this gesture, Nizam-ul-Mulk wrote to the Emperor in a humble way, expressing himself as a “fedwi” (slave) of the Emperor.²

Before acquiring the subedari of Deccan in 1724, Nizam had distinguished himself as a warrior and diplomat in the Mughal Court at Delhi, where he rendered valuable services for a long period.

He led a hard, restless and eventful life. He was a great soldier, efficient administrator and endowed with political sagacity. When he took charge the responsibility of the subedari of the Deccan, his age was ripe and he was able to embellish his further career with valuable experience.

He tried to maintain good foreign relations with the neighboring Government of the Peshwa, the French and the British and posted his diplomatic agents (Wakils) without consulting the Mughal Emperor, who then occupied a precarious throne. His descendants followed in his foot-steps and appointed their diplomatic agents at Poona, Mysore, Pondicherry and Madras (later Calcutta) as it is testified by historical evidence of an unimpeachable character. The Nizams were in a position to enter into foreign relations of great importance on their own accounts and in their own names, as it is testified by the treaties entered into between the British and the Nizams. For the purpose of the treaties, the British treated the authority of the Nizams as internationally sovereign, capable of entering into alliance without any reference to the Mughal ruler.³

The advent of paramount power started in May 1759. Salabat Jung, the son of Asaf Jah-I concluded a treaty (tahnām) with the English agreeing to disband the French in his service. This treaty was the first political agreement between the English and Asaf Jahis and it marks the beginning of the British Ascendency of in the Deccan.* Salabat Jung, however, reconciled to his brother Nizam Ali Khan and the later was appointed Diwan. Nizam Ali Khan usurped almost all sovereign powers. He continued to throw Salabat Jung into prison in July 1762 and murdered him after 15 months. He proclaimed himself as a subedar of the Deccan and shifted his capital from Aurangabad to Hyderabad in 1771. By this action of Nizam Ali Khan Hyderabad regained its glory, but he lost his 'territories to the East India Company. Nizam Ali Khan's contribution was that he served the Mughal Deccan from decline from both internal and as well as external forces. He streamlined the administration, restored the financial position settled the affairs with Marathas and concluded many alliance with the East India Company for the protection of his rule.⁴

For a long period the paramount power of the British played the role of party and judge. They one-sidedly rejected all claims of the states to appoint independent judicial tribunals in order to determine their rights and responsibilities. Taking advantage of their political position, the paramount power always asserted rights and obligations wholly at variance with the spirit of the treaties under the guise of paramount. Hyderabad, in marked contrast to the feudatory states, states entered into

the alliance with the British Government to the mutual benefit of both powers and for the complete and reciprocal protection of their respective territories against the unprovoked aggression or unjust encroachments of all or any enemies whatever. Its sovereign rights are inherent in itself and are in no way derived from any other authority. In course of history, Hyderabad concluded engagements with the British in 1798, 1800 and 1802 containing clauses which laid down certain restrictions on its action in regards to defense and foreign policy.⁵

By 1st September 1798 the four treaties were concluded between British and the Nizam for various reasons, including the Mysore - Maratha wars. The main object and aim was to get extended advantage from each other. The British were becoming more powerful and were able to force many of their claims on the Nizam. By 1798, the British were in a position to offer substantial help to Nizam Ali Khan-II. Due to the conflict with his son Sikandar Jah, the Nizam had to enter a Subsidiary Alliance with British in 1798. Through this treaty the Subsidiary Forces were made permanent and raised to six battalions with guns, costing Rs. 24,17,100 per year. Under Subsidiary Alliance agreement, the military as promised in the treaty of 1766 for which the Northern circars had been ceded, an additional force of 6000 sepoys with guns were attached to the Subsidiary Force to be stationed at Hyderabad and paid for by the Nizam. He also had to disband his own corps which were under French Officers through the treaty. The position of the Nizam became dependent on the Subsidiary Forces which were virtually of British.⁵

During the period of Nizam Ali Khan one more treaty was concluded on 12th October 1800 AD is very important. After the wars with Tipu Sulthan and the role played by Marathas, Wellesley felt a strong alliance was necessary for their protection from the Marathas. So British concluded this treaty with the Nizam. Though the British concluded the treaty out of their necessity, they made it beneficial and advantageous to themselves only and harmful to the interest of the Nizam. The Subsidiary Force with the Nizam were increased by this treaty and in order to meet the expenditure of these troops at his own expense offered by the British. By the Article 12 of this treaty (1800 AD) the Nizam was also required to provide the British, that in case of wars, an additional force of 6000 infantry and 9000 horses of his own troops, in case of wars.

Conclusion : With a view to check excessive taxation levied by the Nizam's Officials, this treaty provided for the free transit of the articles duties, limited

import and export or custom duties to fine percentage to be collected once for all at fixed rates.

These troops of Force proved very inefficient during the Marathas campaigns of 1803 and the necessity of improvement, training and discipline was urged. The British pointed out that as the Subsidiary Force (Jamiyat-i-Nalbandi) was only meant for fighting outside enemies. A highly efficient body and troops was necessary for crushing internal disturbances. Thus the new Force in the name of Resident, Henry Rursell has come into existence. This subsequently developed into the "Hyderabad Contingent". It was officered by the British and employed along with the Subsidiary Troops, in the military campaigns against the Pindaries and the Marathas. The Resident Rursell himself wrote to the Commander-in-Chief fact that they belong to the Nizam's army only. They consider themselves as Company's Troops and for all practical purposes, they are as much ours as those in our own immediate establishment.⁶

No doubt, the troops belonged to the British, but the expenditure on maintaining them proved a heavy burden to the Nizam. He was often in arrears in respect of the expenditure on the "Contingent" especially at time when the financial condition of the State was in a deplorable. It was a great loss to the country economically. Through the Subsidiary Alliance the Nizam's "sovereignty" was reduced to his state only. He was prohibiting from entering into political negotiations and correspondence with any other state. It clearly shows that British were very strong, that even the Nizam was also under their control. However, the chief interest of the political history of Hyderabad lies in the nature of the paramount central exercised over all the state.⁷

By the Treaty of 8th Zilhijja 1216 H/12th April 1802, the Paramount power wanted to check what they decided and considered as excessive taxation levied by the Nizam. This treaty was concluded providing free transit of articles of commerce between British and Hyderabad territories. Abolition of transit duties and a limit on customs duties of every kind on grain have likewise been abolished and the prohibiting which had formerly been put on the export of grain has been removed.⁸

After a long and strenuous reign of over forty two years Nizam Ali Khan died on 6th August 1803 and his eldest son Nawab Sikandar Jah Bahadur succeeded him (1803-1829). The British were not content by merely snatching the sovereignty of the Nizam but they wanted to full fill their wishes and their interest. For this purpose they desire to have a strong supporter and a custodian of their interests on

the part of the Diwan. This way the British and started to interfere in internal sovereignty of the Nizam.

At the close of Marathas war the Nizam received the cession of the Deccan territories conquered from Sindia and Nagpur⁹ by the partition Treaty of Hyderabad on 28th April 1804.

In 1809 Mir Alam (1809-1832) the Nizam's able Minister and a sincere friend of the Paramount Power died. As it was essential for maintenance of the alliance that the Nizam's Minister should be well disposed to the British, a long and stormy discussions took place. Lord Minto with the Nizam regarding the appointment of a successor, Minto recommended the appointment of Muneer-ul-Mulk, Mr. Alam.¹⁰

From the beginning of the succession of Sikandar Jah, Nizam-III, the relation between him and the British were not cordial and the relations between two Govt. were far from satisfactory till Sikander Jah took active interest in the internal administration of the Suba. There was along tussle between Sikander Jah and British for the selection of the Diwan. Considering himself independent or sovereign internally, he endeavoured to have his own choice on the post of the Diwan but he was never successful in his attempts. The proposed nominee of Sikander Jah were never accepted by the British. It is true that Sikandr Jah, did not like such British domination over him, but he was helpless as the British's grip became very strong by that time and he could not openly react and object to the wishes of the British. Such state of affairs made him distinguished in the administration of his Dominion. The British taking full advantage of the situation were able to become more powerful in the territories of the Nizam. Though Mir Alam, the Diwan was able and efficient Minister but Sikander Jah did not like him because he thought that Mir Alam had no regard for the wishes of his own master and was very much sympathetic and enthusiastic for the interests of the British. The nobles were also unhappy because the Nizam was losing power day by day and the British were increasing their influence speedily.¹¹

Chandulal (1806-1843) served for a long period in the capacity of Peshkan and diwan, but he caused serious damages to the administration and Finances of the dominion. Chandulal encouraged Britishers particularly European and American soldiers of fortune. He did everything to please the British Resident and never hesitated to implement any scheme proposed by him owing to these the result of all this reckless inductions was that, by 1816, the Government of Sikander Jah was spending nearly

2.5 Crore rupees are more than 80% of its total Revenue on the maintenance of these unruly conglomerate of assorted soldiery. The Nizam army provided to be of much services in the pindare and Marathas wars in 1817 and after the overthrow of the peshwa these services were reorganized by the Treaty of 12th December 1822, where by the Nizam received a considerable accession of territory, was released from all arrear of tribute which he owed to the peshwa, and from all future demand of it, and same exchanges of territories were effected to secure a well-defined frontier. The Nizam was bound to protect after the death of Sikander Jah in 1829 and his son, Nasir-ud-Doula succeeded him in the same year, his reign was noted only for the counting the mismanagement of the State, wide spread lawlessness and defiance of authority by motley belligerent group. And Berar was lost to the Nizam's 12th November 1853, never to return to them. There was, too, a half-heated, clumsily executed plot, known as wahabi conspiracy, against the British which was, however, discovered in time and put down peremptorily. Chandulal, after taking the State perilously on the road to utter panic financial ruin and political subordination, resign finally in September 1843, to be replaced by Nawab Siraj-ul-Mulk.¹²

He was not an inefficient administrator and appears to have even made attempts to shore up the crumbling finances of the state and to generally improve the woeful lenar of administration. The effort did not succeed in any significant measure, mainly because of the indifference of the Government of India who seemed interest as that time, not in any spectacular improvement in the State's revenues or its administration but Britishers acquired the 1600 Sq. mile cotton of the rich fertile part of the Berar of the Nizam territory. The basis aim behind their coveting the province was basically industrial. The paramount power was in erpetual need of cotton, depended on British for this raw material.¹³

Nizam had fallen in to heavy arrears i.e., forty Lakhs of rupees per annum for maintenance of the Hyderabad contingent. Originally the contingent of nine thousand had 90 English Officers who assisted the Resident and who was its commander. All matters pertaining to the contingents appointments, managements decided by the Resident and formerly sent the bills to the Nizam. There was no effort at all to reduce any expenditure on any head of account. These were the depressing circumstances surrounding Nasir-ud-Doula. Britishers demanded territorial cession to liquidate the debt which amounted Rs. 78,00,000. The payment of Rs. 40,00,000 of amount was immediately made with the promise to make the remaining debt by appropriate of

the revenue of the certain districts. But the British Government did not accept the proposal and forced the Nizam to conclude another treaty. The Berar treaty was concluded on 21st May 1853. Berar and districts of Osmanabad and Raichur were ceded to the British Government. With this treaty the British became very powerful and then with in a four year of the seizure of Berar came the great upheaval of 1857 that shook the British or Crown power established to its imperial foundation.¹⁴

Throughout the period of Nasir-Ud-Doula through a combination of circumstances and the thoughtlessness and arrogance of the company and its officials nearly every class of Indian society felt badly shaken in some way by the reform, political changes and the superior attitudes of the paramount power in India. All dispossessed segments Native population was thirsting for revenge. The Princes who had lost his territories over likewise sullen and angry. Everyone was awaiting for an opportunity to rise in rebellion.¹⁵

The fourth Nizam passed away in 1857, but not before he had endowed the Resident with a palatial building to live in. The largest and by far the grandest of all residencies in princely States of India. It was much more than a symbolic presence in a State which had all but gone into total subordination to the East India Company and its Crown Representative who lived in that mansion. The immense power of control he had come to represent and wield in Hyderabad.¹⁶

Afzal-Ud-Daula, Nizam the Vth who was succeeded on May 1857 after the death of his father Nasir-Ud-Doula, Nizam the IV. The year 1857 was unfavourable to the paramount power. The policies adopted by him for the establishment of their paramount and imperialism in India, especially the policy of annexation and lapse were some of the causes of the outbreak of the 1857 revolt. The maintenance of order at Hyderabad was important for the success of their military operations in the Deccan and central India. A contemporary Englishman referred to the general feeling. If Hyderabad had risen, we could not escape insurrection practically over the whole of Deccan and Southern India. On 17th July 1857 an attack has been made on the Residency, but it was repulsed. The efforts of the Resident to preserve order were ably seconded by the Nizam's newly appointed Minister, Salarjung.¹⁷

The relations of the paramount power with the Nizam did not suffer any change even after the assumption of the Government of India by the British Crown. The Resident became more influential or, in actual practice, the political department was

all powerful. The Nizam enjoyed only limited sovereignty. Regarding S.B. Chaudhari about Hyderabad State “The whisper of the Resident is the thunder of the State”. This may be illustrated by a few examples. The Nizam did not have right to dismiss the Minister. For example in 1867 when the differences between the Nizam and his Minister Sir Salar Jung became acute and the latter resigned from his office, the Viceroy in his Kharita (Letter) to the Nizam, dated 4th April, 1867, favoured the appointment of Salarjung I, who ruled with so much ability. The British thought that the seniors consequences of misrule which would lead to their interference in the administration. The result of this threat of interference was that Sir Salar Jung was reinstated in his former office.¹⁸

The Government of India invited the opinion of the Residents of various states on the rules for enforcing the responsibility of Native States, for mail robberies committed within their territories, to inflict fines. On this matter, in spite of protests, the Government enforced the regulation on Hyderabad State.

The Hyderabad Government was forced and compelled to follow the policies of the Paramount power that the armed force of Hyderabad State should not exceed the requirement of maintaining internal order.

The general social conditions of the people in Hyderabad were very hopeless and unsatisfactory. Masses lived an unpleasant and discontented life because of the rapid succession of rulers and the frequent Maratha and Mysore wars. Added to this were the British and French rivalries to gain supremacy for building their Empire. This resulted in a number of treaties, as described earlier, it benefitted the Britishers more than Nizams. The major cause of financial and political instability in Hyderabad was the growing power of the paramount East India Company. As already pointed out an increase in the political role of indigenous bankers. This also strengthened British interference and influence in the internal affairs and matters of the Hyderabad State. The establishment of the British Residency in Hyderabad and the British interference forced the Minister to assume a new narrower role as a diplomatic intermediary between the Nizam and the British.

If Afzal-ud-Daula joined the revolt in 1857, the consequences might have been very serious for the British. Instead, he and his Minister, Salarjung-II, supported the British and the attempted attack on the Residency failed. After the revolt of 1857 was the abolition of East India Company, introducing direct link between the Indian

princes and the English Crown. Then the Queen's production of 1858, according to which Queen Victoria assured the Indian Princes, the vast majority of whom had been loyal to the British that their rights and privileges would be respected. The Nizam and his Ministers were given valuable and precious presents. The Nizam was made a G.C.S.I. (Grand Commander of the Star of India) and was called a "Faithful Ally".¹⁹

The Paramount power - Nizam alliance was for only names sake only. The British Government had done something for British India, but for the House of Asaf Jah and the people of Hyderabad in return they did nothing. On the other side they had benefitted themselves throughout the alliance, and in return, they betrayed the Nizam and took away, rightly or wrongly, the most fertile parts of Hyderabad.²⁰

Salar Jung was created Minister on the death of his uncle on 26th May 1853. His first work was to endeavor to introduce some kind of system and order into the administration to which he had succeeded the ministry. He proceeded smoothly till 1857, the year of great sepoy's revolt when the British power in India was shaken to its very foundation. Salar Jung wanted only the restoration of Berar, because he represented more than a once. He even moved to challenge the authority of the British Empire. * all subsequent efforts were failed, as the British Government was firm in its policy. The reopening of the affairs was displeasing to them, but Oliphant, the Secretary of State Affairs of the Nizam's Government, wrote strongly and quite fearlessly about Berar, with the result that he incurred the displeasure of the British Government and had to quit Hyderabad.²¹

After the death of Afzal-Ud-Doula on 26th July 1869, changed the situation considerably in Salar Jung's favour. The Nobles of the State rallied round the infant Nizam Mir Mahaboob Ali Khan, who was then two and a half years old. Regency was set up which enabled Salar Jung to exercise effective power as the head of the Paigah family. The Amir Kalur-II, was made co-regent with the diwani, under the permission of the Resident. He desired to continue to exercise aromatic influence only.

The untimely death of Salar Jung - I in 8th February, 1883 he was the Diwan and was the Co-regent of Hyderabad State for a period of 30 years i.e. ____ and the period is considered to be as the period of Salar Jung in the Asaf Jahi History. When Salar Jung becomes strong with the support of the Britishers and the conditions became favourable for him. He did whatever he could do for the welfare of the State utilizing his best abilities, skills and talents.²²

The work taken up by Salar Jung-I to streamline the administration of the State was strengthened and continued by his successions till 1911.

In the year 1884, Mahaboob Ali Khan attained majority and took the charge of his Government. The remarkable feature of the charged administration of Hyderabad State may be regarded as the beginning of an important constitutional change. During the nineties for the first time, Council of State, Cabinet Council (Qanuncha-i-Mubarak) and Legislative Council were formed which recognized the rights of the people to a share in forming the laws and representation. It laid the foundation of regulations on democratic lines.²³

Many treaties concluded between the Nizam and the British, the main treaties i.e., 1870, 1875, 1883, 1885, 1886 and 1902 are very important.

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DALIT MOVEMENT IN COASTAL ANDHRA (1900-1950)

– Dr.Sunkaraboina Anjaiah

INTRODUCTION :

In the pre-independence period around 1920's we witnessed the emergence of anti-caste movement comprised a strong non-Brahman Movements in Maharashtra and Tamilnadu as well as Dalit Movements in Maharashtra, Punjab (The Adi-Dharrn Movement), Western UP (The Adi-Hindu Movement), Bengal (Namashudras), Kerala Narayana Swami Guru's Movement, Tamilnadu [Adi-Dravidas), Coastal Andhra [Adi-Andhras) and Hyderabad (Adi-Hindus). In a lesser level Adi-Karnataka in Mysore, Bihar and other parts of India.

CAUSES FOR THE EMERGENCE OF DALIT MOVEMENT

At the global level turbulent post-war era was marked by the challenge of the Russian revolution and in India by the British promise of new political powers to the Indians as set out in the Montagu-Chelmsford reforms. It was a period of advancing mass struggles and ideological upheavals. In India the working class began its major era of organization with the formation of the All India Trade Union Congress (AITUC) in 1920. Peasant struggles arose, both against government rent levies and landlord oppression, and local organizations or Kisan sabhas were founded in many areas. Along with peasant and worker struggles, nationalism itself was on a rising course: the Indian National Congress attained for the first time a mass membership under the leadership of Mahatma Gandhi.

Under such circumstances due to the spread of English Education, activities of Christian missionaries gave to rise of conscious early educated Dalit leaders and their organized movements-in the early decades of the 20th Century through out India and its influence falling on the all sections of Indian Social Groups.

In this paper an attempt is made to examine the growth of Dalit movement in Coastal Andhra from 1900s to 1950s and its various dimensions are discussed in the foregoing pages of the study.

DALIT MOVEMENT IN COASTAL ANDHRA – 1900 to 1930s

Coastal Andhra was a part of Madras presidency, where due to Major irrigation schemes on the Krishna and Godavari. rivers launched during the nineteenth century by Sir Arthur Cotton laid the basis for intensive cultivation of rice and other cash crops and growing market towns such as Vijayawada, Guntur and Kakinada etc., provided rich agricultural base for the emergence a rural Dalit Movement without the urban Industrial Centre as we found in Nagapur.

In these economic circumstances due to the activities of Christain missionaries in spreading of education and converting a good many untouchables (mainly madigas) into Christianity etc., provided consciousness among Dalits, Further during this period the Government of Madras bill on education 1895, called the “Magna Carta of Panchama Education” provided for schools, hostels and giving poromboke (waste lands) for institutional sites lead to their advancement. Mala migration to Burma for work from the late nineteenth century onwards lead to brokening of “Tajarnani” ties. Coastal Andhra was also famous for radical Hindu Social reformers such as Veerasalingam Pantulu, his bold widow remarriage movement, removal of dowry, Curruption of officials,untouchability and establishment of Brahma Samaj branches in Andhra. By the early twentieth Century the Brahma Samaj and other reformers were establishing ashrams for training untouchable cadre — induding a Sevashram at Gudivada (Krishna District), started in 1912 by Sri Guduru Ramachandra Rao who was called the most well-known ex-untouchable activists of the time to work in all Telugu-speaking districts. Among those many were to be active later during the 1920’s, induding Sundru Venkaiah, Kusuma Venkatramaih, Kusuma Dharmanna and others.

The Congress was dominated by a Brahman elite till the 1930s. However, beginning with 1917 an emerging non-Braharnan movement in Madras Presidency challenged this dominance, putting forth a radical rejection of Brahman dominance, and laid the basis for many of the themes influencing Dalit Movements, induding a ‘non-Aryan’ or ‘Dravidian’ identity. But the justice party, the political wing of the non-Brahman movement primarily consisting of Zamindars and larger landholders, giving little scope for the participation of middle peasant Kammas and Kapus (beginning to identify themselves as ‘Reddis’ in caste associations). These peasant Kammas and Kapus by 1920s pulled/joined into N. G. Ranga’s peasant association or into Communist Movement.

Under such circumstances the reformer Guduru Ramachandra Rao called a conference in 1917 at Vijayawada which was labeled as a “First Provincial Panchama Mahajana Sabha”, with his protegee Sundru Venkaiah as Chairman of the reception committee. But on the evening of the first day, its president, a Dalit from Hyderabad named Bhagyareddy Varma, argued that the term ‘Panchama’ was nowhere found in the Puranas or other Hindu scriptures and that ‘the so-called Panchamas were the original sons of the soil and they were the rulers of the country.’ The delegates then rejected this term and constituted themselves as the ‘First Adi-Andhra Mahajan Sabha’, Resolutions were relatively non-controversial, appealing to the government to nominate Adi-Andhras to the local bodies. and the Legislative Council, and to establish separate schools and wells in Mala and Madiga areas. But caste tension showed up in the fact that delegates had trouble getting accomodation in the town, and for the three days of the conference the well-known Kanaka Durza temple was closed for fear of an attempted entry¹.

After this Adi-Andhra conferences ere held practically every year : at Gudivada in 1921 with Bhagyareddy Varma and Sundru Venkaiah again presiding : at Eluru in 1922 with Bhagyareddy Varma and Devendrudu; at Guntur in 1924 with Kusuma Venkatramaiah and Mutakki Venkatesv arlu; at Anantapur in 1925 with Bhagyareddy Varma (this time a resolution asked for the rights of untouchables to use water from common wells); at Venkatagiri (in ellore district) in 1926 with Devendrudu and Kamatam Shanmugan; at Narasapuram (West Godavari) with Bhagyareddy and Gottimukkala Venkanna; once more at Vijayawada in 1929 with Prattipati Audinarayana and Vemula Kurmayya; and at Anantapur again in early 1930 presided over by Devendrudu², Except for Anantapur, all these were in the coastal Andhra region. After a brief hiatus around 1930, Adi-Andhra conferences were again held throughout the coastal region for a number of years in the 1930s.

The decade of the 1920s remains one in which the lack of historical and written documentation and efforts to uncover the history of the Dalit movement in coastal Andhra have left large vaccums in knowledge. But the very spread of the conferences throughout the districts indicates a broad rural base to the movement. So does the fact that by 1931 the census indicated 838,000 people listing themselves as ‘Malas’, 665,000 as ‘Adi-Andhras’ and 612,000 as ‘Madigas’ in Madras Presidency³, The Adi Andhra consciousness and the broad ideology of autonomy implied in it were becoming a significant social force in Andhra Coastal region.

DALITS IN COASTAL ANDHRA 1930s -1950s

After 1930 conferences, the, 'Adi-Andhra' organizing had come to a standstill for five years. The next initiative, was that of the Gandhians : Congress 'Harijan' organizing began with the formation of the Andhra branch of the Harijan Seva Sangh at Vijayawada in November 1932. Two caste Hindu reformers, K. Nageswara Rao of Krishna district and M. Bapineedu, were its president and general secretary respectively. Two Dalits, Vemula Kurmayya (Krishna District) and Narlachetty Devendrudu (West Godavari) were joint secretaries. Both had been active during the 1920s; Devendrudu had been chairman of the reception committee of the third Adi-Andhra conference and was later nominated to the Madras legislative council, while Kurmayya was chairman of the reception committee for the eighth conference at Vijayawada⁴.

Then Ambedkar's announcement of conversion from Hinduism in 1935 sparked another round of activity. Younger Dalits became energized, such as Eali Vedappalli (1911-71) of East Godavari, who organized a round of Adi-Andhra conferences in that district, and Geddada Brahmaiah (1912-50) who became secretary of an Adi-Andhra Sangham in 1935, organized a number of district conferences between 1938 1940 and edited an *Adi-Andhra Patrika*. Another publication, *jayabheri*, was started by the well-known writer Kusumu Dharmanna (1898-1948) of Rajamundry. This became a sort of mouthpiece for the Ambedkarite group. Dharmanna also presided over many Adi-Andhra conferences in his distri and had made use of the Dalit overseas connections, travelling to Rangoon to collect money for his weekly. He later became inclined towards Islam and established connections with B. S. Venkatrao in Hyderabad. He was known as a powerful poet, Titer and speaker, with one of his poems, 'Nalladorathanamu' ('brown bureaucracy') becoming famous as a Dalit reply to a popular song, 'We don't want to be ruled by white people'; Dharmanna asserted, 'We don't want a country ruled by black lords'⁵.

State level 'Adi-Andhra' organizing was resumed. In 1935 the tenth conference was organized at Rajamundry, inaugurated by M.C. Rajah and with one of the older generation leaders, Kusuma Venkatramaiah (who had earlier been associated with the Ramachandra Rao sevashram) presiding. This was evidently anti-Ambedkarite in tone and very little of any consequence came from it. The eleventh conference was held in 1936 and then the twelfth and final conference at Tallaveru in East Godavari in 1938 saw a confrontation between the young radicals and the more established

organizers. The organizers, in a period of reformist stress on temple-entry, wanted a resolution for this, but the youth, led by Pamu Ramamurthy of East Godavari district, opposed it as a concession to Hinduism. Bhagyareddy, the invitee president of the conference, supported this opposition in one of his last public acts. The final resolutions included demands for reserved seats for untouchables from the panchayat level to the legislative councils; enforcing sanctions against those opposing the presence of untouchable children in schools; job reservations; formation of labourcooperatives and credit banks, and the demand for forest/wastelands for Dalits. No mention was made of the agricultural wage issues coming up at the times⁶.

But this was the last of the 'Adi-Andhra' conferences. The largest section of Dalit leadership was getting absorbed into the Congress with its 'Harijan' terminology and its reiteration- of a Hindu identity. The few who opposed this strongly such as Kusuma Dharmanna were discredited by their pro-Muslim stance. In many ways this reformist 'Hinduization' can be traced to the writings of Boyi Bhimanna, the young Dalit writer of East Godavari district who was described by some of the Congress Dalits as 'our guiding spirit'.

Bhimanna's first published writings, around 1936, described the inhuman conditions of village life, 'highlighting the need for establishing a socialistic pattern of *society*'. Then *Paaleru* ('A Farm Boy') published in 1940, showed Dalit village struggles and sufferings at the hands of a landlord and unenlightened father; the way out is depicted as town-based education and service in the bureaucracy. *Kooli Raju*, written in 1941 and published in 1947, described the agricultural labourer movement in the villages, but had its resolution when a Dalit woman is elected as government head. Finally, *Raaga Vasishtam* (1940), described the marriage of Vasishta and Arundhati, emphasizing a 'strong casteless Hindu nation' and arguing that Harijans are Aryans'. These writings depict the rural base of caste-class conflicts, but they show a Hindu incorporationism and a middle-class reformist solution. This also seems to have been accompanied by an anti-Muslim orientation⁷.

On the other hand, the militancy of lower-class Dalits was increasingly being expressed in communist agricultural labour organizing, in active struggles so patently lacking in the resolutions of the Adi-Andhra conferences. Many young Dalits joined the movement from the early 1940s, including Guntar Bapaiah, Prasad Rao, M.Sriramalu (all of Krishna district), Konar Rangarao, R.A. Kottaya, Kandhi Kaithaya Nagabhushama (of East Godavari), K.Mohan Rao (East Godavari) and

M.Svarnavamanaya. Guntur Bapaiah became general secretary of the Agricultural Labourer Union (ALU) and K.Suryaprakash Rao became its president from 1941 to 1943. Even then the strong anti-Ambedkar stance of the communists aroused tensions. Suryaprakash Rao, for example, reports that his final alienation from the party came in 1944 when a resolution of the ALU described the Muslim League as a 'political party' but called the Scheduled Caste Federation a 'communal organization'. He opposed this and circulated a dissenting note emphasizing the economic and social degradation of Dalits and the need for unity of the toiling masses, arguing finally that social upliftment was even more important than economic upliftment. He finally left the organization⁸.

Although the communists initiated some anti-untouchability measures they provided no ideological alternative to the Congress in terms of absorbing Dalits into a Hinduistic reformism. Their universal acceptance of the term 'Harijan', in the face of the strong opposition to it not only from Ambedkar but also from organized Dalits everywhere, shows this. At an organizational level there was an unwillingness to accept any kind of Dalit autonomy; and at the level of culture and identity there was an inability to provide an alternative to the Brahmanic Hindu interpretation of Indian History.

Both Congress and communist opposition helped to create an anti-Ambedkarite atmosphere in the Andhra coastal districts. Ambedkar's preoccupation with Maharashtra organizing before 1942 and then his involvement in Delhi also meant that little effort was made, in spite of the promise of radicalism shown in Andhra. After a visit to the Krishna district on 30 September 1944, a branch of the Scheduled Caste Federation was formed under one Buldas Swamy, but it did not gain any strength. A local organizer, Ekambaram of Gudivada in Krishna district, recalls that Ambedkar's meetings put a major emphasis on self-respect, but that activities of the Federation were limited to fighting atrocities and celebrating Ambedkar Jayanti. In that period of turmoil, with an aroused mass of Dalits, this could not compete with the hard organizing and the real economic issues being taken up by the communists or the patronage and co-optation offered by the Congress. The independent Dalit movement of coastal Andhra faded away after the late 1940s.

CONCLUSION

The First Dalit conference of Coastal Andhra people were held at Vijayawada in 1917 under the leadership Sri Guduru Ramachandra Rao, Sundru Venkaiah and Bhagyareddy Varma of Hyderabad, where they took decision to call their Sabha as a

Adi-Andhra Mahajana Sabha and also called themselves as sons of the soil. There after they conducted eight such conferences between 1921 to 1930 in the different districts of Coastal Andhra. All its deliberation conducted choosing Autonomy path. When we conducted census operation in 1931. It clearly indicated that 838,000 people listing themselves as 'Malas', 665,000 as 'Adi-Andhras' and 612,000 as 'Madigas' in the Madras presidency. 665,000 people listing themselves as Adi-Andhra is a clear indication of autonomy path which they selected in their organized movement.

By 1930s and 1940s Coastal Andhra Dalit movement politics centred around four organizations such as 1. Adi-Andhra Dalit movement, 2. Gandhian Congress through its 'Harijan Seva Sangh' branch of Vijayawada established in 1932 attracting and incorporating Dalits into it, 3. Younger Dalits of Andhra became a Ambedkarite group, 4. Communist party through its intensive rural economic program forming Agricultural Labour Union (ALU) with the joining of younger Dalits, even under such above circumstances three Adi-Andhra conferences were conducted from 1935 to 1938 in Coastal Andhra districts. The differences arose between older and younger Dalit leaders resulted into split and joined into Congress (or) Communist organization, which were competing through attractive co-operation program offering to the people. Thus the independent Dalit movement of Coastal Andhra faded away after late 1940s.

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SALAR JUNG'S CONTRIBUTION FOR THE DEVELOPMENT OF EX-HYDERABAD (1853-1883) : *THROUGH THE GLIMPSES OF ARCHIVES*

– *M.A.Raqeeb*

Salar Jung's ancestors came to India more or less than same time as the ancestors of the Asaf Jahis. One of the forebears of Salar Jung came to Hyderabad along with the first of the Nizams, and ever since they were in the service of the Asaf Jahis till the last of the Nizams, along with whom they passed into oblivion.

Salar Jung family produced veritable luminaries known for their Intellectual, moral and spiritual eminence. It produced brave commanders and adroit administrators, seasoned politicians and wise prime ministers, sagacious statesmen and diplomats, scholars, poets, patrons of arts and culture. They are marked for their religious zeal on the one hand the liberal humanitarianism on the other. They are too loyal for their master and never dampened their independent spirit. Equanimeous in adversity or prosperity, this accomplished family has had a chequered career through three centuries of ups and downs. The members of this celebrated family have served exceptional ability and efficiency. Under whomever they served very well and came out with flying colours. Under whatever circumstances, they came out with commendable success due to their tenacity, sincerity and diplomacy. They grappled with the new situation; they themselves adopted the new circumstances and endeared themselves to the rulers and the people alike by identifying themselves to make a rapid survey of the background and genealogy of the Salar Jung family in terms of chronology for a better understanding and appreciation.

Though the Salar Jung family claims its origin from the illustrious Shaikh Owais Kharani of 7th Century Arabia, the authentic history of the family starts a good morethan thousand years later in the 17th century with Shaikh Owais of Yemen who migrated to the kingdom of Bijapur during the reign of Ali Adil Shah II (1056-79) and ends in 1949 with the death of Salar Jung III, the last scion of this family in the direct line.

The contributions of the Salar Jung family are varied and widespread. Ever since they stepped on the Indian soil some three centuries ago they have made

invaluable contributions to military, political, administrative, economic and cultural fields.

The 8th generation of Salar Jung family is computed with Munirul Mulk's elder son Mir Muhammad Ali Khan (1807 – 1831) who died prematurely at the age of 24, leaving behind an infant son of two years. This was Mir Turab Ali Khan Bahadur (1829-83) who carved a permanent niche in the history of Hyderabad, for himself and his illustrious house. It is rightly said that the history of Hyderabad between 1853 and 1883 is the history of Salar Jung.

He was born on January 2nd 1829, and the age of 13, his ancestral title Salar Jung was conferred on him. It was with this title he later became well known to the British although he was popularly known to the natives with his other title Mukhtar-ul- Mulk. It was after his death, when this title Salar Jung was conferred on his son Mir Liaq Ali Khan, the British called him Salar Jung I to distinguish it from the similar title of his son whom they called Salar Jung II.

At the outset of his career he realized that the main cause for the preventing chaotic condition of Hyderabad was due to a complete collapse of the Agriculture economy, This was the crucial period in the history of the State of Hyderabad as the State underwent a great many changes during this period transforming the medieval Hyderabad into modern State. When Salar Jung was appointed as the Dewan the revenue administration was in deplorable condition and the finances of the State were at the verge of collapse. The revenue collection was more or less on the Amani System of farming out areas on contract basis. The higher bidder was empowered with the authority to impose and collect the tax which as a matter of practice was often levied with least regard to the paying capacity of cultivators. Very often the Taluqdars and contractors used harsh and cruel methods to collect tax revenues and whatever was collected was not remitted fully in the treasury.¹

To retrieve this loathsome situation Salar Jung launched on a policy of a series of reforms most of which were directed towards the welfare of the ryot. As a first step he abolished the system of farming out the revenue of the State. Gradually, he dismissed the big talukdars, and in their place appointed district officers at fixed salaries to collect the revenue. This measure brought the government into direct contact with the ryot. Each field was separately measured and assessed accordingly. The harvester was allowed to dispose of his crop at his pleasure. The abominable systems of Taqdama and Battai were abolished. For and effective functioning of his

revenue policy, Salar Jung instituted the Board of Revenue in 1864 A.D. and through it introduced the Zilabandi system of administration which was hailed as a great administrative reform. According to this system, the country was divided into 5 subahs and 17 districts.²

The State expenditure under Raja Chandulal increased day by day and shot up to alarmingly situation. The Archival records available and revealed that no regular accounts were maintained. Efforts to equalise the income and expenditure failed every time. The financial situation was so serious owing to that the jewellery of the Nizam was mortgaged.

At the time when Salar Jung become the Diwan there was a chaos& disorder in the State .Salaries of the English troops and Arabs and Rohillas were due and much of the Khalsa land was given to their Chiefs to collect its revenue and to meet their salaries. Such chiefs and individuals were treating the people mercilessly. Hence, Salar Jung 1 issued an order to all such people, who had them in their employment to disband them within two months. The Prime Minister raised a loan and collected it at a cheap rate. He paid the Salaries of Arabs and Rohillas and curbed their and other money lender's power and got vacated the usurper Jamedars from the occupied lands and redeemed the large tracts of lands under mortgage.³ The unruly people had no prestige of law and didn't bow down before it, Therefore it was necessary tom raise the power and prestige of courts.

The Judiciary system of the State was of primitive type. The system was defective and essential requirements were not available. Therefore, this system required many changes and improvement.

Sir Salar Jung started setting-up new courts in the city. During the period from 1853 to 1864 A.D. about a dozen courts were set-up in the city, which were functioning simultaneously. With a view and object to bring the Arabs Rohillas and Sikhs under obedience, Sir Salar Jung 1, took suitable steps and then jurisdiction of each courts was clearly defined for the first time. In 1855 A.D he set-up a court in the city as *Badshah-i-Adalat* in addition to *Adalat-i-Diwani*, Faujdari Court, Dar-ul-Qaza, Kotwali and Sadarat-ul-Aliya. This court consisted of a Cheif Justice and four temporary sub-judges. Extensive authority was given to this court to handle all cases referred to above except those which fell under the purview of Kotwali and Dar-ul-Qaza. It functioned under the supervision of the Prime Minister and capital Punishment remained in the hands and under the order and seal of the Chief Justice.⁴

Thus the prestige of the court and the chief justice was raised. The public and people of high society who were putting up their cases only before the Prime Minister were now prohibited and they were allowed to submit their cases in the Badshahi Adalat. Salar Jung I also authorised this court to execute its own decrees except in important cases. There was no need of any government sanction or assistance. No one dared disregard the summon of the court.⁵ In case of non compliance with the summons a warrant of arrest was issued. According to the notification of 1861, it could entertain all cases which were not under the purview of the kotwali-balda and offences committed in the city, with the exception of murder.⁶

The Adalat which was setup in the Palace of Siraj-ul-Mulk was shifted to the palace of Salar Jung known as Adalat-i-Chinikhana which later became a Court of Small Causes which dealt with the case of debt, mortgage, purchase of commodities up to the value of rupees one thousand, as already mentioned above. The cases above the value of rupees one thousand were dealt with in Adalat-i-Diwani-i-Buzurg.⁷ And finally by the Government itself. The Court consisted of a Chief Justice and two associated Justice,⁸ with three Munshi-i-Adalat, clerks, a Surveyor and a Mulla Qurani.⁹

Another court was set up for Sikh Sepoy in 1855 A.D. it was subordinated to Peshkar who was Defence Minister. The Peshkar dealt with all those cases which came under his jurisdiction.¹⁰

Raichur Doab and taluqas of Naldurg districts which were ceded to the British in lieu of payment of salaries of the English troops were restored after eight years in 1860 A.D. Therefore, the judicial system adopted by the British in this area throughout eight years was left untouched and it was continued. Yet in addition to the above, two more offices were created. The Kacheri of those restored area controlled and supervised the revenue administration of those territories. The other was Sadar Adalat-i-Azla-i-Mustanda to act as a Court of Appeal. Both these courts were under the direct control of the Prime Minister.¹¹

The State was very backward in the field of education and very old and traditional type of education was prevalent. Much had to be done to remove the illiteracy and backwardness of education from the State.

Sir Salar Jung had been regarded as a great person and the architect of the modern Hyderabad State. Although many schools at Hyderabad city, districts and

taluqas were being run efficiently but the standard of English rather low. He was therefore, dissatisfied with the standard of education in vogue. He decided to open a private class for the improvement of English language among the masses of Nizam State. In 1873 A.D. he made up his mind to open an English medium school to educate the children of Hindu and Muslim Nobles including the kins of his own family¹². Ultimately the first step was taken by Salar Jung, opened an English medium class in his devodi in 1287 to 1288 Fasli/1878-1879 A.D. The subjects started in school were in English, Arabic and Persian. The students of first batch of the school were Nawab Mukarram-ud-Daula Bahudur, Shihabjung Bahadur and Fakhr-ul-Mulk Bahadur in 1878 AD, due to a considerable increase in the strength of the school, it was shifted to Rumbold Koti in Chadarghat known as Madrasa-i-Aliya. Mr. Krohn was the first headmaster of the school. A year later, Mr Seton, B.A. was appointed as Assistant Headmaster¹³. It was managed by a board of Governors for the conducting of Matriculation Examination which was affiliated with the University of Madras.

During the Prime Ministership of Sir Salar Dar-ul-Uloom, Oriental College was established in his Palace in 1854 A.D., with a view to inculcate taste for oriental learning through the medium of instruction of two classical languages viz. Persian and Arabic¹⁴. Provision for teaching for other subjects, like English, Urdu, Telugu, Marathi, etc¹⁵, was also made along with Mathematics, Grammar, Geography and History.¹⁶ Freeship and Scholarship were granted to the deserving students. The students of the oriental college were also assured of the government service on completion of education successfully.

In 1280-1281 F/1872 A.D. there were sixteen schools in Atraf Balda and one hundred and twenty five schools at the districts. Although Hyderabad State was very thinly populated yet these schools were not adequate to cater the needs of the students of the State.¹⁷

In the city of Hyderabad and its suburban area, the educational institutions like vernacular school, Secunderabad, Al-saints College, Chaderghat, Methodist-School, Chaderghat, Methodist-School, Chaderghat, Saifabad infant School, Portugeses Orphanage Secunderabad, Wesleyan Mission Girls Schools, Secunderabad and Chaderghat and Madrasa-i-Aiza were being run.¹⁸

Dr. Agornath Chatopadhyaya was a native of Orthodox Bengali Brahmin by birth. He was well educated and possessed great knowledge in science. Actually he

was the first Indian student who obtained the Doctorate of Science (DSC) of a foreign University. Having studied both in the Scottish University of Edinburgh and the German University of Bonn. He went abroad on Gilchrist scholarship and won further distinctions there as Baxter Physical Science being the first Indian scholar who was ever awarded such scholarly and Hope Prizeman, prize of distinction. He knew many languages like Sanskrit, French, German and Russian.

When Salar Jung visited England about 1877, he was in search of a young talented able Indian to take charge of Education in Hyderabad and to introduce and develop English able Indian to take charge of Education in Hyderabad and to introduce and develop English education in the State. The name of Dr. Agornath was suggested to him as an appropriate and just man. On return from his foreign tour, Salar Jung I sent an invitation to him. But in the meanwhile. Dr. Agornath came to Hyderabad about 1878 A.D., and he was eager to tackle the problem of the education needed by Hyderabad.¹⁹

Immediately school was almost opened, where English was made the medium of instruction. According to wishes of Sir Salar Jung, soon after college called the "Hyderabad College" was founded and affiliated to Madras University. Dr. Agornath was its founder principal. This college is still in existence, renamed and known as Nizam College.²⁰

Dr. Agornath soon turned his attention towards the education of girls and with the untiring help and efforts of his wife Smt. Varada Sundari Devi, and a couple of other enlightened women, he founded the first Hindu vernacular girls school in Hyderabad in 1881 A.D. consequently other girl schools also sprang up rapidly and became very popular.

Agornath stressed the urgent need for the emancipation and uplift of Hyderabad women, who were then deplorably backwards. The intelligent cooperation of men and women, he said, was the only way to achieve success in any sphere of work in the several parts of the country. In addition to it, strongly advocated for the improvement of the social and cultural conditions of the women. He preached against child marriage and was greatly in favour of remarriage of the widow. Public lectures on this topic were delivered by him freely from time to time. The new Hyderabad

College, was flooded with young men from the Christian missionary schools which adopted English as medium of instruction. Even after college hours students flock to the home of Dr. Agornath Chattopadhyaya, to sit at his feet and gain the full benefit of his learning and wisdom besides students, persons, from various other walks of life young and old, men and women, Hindu, Muslims, Christians, Parsis, rich and poor, gathered every day in what began to be called the Durbar of Dr. Agornath.²¹

In the year 1285 to 1286/1876 to 1877 A.D., students were encouraged by way of sanction of foreign scholarships to go abroad for advanced study in higher education. There were also promised to be employed in government services on completion of their study in such advance courses.²²

Madrasa-i-Aiza was established in 1287-1288 F/1878-1879 A.D. and very highly qualified hands to teach the subjects in Persian, Urdu and English as well as Arithmetic, History and Geography were employed to maintain a high standard of education among its students so as to come out as successful competitors in the selection in building up their careers for the bright future. With a view to keep up sound health and character, religious and physical training form the students were also introduced.²³

A Madarsa-i-Dinayat was also opened in 1291 to 1292 Fasli/1882 A.D., for religious education and training of Muslims on the pattern of the religious university of the Egypt, Al-Azhar with a view to cope up with the needs of all the branches of the learning besides religious learning.²⁴ Side by side the Vedic Dharma Prakachika was also set up by Shivram Shastry for the religious training of the Hindus. In this school Sanskrit, Marathi, Persian and English were taught and the medium of instructions was Sanskrit.²⁵ This school received granting aid sanctioned by the Nizam, through education department.

The State had a bright traditions of patronage of learning and literature. But the overall conditions were highly unsatisfactory and particularly the financial condition was miserable prior to the period from 1853 the improvement of financial conditions and the enforcement of Urdu as official language were the factors responsible for the development of literature.

Salar Jung during the period of Premiership and Regency (1853-1883) introduced important reforms in the State on a large scale and worked sincerely and tirelessly for the welfare and prosperity of the State. The measures adopted and the reforms introduced by him changed the fate of the State. It was only the genius, tact and diplomatic ability of Salar Jung I that saved the State from annexation and ruin.

As Salar Jung was introducing reforms in the State in various fields of administration he required capable, competent and suitable persons to carry out the reforms and handle the new administration of the State. It is true that the persons were available locally who had the experience of traditional administration and to carry out the traditional business of the State only. Such persons were not suitable to entrust important responsibilities in new administrative set up. Salar Jung was in need of such persons who were trained in British India in Finance, Revenue, and Judicial and Educational administration to hold key and important posts in the new administration of the Hyderabad State. As such Salar-Jung called for capable and experienced men for this purpose from other parts of the country especially from North India. In this connection he contacted Sir Syed Ahmed Khan many times and asked him to suggest the names of some experienced North Indians who could deal with matters relating to Finance, Revenue, Judiciary and Education. He promised that the invited persons would be provided with a suitable job with a handsome salary and he also made it clear that the caste or religion of persons would not be enquired about.²⁶

Salar Jung got the services of able and competent Non-Mulkis with the co-operation of Sir Syed and others. The Non-Mulkis who were called by Salar Jung I were given important responsibilities in the new administrative set up. They stayed in Hyderabad for a considerable period and contributed for the development of the State in various fields. After the death of Salar Jung they worked under Salar Jung II, Asman Jah, Vaqar-ul-Umara and Maharaja Kishen Pershad. After Salar Jung I, some more Non-Mulkis were called for by other Madar-ul-Mahams and high officials as per the requirements of the administration. Some schemes relating to reforms in the administration which were thought over during the period of Salar Jung were implemented in the later period after his death.

Salar Jung had been to Calcutta in 1871 A.D to meet Lord North Brook, Viceroy of India, and on his return journey he came to Hyderabad via Lucknow. General

Barrow, Chief Commissioner of the city introduced the important personalities of the city to Salar Jung.²⁷ Syed Husain was one among them, Sir Salar Jung was very much impressed by the behaviour and discussions with Syed Husain. Salar Jung was in need of capable and competent persons for implementation of his administrative reforms in Hyderabad State As Salar Jung was impressed by Syed Husain in his first meeting. He invited him for the Government service of Hyderabad State. Though Syed Husain was offered Government job by the Prime Minister of Hyderabad he did not give serious thought to the invitation. He was reminded and induced by Salar Jung and after some time when he came to Hyderabad for a short while he settled in Hyderabad forever as he was cordially received and granted many favours by Salar Jung. Salar Jung showed great confidence in Syed Husain and appointed him as his Personal Secretary. He discharged the assigned duties so well that within a short period he got full confidence of Salar Jung.²⁸

When Salar Jung returned from his visit to London. Syed Husain was appointed as his Private Secretary with a portfolio of a Secretary to the Miscellaneous Department under which Education and some section of other Departments were working and he continued to serve under him till the death of Salar Jung I on 5th February, 1883.²⁹ When Nawab Mir Mahboob Ali Khan, Nizam the VI, appointed Syed Husain as his Private Secretary and he also accompanied Nizam the VI in his tour to Nilgiris and Madras.³⁰ On 17th August 1884 he was also made as Secretary of *Sarf-i-Khass*.³¹

Among other major works carried out by Salar Jung, augmentation of revenue from non-agricultural sources like a Abkari and Stamp Duty, Establishment of a Central Government Treasury, Municipality, Police Department, and the Reorganisation of Judicial Public Works, Medical, Postal and Educational Departments, establishing Telegraph and railways in Hyderabad.

Although we know of Sir Salar Jung's contributions towards the State in all its aspects, sufficient light not yet thrown on the exact role he played in the promotion of art and culture. In his earlier years he was given a good grounding in Arabic and Persian. He inherited some manuscripts which he took care to conserve Fresh copies of some rare manuscripts were made at the express orders of Mukhtar-ul-Mulk. For instance Hadiqat- ul- Alam, a monumental history of Deccan, supposed to have been written by Mir Alam, was given a new lease of life. His collection of oriental and occidental books and manuscripts which swelled to 6000 were organised into a library.

This library was located in the Putli Khana (South- Indian section) of Diwan Devdi. He seems to have evinced a keen interest in the acquisition of rare manuscripts and historical documents.

Salar Jung has shown a special interest in the QutbShahi monuments. After thoroughly repairing the QutbShahi tombs, he laid a garden in the premises and constructed a huge compound wall all around. To protect these monuments with security. In his residential palace, Diwan Devdi, he constructed the Naya Makan in the western style complete with a spacious drawing room, dining hall, dance hall, internal courtyard with a cistern and fountain, for entertaining his European guests. Rang Mahal in the Nizam Bagh was constructed to accommodate his two sons. Noor Mahal was also constructed by him which was named after his daughter Noor Unnisa Begum. As the Central Secretariat, Courts and Treasury were shifted to palace complex, several other buildings came into existence to house them under his supervision.

He was the real architect of all important government policies and maker of modern Hyderabad. When Salar Jung was made the Diwan of the state in 1853, the administration and finances of the State were in hopeless deplorable condition. But when he died, the Hyderabad state was entirely different. K.M Panikar throwing light on the disorder, mal- administration and miserable financial condition of the state writes that, "it was only the genius tact and diplomatic ability of SalarJung that saved the state from annexation and ruin". When Salar became strong with support of the British and the conditions became favourable for him, he did whatever he could for the welfare of the State utilising his abilities, skill and talents.³²

In recognition of Salar Jung's services, the British Government conferred titles and honours on Salar Jung. In 1867 Salar Jung was invested with the order of the Star of Indian (KCSI) and in 1871 with the insignia of a knight Grand Commander of the Star of India (GCSI) and honour reserved for the ruling princes of India. Later, when he visited England, he had the privilege of an audience with Queen Victoria. The Corporation of London honoured Sir Salar Jung with the Freedom of the City of London and Oxford University bestowed on him the D.C.L. He was Prime Minister for 30 long and eventful years under three Nizams Nasir-ud-Doula, Afzal-ud-Doula and Mir Mahboob Ali Khan. He died with cholera on 8th February, 1883, at age of 53.³³

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STATUS AND RIGHTS OF WOMEN IN EARLY INDIA AS GLEANED FROM THE ARTHASASTRA OF KAUTILYA

– Dr. Benudhar Patra

The study on the position of women constitutes one of the significant aspects of historical research. Women represent half the human species. They are the backbone of the progress and growth of human civilization and played an important role for the development of any society, its civilization or culture; thus serving as a yardstick in the measurement and evaluation. The standard of any civilization is judged by the position and status held by its women. The status of women, in fact, is the real index of the development or decline of any society. Where there is the progress and prosperity of women that society or culture is considered to be a progressive one. The position enjoyed by women in any society and the attitude towards them is of profound importance. Progress of women is the progress of society and progress of society ultimately marks the progress of culture and civilization. It has been said, “women have always been making history, living it and shaping it.” In India, women played a significant role in ancient times under varied circumstances; the writings on early Indian history, in fact, will be incomplete without referring and analyzing their multifaceted roles. Ancient Indian lawgivers such as Manu, Narada, Brihaspati, Apastamba, Gautama, Baudhayana, Vasistha etc., have vividly expounded their views on different aspects of women. Kautilya or Chanakya, the mentor and premier of Chandragupta Maurya, who founded the Mauryan Empire, was one of the greatest scholars that India has ever produced. Kautilya being well versed in polity, statecraft and societal matters has narrated and analyzed in his *Arthashastra*¹ - a seminal work of very exceptional interest, which is considered to be a veritable mine of information - different roles of women as housewives (married women), widows, body guards of the king, spies, slaves, *ganikas* or prostitutes, working women and the property rights of women, etc. In the present paper, a sincere attempt has been made to trace out and analyze the position, status and rights of women, particularly their socio-economic dimensions as reflected in the *Arthashastra* of Kautilya. It also tries to analyze the question of legal protection to women and the atrocities and discriminations faced by them.

The *Arthashastra* of Kautilya is one of the most valuable and authentic sources of information as far as the history, polity, society, economy and culture of early India are concerned. Notwithstanding its composition in the centuries before Common Era, i.e. c. 4th-3rd centuries BCE, it has quite relevance even in modern times; it is remarkable for its contemporaneous nature. The *Dharmasastras* and *Dharmasutras* have viewed the social ethics from a Brahmanical point of view emphasizing religious life and Vedic authority but the *Arthashastra* has a more secular and realistic outlook.² It tends to be more utilitarian in its view point and has a liberal attitude towards women. It not only recognizes the existence of women in a male-dominated society but also provided them some rights and privileges. Some of the features linked with different activities of women are analyzed in the following pages.

MARRIAGE AND HOUSEWIVES

The *Arthashastra* of Kautilya is a valuable source for the study of the position, status and rights of women in early India. Kautilya throws sufficient light on the institution of marriage and household life of women. He prescribed that the girls should marry at the age of 12 while the boys at the age of 16. Kautilya refers to all the eight forms of marriage, such as *brahma*, *prajapatya*, *arsa*, *daiva*, *gandharva*, *asura*, *rakshasa* and *paisacha*. According to him, the first four types of marriages are sanctioned by the *dharma*. He says, in the first four types of marriage, the father's consent is essential while in the remaining four, both parents of the bride had to give their sanction, as both were to enjoy the *sulka* or bride price. The *sulka* was to be paid to the bride's parents as a sort of compensation for the loss of daughter. If either of the parents was absent or dead, the remaining spouse was entitled to the entire *sulka* and if both the parents were dead then the daughter (i.e. the bride) could accept the entire amount.

Regarding the custom of remarriage, the *Arthashastra* prescribes liberal rules. According to it, for a woman, the period of waiting for the husband who has gone away without informing her is only for seven periods (menses) or seven months and for one year, when the news about him is heard.³ A woman could also leave her husband and remarry, if he was evil, long gone abroad, seditious (or suffering from tuberculosis, or have accepted gifts from a king, or acted as a priest to lower castes), a murderer, a fallen man, or an impotent.

*Nicatvam paradesam va prasthito rajakilbisi
Pranabhihanta patitastyajyah klivo pi va patih.*

When the husband of a woman has gone abroad, the wife, if she is childless, could remarry. Kautilya prescribes different periods of waiting for women belonging to different castes. He says in the case of a *sudra* woman, the period she was required to wait was one year, for a *vaishya* woman, two years, for a *kshatriya* woman, three years, and for a *brahmana* woman, four years. If a woman was pregnant at the time of her husband's departure, she had to wait one more year, and twice that period if he had provided maintenance for her. Kautilya also mentions that when a *brahmana* went abroad for studies, his wife was required to wait for him for ten years if she was childless, and twelve if she had children, before she could remarry.⁴ Kautilya further says that if a royal servant went abroad on royal business, his wife had to wait all her life i.e. she could not remarry. However, it is prescribed that in order to keep alive her husband's race, she could bear a child by another man. In this case, the child would bear the name of her husband and not of the person by whom he was born. This act is not considered as a legal offence.

In the context of remarriage of a woman or a widow, the *Arthashastra* prescribes a detailed order of preference regarding the choice of groom. In most cases, the father-in-law was responsible for the selection of the groom. In the first preference, a brother of her husband, a *sapinda* or a near member of the family was chosen, as it would protect the family property. Normally if the younger brother of her husband was unmarried, she should marry him. If she married with her father-in-law's consent, she would receive all that her father-in-law and her late husband had given her, at the time of the second marriage. If a widow remarried against the wishes of her father-in-law, she had to forfeit what was given to her by her late husband and her father-in-law.

The *Arthashastra* has also provision for divorce by mutual consent. However, it was only practiced in the *gandharva*, *asura*, *rakshyasa* and *paisacha* (the last four) type of marriages. According to Kautilya, the *brahma*, *prajapatya*, *arsa* and *daiva* types of marriages, which are considered *dharma* (righteous) marriages, were indissoluble.⁵ The husband and the wife were both equally punishable for extramarital offences.

The *Arthashastra* prescribes strict rules regarding the movement and activities of women. The women could visit the houses of relatives, village headmen, guardians

or female mendicants, but going alone in the company of other men could be fined, or punished as adultery.⁶ The women of royal household who were residing in secluded apartments (*avarodhan*) were under the most rigid guard. However, the women-folk of dancers, wandering minstrels, fishermen, fowlers, cowherds, vintners, etc. were given ample freedom in their movement and activities.⁷

From the above discussion, it appears that the marriage laws and rules as framed by Kautilya throw light on the social and legal system of the Mauryan period. From the *Arthashastra* it is known that there was no prevalence of child marriage, and girls were usually married off soon after the attainment of puberty. There is no mention of the system of *sati* or the burning of the widows in the funeral pyre of their deceased husbands. The widows could remarry after the death of their husbands. Even women whose husbands were alive could remarry under certain circumstances.

Notwithstanding, in the name of rights and duties, the women were subjected to various discriminations and subjections. Though there was provision that the widows could remarry, it was not fully approved by the society. Polygamy appears to be the order of the day. Only the son could offer oblation to the spirit of his dead parents while the daughters were not entitled to this custom. Whereas the men were not expected to approach a leprosy or insane wife, the women had to approach a husband of even this type for bearing a son.⁸

Kautilya has referred to the practice of *niyoga* (levirate) according to which the son begotten on the wife or widow by a person appointed for the task was called a *kshetraja* son.⁹ This practice was not only unhealthy and unethical but could also lead to the sexual exploitation of women. It points to the importance of the male heir in the family or existence of the patriarchal family. However, as sons of all kinds were accepted in the society- a maiden's son, a remarried woman's son who could claim a certain amount of rights indicates to the acceptance of the right to motherhood of women.¹⁰

ECONOMY AND PROPERTY RIGHTS

According to *Arthashastra*, the women were entitled to three types of property rights such as *stridhan*, *ahita* and *sulka*. *Stridhan* was of two types, i.e. *vrtti* or means of subsistence or an endowment of two thousand *panas* and *abadhya* or ornaments or jewellery to which there was no limit.¹¹ *Ahita* was the compensation, which a woman obtained for allowing her husband to marry another woman and *sulka* was

the money, which a woman's parents received from her husband. The term *stridhan*, though normally refers to a woman's estate or any property belonging to her, its scope has been changed from time to time due to various circumstances. However, only certain kinds of property come under the category of *stridhan* but not all the property that was possessed by women. Though much has been said about the right of women over their *stridhan*, it is difficult to ascertain how far the women actually had hold over their *stridhan*. It was definitely not hers absolutely, to spend as she wished. It is mentioned that a woman could use the *stridhan* in case of emergency (for her own maintenance and for her son and daughter-in-law) when her husband was away but it has also been said that if the husband spends it for taking steps against robbers, famine or diseases or for religious acts then the wife shall not question it.¹² However, it was only in case of the pious and righteous marriages (first four types of marriages i.e. *brahma*, *prajapatya*, *arsa* and *daiva*). In case of the *gandharva* and *asura* marriages the husband had to return the amount with interest and in the case of *rakshasa* and *paisacha* marriages, the enjoyment of this property by the husband was amounted to theft and he had to give the penalty for it.

According to *Arthasastra*, after the death of her husband, a widow was to get her *stridhan* along with the unused portion of dowry. Apart from dowry, ornaments and maintenance, gifts from her father-in-law and husband also forms a part of widow's property.¹³ The *Arthasastra* has also mentioned that after the death of the husband it was the king who could take over the property if there were no heirs and give to the wife only her maintenance.¹⁴ But this was a rare case when no other male *sapinda* were present. In case the widow would agree to the practice of *niyoga*, her son so born could get the property.¹⁵

It was a normal practice that after the death of a man, his sons would get the property of the father and daughters had to depend on the brothers economically. But, if a man had only daughters and if his marriage had been performed according to the first four kinds of marriage (which were considered *dharma* / righteous marriages) then the daughters could inherit the property.¹⁶ Otherwise they only inherited a share of the bell-metal dishes for meals and ornaments from mother's personal belongings.¹⁷ If a mother or a woman died while her husband was still alive, her property would be divided amongst sons. If she had no son or sons then it would be divided amongst his daughters. If she had son or sons then the daughters would depend on brothers for the *stridhan* of their mother over which they would have had

their rights in normal circumstances.¹⁸ If the woman died childless, her husband would inherit, although the *sulka* and the *anvadhea* given by her relatives would have to be returned to them. Kautilya also refers to the property right of women in case of divorce (particularly in the last four types of marriages). According to Kautilya, if a man wished to divorce his wife or to be released from a marriage due to the misdemeanor of his wife, he got back all the ornaments he had given to her, but if the wife wished to be released because of the husband's misdemeanor, she did not have to return these.¹⁹ It indicated to certain rights enjoyed by the woman as she was free from returning back the property or ornaments which she had received from her husband.

The women slaves and labourers also enjoyed a degree of personal and property rights. Kautilya prescribes quite liberal laws concerning women slaves and labourers. Those who exploited the slave women and dishonoured them were to be given corporal punishments.²⁰ The offspring begotten on the female slave by his master would be free along with his master.²¹ It is, however, to mention that though the women were given some sort of right to property, it was not absolute in nature. Their property rights were subjected to many ifs and buts.

WORKING WOMEN AND WOMEN SLAVES

The *Arthashastra* refers to the working women, women slaves and labourers. It was during that period the women also worked as slaves or domestic servants. They could also work in the yarns or textile factories. However, the women adopting these works were mostly widows, crippled women, maidens, women who had left their homes, women paying off their fines by personal labour, mothers of courtesans, female slaves of the king or female slaves of the temples etc.²² It appears that some women must have opted earning their livelihood instead of subjecting themselves to an undignified life of dependence on others. The *Arthashastra* also mentions that some women who did not stir out of the house could also participate in these activities by sending their manufacture through the female slaves.²³

ESPIONAGE SYSTEM AND WOMEN SPIES

The *Arthashastra* of Kautilya has given much emphasis on the spy or the espionage system. According to Kautilya the spies are the eyes of the kings and are indispensable for their success. They are supposed to protect the welfare of the people;

they should know everything going on in their country as well as in the territories of the hostile kings too. As the king himself cannot reach to every corner of his kingdom, he has to employ spies and keep himself in touch with whatever is going on in different parts of his kingdom.

Kautilya, in his *Arthashastra*, along with male spies also mentions about the women spies, which seem to be an important and daring occupation. It appears that during the time of Kautilya, the institution of espionage or spy system was well established. The women were engaged in the activity of political spying. There were two types of spies i.e. stationary (*samsthah*) and wandering or movable (*sancharoh*) and women were appointed in both the categories. Thus, they were not posted at one place but had to also perform their duties as wandering spies away from their homes. They were trained in the art of putting on disguises appropriate to the countries and trades in which they had to work. They knew different languages, were well versed in different arts, and were put on duty to espy the activities and movements of important state functionaries like the ministers, priests, commanders of the army, the heir-apparent, the door-keepers, harem-workers, magistrates, the collector-general, the chamberlain, the commissioner, the city constable, the office-in-charge of the city, trade superintendent, manufacturers, councilors, heads of the departments, superintendent of police, officers in charge of the fortifications, boundaries, etc. They used to keep an eye on the public dealings of these officials as well as also on their character. The network of espionage system was so well designed and systematized that there was hardly any department or officer, which could escape from the eye of the spies. People from all walks of life were engaged for espionage activities. However, it must not be forgotten that such a system could also involve the sexual exploitation of women. Notwithstanding, it can be said that the espionage system was a wonderful institution under the Mauryas in which women spies played an important role.²⁴ It reveals the broad vision and farsightedness of Kautilya. Kautilya's instructions for female spies' clearly show that he knew the potential of women in the political arena. Kautilya has described the spy system including the recruitment process, methods of appointment, types of spies, aims and objectives, achievements and support in the administrative system, precautions etc. in so great detail that today hardly we can add anything new to it except the use of new scientific equipments which were not present in those days.²⁵

Ganika, Ganikadhyaksha and Prostitution

Prostitution is one of the oldest institutions of the world and though in public opinion it is condemned, it has become part of every society. *Arthashastra* gives a detailed account of this institution. The word prostitute commonly denotes something very cheap about women harming the society and household, keen on getting money and material, men and pleasure. But all prostitutes did not belong to this category; some were loyal, loving, considerate and dutiful.

Kautilya has dedicated a full chapter (twenty-seventh chapter of the second book) to the *ganikas*. He has mentioned to the appointment of a state officer called *ganikadhyaksha* (superintendent of the *ganikas* or chief controller of the entertainers)²⁶ to extend state control over the activities and earnings of the *ganikas*. The *ganikadhyaksha* had control over the *ganikas*, brothels and common prostitutes and other entertainers.²⁷ He was responsible for choosing them, training them with proper teachers, protecting them and their clients, interests, taking note of their income and expenditure and punishing them when they violated the rules and regulations laid down by the state. The office of *ganikadhyaksha*, in fact, was a peculiar and novel creation of Kautilya because creation of such a post is quite new to the Indian tradition of polity and statecraft. The *ganikadhyaksha*, being charged with manifold duties and responsibilities, plays a very significant role in the administration of the state.

From the *Arthashastra*, it gleans that in the state there were two types of prostitutes; one those who were fully controlled and protected by the state and the other who runs through the own incentive of independent harlots. The term *ganika* in the *Arthashastra* mostly refers to the prostitutes of the first category whereas the prostitutes of the other type are known by the terms such as *rupajiva*, *veshya*, *pumscali*, *dasi* etc. Among the independent harlots, the *rupajiva* has a higher social status than the ordinary *veshya* or *dasi*. In the *Arthashastra*, the *ganika*, however, enjoys the highest position in the hierarchical system of prostitution, because she occupies a post in the Government department.²⁸ The *Arthashastra* mentions that some lower type of prostitutes and wives of male pimps, dancers, actors etc. those who were conversant with various kinds of signs and languages were appointed for spying among the enemies to create confusion among them or to kill important rivals.²⁹

Arthashastra specifies the use of *ganikas* (public women) by the Mauryan king. According to Kautilya, to attend the personal services of the king, there were three categories of *ganikas*; the *ganikas* of the lower grade were employed to hold the

royal umbrella over the king and the golden pitcher, the middle grade carried the fan and attended on him seated in the royal pavilion, and the highest grade *ganikas* served him seated on the throne or in the chariot. This categorization was based on the beauty, splendor of makeup, ornaments and pleasing manner of the *ganikas*. Their salary was fixed as 1000, 2000 and 3000 *panas* respectively.³⁰ The *ganikas* should do the duty of bathroom servants, washer women, and garland makers to the king. They had to accompany the king to the battlefield and take good care of him as bodyguards.

According to *Arthasastra*, the *ganikas* were beautiful and attractive girls / women with multifaceted talents. As their beauty was the capital they invested the same for their business, they spent time and money meticulously on their makeup, dressing and ornamentation. The state had to train them in singing, playing musical instruments, conversing, reciting, dancing, acting, writing, painting, mindreading, making perfumes and garlands, shampooing and making love.³¹ The *ganikas* of the Mauryan period had to live in the south eastern part of the city.³²

According to the *Arthasastra*, as the *ganikas* were under the control of state, they had to follow certain rules and regulations. They had to report their superior about their customers / clients, income, expenditure and gifts they received.³³ As they were protected by the state, they had to pay 1/6 of their earnings to the state.³⁴ In case of emergency, they had to make extra payment to the state. Every move of the *ganikas* was watched by their superintendent (*ganikadhyaksha*) who had the right to check and punish them if they violated the rules. After receiving money from a customer, a *ganika* could not refuse services to him, cause physical injury to him or abuse, or disfigure him. A *ganika* would not disobey the king's command to attend on a particular person. The *ganikas* who were found to be defaulters were severely punished. Fines were collected from them for abusing a client, causing physical injury or disfiguring him.³⁵ The offenders who compelled the *ganika* to have sexual relation with him or had relation with the *ganika* of under age or kept her under confinement or abducted her or disfigured her, causing her or her mother or sister pain were severely punished by the state. A client was punished for robbing the jewellery or belongings of a *ganika* or cheating off her payment due to her.

Kautilya also prescribed some relaxations to the *ganikas*. If a *ganika* wanted to quit her profession and enter into another life, either of household life or the life of an ascetic, she had to pay 24,000 *panas* to the state.³⁶ If a *ganika*'s son who had to

work as minstrel from the age of eight wanted to be released, he could be released on payment of 12,000 *panas*. If a *ganika* want to live with a person permanently, on request, she would be released on payment of 1¼ *panas* per month as compensation to the state.³⁷ The gifts which they received occasionally from the visitors or any person, they could keep with themselves. During the Mauryan time, the *ganikas* who became old or had lost their physical beauty, were appointed or got engaged in different activities as nurses, supervisor of the court attendants, worked in the royal kitchen and were employed in state factories for spinning out wool, bark, cotton, silk, hemp and flax.

Kautilya also mentions about the inheritance of a *ganika*'s (courtesan's) property. When a *ganika* runs away or dies, according to law her daughter or in her absence, the sister of the *ganika* (courtesan) would inherit her property. If both of them i.e. *ganika*'s daughter or sister were not available or not in a position to inherit, then the mother nurse was asked to allow the deputy courtesan to inherit the same and if such arrangements failed to be materialized, the *ganikadhakshya* on behalf of the king or the state was empowered to confiscate the entire wealth,³⁸ which then would become the property of the state. However, it is significant to note that the son of a courtesan was not entitled to inherit the property of his mother. Only the daughter had that right because she had every possibility to accept her mother's position and would render service to the state in future.

From the above narration, it is clearly revealed that Kautilya had put control over the freedom of *ganikas*. He converted them from their independent personality to a state owned commodity. The men folk enjoyed the dominant position in the society while the women, whether a wife or a prostitute, used to give vent to the feelings, emotions and pleasures of men. Kautilya, however, was so farsighted, visionary and a stark realist that he recognized prostitution, a so-called disgraceful practice by the state. To strengthen the finance of the state, without which a smooth administration is impossible, Kautilya devised the office of the *ganikadhyaksha* as the means of earning revenue. The office of the *ganikadhyaksha*, by the collection of taxes, fines and redemption prices from the *ganikas* for various reasons augmented the royal exchequer to a considerable extent, which could be utilized for the overall betterment and welfare of the entire society. The fines and taxes were determined according to the nature of job or service and the offence committed by the *ganikas* / prostitutes.

CONCLUSION

To conclude, we can say that though the *Arthashastra* of Kautilya projects the image of a welfare state, yet the position and status of women was certainly inferior to that of men. The subordination of their individual interests to those of the family or clan resulted more in imposition of social restraints on them rather than the exercise of individual freedom. Kautilya's *Arthashastra* clearly shows that men and women were not equal in the Mauryan period. Although the Kautilyan laws tried to bring in fair treatment as far as possible between the two sexes, and though there was a great deal of sympathy towards women, from the aforementioned narration and analysis, it is clearly visible that the women were not equal with that of men and were subjected to various discriminations, exploitations and subordinations. According to Kautilya, the young women having alluring charm and sagaciousness of their beauty could be utilized for infatuating the chiefs of the ruling council.

However, an analysis of *Arthashastra* also shows that during the time of its composition, the independence of women (like spies, prostitutes, who were comparatively leading an independent life) was valued. It cannot be denied that they did enjoy certain rights and privileges, which later on were denied to them. Kautilya suggests the king to consider the difficulties of women and solve their problems.³⁹ He said that a king should take care of a woman (particularly a widow), who has borne no child or has children but was helpless to bring them up.⁴⁰ He was sympathetic towards widows, crippled women, maidens and women who had left their houses for their livelihood. Kautilya's compassionate and sympathetic attitude towards pregnant women is revealed when he states that they could make free use of a ferry over natural or artificial lakes and rivers⁴¹ with the pass issued by the *navadhakshya* (superintendent or controller of ships). Kautilya had a very liberal attitude towards the female slaves too. He states that if a female slave gets an offspring from her master, she, together with her child would be set free. He had very liberal attitude towards the women of lower order too, particularly those who were helpless and downtrodden. Hence, we can say that Kautilya was far ahead of his times dealing with the women and their status, duties, rights and responsibilities; hence making his text-*Arthashastra* quite relevant to the modern society for observation, consideration and transformation.

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ROLE OF TELUGU PRINT MEDIA TO UPLIFT THE STATUS OF WOMEN IN ANDHRA DURING THE BRITISH RAJ

– Dr.G.Raja Mohan Rao

The role of print media is very significant since nineteenth century, in creating public opinion, and to shatter the taboos persecuting women and depressed classes in the society from the time immemorial. It acted as crusader to fight against the traditionalists. This paper made an attempt to analyze the role of Telugu print media to uplift the status of women in Andhra from the later part of nineteenth century to early part of twentieth century and as to how the social reformers highlighted those issues. In addition to Andhra, it briefly described the age old traditions persisted in Indian society. The significant social reform movement advocated during the cited period both by the leaders of social reform and the Telugu press, were to a large extent moderate measures rather than revolutionary in nature. Abolition of child marriage, Devadasi (temple women) system and banning of the *nautch* parties at marriages as well as promotion of widow marriages, education of women were some of the important issues of the social reform movement in Andhra. In view of the above social reforms there took several changes occurred in society and family and also changes slightly affect the relations among the economic classes as in west.

Nineteenth century India is marked through a procedure of social reform and intellectual ferment. Though intellectual ferment, we mean an attempt at a critical and creative examination of the modern society with the purpose of transforming on modern lines. Emerging of press was actually started in the nineteenth century with the advent of the Europeans to India and the influence of modern western English education and Christian missionaries. Further in the nineteenth century, the educated middle class Indians who were influenced by western education, strive for the Indian society to rejuvenate socio-cultural renaissance on an account to encounter the British opinion of Indian society was Pre-British (eighteenth century) as a period of stagnation.¹ British intelligential blamed the evils of Indian society and caste system on far with European society. In this scenario thesis of British, they bring light such as the achievements of Indians in art, literature, philosophy and science. This enquiry

into history led to a new awakening aimed at reforming Indian society, through, doing absent with the evil practices which were bring perpetuated in the name of religion. In this transition period, the newly emerged press or print media of English as well as vernaculars had highlighted the social issues handled by the reformers like Raja Ram Mohan Roy (1774-1833), Ishwar Chandra Vidyasagar (1819-1891), Mahadev Govind Ranade (1842-1901), Jothirao Phule (1827-1900), Savitribai Phule (1831-1897), etc., at the national level as well as regional level.² Among the social reform societies the earliest one Brhmo Samaj which was founded in Bengal in 1828 by Raja Ram Mohan Roy, and adopted the morals of individual and collective 'improvement'.³ To promulgate his reformist ideology Raja Ram Mohan started 'Brahmanical Magazine' published in English, the 'Sambad Kaumudi' in Bengali and the 'Mirat-ul-Akbhar in Persian were only an essay to highlight the truth and have it tested in the light of discussion. His concept of freedom of the press was freedom to pursue the truth and to evolve a way of life provided by the test of reason.⁴ He and his supporters incessant effort ultimately had yielded to pass the abolition of *Sati* rite became an act in 1828.⁵

Later on the trajectories of Brhmo Samaj ideology spread into Madras and coastal Andhra although the nature of that impact differed substantially in the two places. In Madras at the beginning the Brahmo Samaj was non-Brahman character. Although a Telugu Brahman revived and led the group from 1878, its reputation as a centre of anti-Brahmin feeling grew. The south Indian Brahmo Samaj leadership and membership had little in common with the majority of the educated elite in Madras, the Tamil Brahmins, and the movement all but disappeared from Tamil Nadu's intellectual history. In the Telugu Speaking areas, however, Brahmo Samaj ideas became part of Telugu literary and political culture. It impressed Veeresalingam at the age of twenty eight in the tone of religious reform.⁶

Western part of India in 1887, Mahdev Govind Ranade, the founder of the 'Poorna Sarvajnika Sabha', who ultimately rose to be a judge of the Bombay High Court, founded the 'National Social Conference', intended to bring together reform societies across the country.⁷ As General Secretary of Conference to inculcate various issues concerning women in the minds of people through inaugural address he delivered for fourteen years since its inception. Here he developed the principles of the movement as a whole in relation to the political and religious movements of the time.⁸

In the aegis of movement, Veeresalingam as a ardent social reformer founded the 'Rajahmundry Social Reform Association' with an innate concept to serve the cause of women in 1887, and another Hindu Social reform Association was also established in Madras in 1892. He made widow remarriage and female education as key points of his social reform movement.

In 1905, Ranade's younger colleague and disciple G.K.Gokhale founded the 'Servants of India Society', modeled at once organization of the Jesuits and of Hindu ascetics, to create a core of dedicated activities to foster education and upliftment of women and depressed classes.⁹ According to Hindu doctrine, women were created by the Brahma to provide company for the men, and to facilitate procreation, progeny and the continuation of the family lineage. The Hindu society gave a less importance for girls' education rather than boys. The birth of a girl was an unwelcome event in the patriarchal societies from the time immemorial, and son was valued more than the daughter.¹⁰ They have a belief such as son performs periodical rituals, including the annual *sraddha*, which keep the dead ancestors out of a hell called *put*.¹¹

The *sati* system was also prevailed and no question of remarriage, even the husband was died in a young age of woman and yet to reach puberty or start family life. The widow's had to observe some traditions like wearing of white sari and to follow the custom of tonsure (clean saved head). A widow was treated as impure and ineligible for association with religious rites and functions as long as she had not removed her hair and orthodox people would not take any water or food touched by her. This custom was continued till the end of nineteenth century.¹² This custom was very much prevail in south India than north India and especially among upper castes. These are the superstitions very common in all over British India including Andhra by the time of British Raj. In the need of the hour the liberation of women was felt in India in nineteenth century became a focal point by the press.

In this scenario parallel to national level consciousness, in Andhra emerging of Telugu press, had chiefly concentrated on social and reformist issues. It was only later that it began to concern itself more and more with political and nationalist questions. In 1818, the first Indian News Paper, Bengal Gazette was started by Bhattacharya but it lived for only one year. The Cerampore missionaries started the

first vernacular journals in Bengali; ‘The Dig-Durshan’ (1818), a monthly magazine and ‘The Samachar Durpan’ (1818), a weekly. They started these journals to spread their religious faith. The Christian missionaries, who were interested in popularizing the Gospel of religion, were the pioneers in bringing out news papers in local languages. In Madras Presidency first of its kind was the ‘Kannada Samachar’ started by German Missionaries in 1812 at Bellary. Later it was shifted to Mangalore to propagate Gospel.¹³

The first journal in Telugu was monthly called ‘Satyadoota’ started in 1835 from Bellary then the Telugu speaking area of Andhra by a Christian Association both on reformation and propagation of their faith. And it by several others like, ‘Yakshini’, Dinavarthini, Hitavadi, Varthamana, Tarangani, etc. Many literary societies like ‘Vigjanachandrika Granthamandali of Madras, Andhra Bhashabhivardhani Samajam of Masulipatnam, Sarawatigrantha Mandali of Rajahmundry, Andhra Sahithya Parshad of Kakinada, etc. awakened the society through numerous publications. Political Organizations like Madras Native Association (1852), Madras Mahajana Sabha (1884), Krishna District Association (1892), etc., also started showing keen interest in social reform which they felt should proceed side by side with political advancement.¹⁴

From the reformers cum journalists side there was no meaning without highlight the works of Kandukuri Veeresalingam Pantulu who was conferred the title “Rao Bahadur” (1893) by the then governor of Madras, for his varied activities and achievements became the father of ‘Modern Telugu Journalism and the social reform movement in Andhra.¹⁵ Elsewhere in coastal Andhra there were sporadic meetings of students and local Brahman officials to debate changing specific customs but these discussions did not produce fruitful results. Even in Rajahmundry, early reforms activities produced a few results, but journalists activity public meetings, organized voluntary associations and some leaders among the forged the condition in which a social reform campaign could be waged.

Veeresalingam started ‘Vivekavardhani’ (Journal to Promote Enlightenment) a monthly journal in Rajahmundry,¹⁶ in October 1874 but in the beginning a few issues published in Madras due to lack of printing press in his town,¹⁷ and prior to it

about a period of four decades, dozens of periodicals in Telugu had appeared. Some made their mark, for instance, in Machilipatnam, the head quarter of Krishna District had a reputed Journal ‘Purusartha Pradayini’, and was edited by Uma Ranganayakula Naidu.¹⁸ However, the founders had yet to start an organization and searching for room for their work and no social reform activity up to 1879. And in Kakinada, Cocanada Literary Association was formed in 1878 and it was political orientation from its beginning, but the Kakinada Journal was not effectively tied to the association and it did not campaign for the issues discussed.¹⁹ Some impressed with their style and a few championed the forces of reaction, but no journal had the singular distinction of Vivekavardhani, though it arrived somewhat late on the scene.²⁰ It had a well defined public spirit and social consciousness. In this journal he published several essays on both social problems and propagation of women education. In this scenario he also countered the essays published in ‘Andhra Basha Sanjivini’ was edited by Mahamahopadhyaya Kokonda Venkataratnam Pantulu; a traditionalist and opponent to social reform, western learning and to promote ‘Vyavaharika Basha’ (spoken idiom).²¹ The special virtue of Vivekavarhani was bold, radical and comprehensive writing, which earned for Veeresalingam the epithet, “founder of modern Telugu journalism”.²²

After that he started ‘Satihitabhodhini’ (1883) a periodical specially meant for educate women as well as Hasyavardhini (1876) and Stayasamvardhini (1891) wherein he led a rant against the prevailing social issues such as child marriage, caste system, and the institutionalization of prostitution and he also pleaded for the introduction of widow re-marriage and worship of god on monotheistic objectives.²³ To ridicule the opponents of women education he wrote many satires, lampoons and dramas like ‘Brahma Vivaham’ to criticize early marriages and Kanya Sulkam (bride price).²⁴ A few more note worthy journals of his additions of progressive and dedicated journalism were ‘Chintamani’ (1891), ‘Telugu Zenana’ (1904),²⁵ and ‘Sathyavadini’ (1906).²⁶

After the Vivekavardhina, Satyavadini was used by him as a righteous weapon to propagate his reformist ideology. It contained sections had both in English and Telugu. His staunch will never bend to spare the friends or pupils if they detract from moral behavior and were caused through his columns of the journal. For instance, the issue dated March 29, 1906 severely criticized the behavior of the Zamindar of

Polavaram who had chosen to contract a second marriage and that too with a girl of ten years while his first wife was alive. Actually the Zamindar was former student of Veeresalingam and donor to his widow's home.²⁷

In Madras Hindu Re-Marriage Association had been formed in 1874 but severed only briefly as a forum for voicing the arguments for widow marriage before it languished. Its organizers were Brahmans, but not Tamil Brahmans, and it used English, not a regional language, for its meetings. The Tamil Brahman establishment was more concerned in the 1870s with educational policy, questions of management and role of Indian languages. The fear that Western education would lead to secularism was strong. After Veeresalingam founded the Rajahmundry Widow Marriage Association in 1879, the Madras Widow Re-Marriage Association became vibrant again. Nevertheless, Rajahmundry and Madras associations had cooperated in limited ways following two decades about the women cause.²⁸ Under his able leadership and spirited reformist incursion, the first widow re-marriage was held in Rajahmundry in the composite state of Madras on December 11, 1881.²⁹ It required all the audacity and resourcefulness of Veeresalingam to see it through on that red letter day. Being a tireless soldier he performed about 27 widow remarriages before he left to Madras.³⁰ Prior to his Widow Marriage Association he founded a Society for Social Reform in 1878 to mobilize the anti-nautch movement to wean people from hiring *nautch* (dancing) girls for celebrations.³¹

In the lineup: journal 'Zana Patrika' had secured second place in focusing of women issues in Andhra. It was originally founded in 1893 by Malladi Venkataratnam. But soon afterwards he handed it over to Rayasam Venkatasivudu. Veeresalingam was also closely associated with it under their joint editorship. It forged ahead, but Venkatasivudu could not rise to the existing standards of demanded by Veeresalingam and so their collaboration had to end. So Venkatasivudu ran the journal till 1900 independently.³²

In Andhra area of Madras Presidency there were several Telugu papers spurt into action in nineteenth century to mould the public opinion against the social evils. The upliftment of women was highlighted. 'Desbhimini' was the first news paper in Telugu and was started in 1878 by Deva Gupta Seshachalam as fortnightly.³³ One among the vernacular papers viz., 'Krishna Patrika' not only served for the moulding

of the public opinion against the alien rule, but also stimulated the people towards social reforms movement in Andhra with an objective of emancipation of women from the age old traditions. In this champion Krishna Patrika dated 15th October, 1905 had given huge publicity about the works rendered by the 'Masulipatnam Ladies Association'.³⁴ The society strongly supported the uplift of women against the suppression.³⁵ It also covered a news about the marriage of a widow held on 1st October, 1902 in the house of Narayana Rao and also mentioned the names who were attended the occasion. On the other hand it vehemently condemned the orthodox elements for their hue and cry against such marriages. With the propagation and encouragement of Krishna Patrika several widow homes were started at Narasapur, Rajahmundry, Kakinada and other places.³⁶ It also opposed the child marriages and pointed out that Susruta, the famous exponent of Ayurvedic Medicine and surgery in ancient India had stated in his treatise that girls below the age of 16 years were not properly developed to bear and bring forth children.³⁷

It also played a pioneering role in highlighting the danger of Devadasis or institutionalization of prostitute class. Actually they were pious virgin ladies at temples to perform godly duties. But in spite of that they became dancers at festive occasions and marriages. Devadasis came to be considered as a synonym for prostitution and flourished under the clock of religion. They also became as concubines to dominant persons of the society. It was a heinous tradition against womanhood, by reducing some two positions of passive tools of men's pleasure, bottled out their soul and condemned them to lifelong moral degradation.³⁸

According to 1901 census there were 50,891 prostitutes in Andhra. Krishna Patrika dated 17th March 1901 covered Gannavaram Taluk Conference on Kalavanthulu and strongly supported the reformation of prostitutes.³⁹ And suggested many remedies to overcome from this social issue and made them into the part of routine family life with having marriages along with other people of society.

Female education also very low in the Madras Presidency, including the Telugu speaking areas of Andhra and their percentage was 0.5 only in 1881, however it increased to 1.8 per cent by 1921.⁴⁰ In the mean time there was some awakening was occurred among the people and the British Indian administration about the Indian

women education. The Viceroy, Lord Rippon while appointing the Indian Education Commission in 1882 suggested the Commission to consider this important objective of female education and to recommend the best means of encouraging and attending it. Ultimately the commission recommended that female education be treated as legitimate charge alike on local, municipal and provincial funds, and that it should receive special encouragement, including liberal conditions of aid, scholarships and stipends, reduced hours of stay in schools, change in syllabi and text books to suit the requirements of ladies. Further it recommended that “grants for ‘Zanana’ teaching be recognized as a proper charge public funds and be taken under rules while will enable the agencies engaged in that work to obtain substantial aid for such secular teachings as may be tested by an inspectress or other female agency. This was also given priority to impart of education to women at their door steps. Hence the Hunter commission was considered a milestone in history of women education in India. K.K. Pillay has rightly stated that “it was not until the Hunter Commission took up the cause of female education, which a consistent effort was made in promoting”.⁴¹ Significance of women education also propagated by the press as well as reformers to dispel the darkness from the old traditions, and first it was started in Bengal, then spread into all over India. For this purpose special schools and colleges were established for girls’ education. It became a vibrant campaign in 1870s.⁴² In addition to government, missionary organizations and social reformers had also paid keen interest to establish the schools for girls’. In this mission as a champion of women education, Veeresalingam also started schools for Girls in Dhavaleswaram and Innispeta in 1874 and 1884 respectively.⁴³

In early twentieth century, journals on women like; ‘Hindusundari’, ‘Strividya’, and ‘Grihalakshmi’ were also striving for the women cause. Hindusundary for its forefront widow remarriages movement in the October–November issue of 1911, the journal recalled the services of Kandukuri Veeresalingam in the cause of widow marriages and developed the attempts of orthodox people misleading the ordinary people by their perverted interpretations of the *Sastras*. ‘Satyagrhi’ also supported widow marriages. In its issue of January 28, 1919 a letter on a widow remarriage performed at Denduluru (in Godavari District) was published and in the editorial the paper expressed its happiness for the spread of social reform activities at village’s level.

And most of the journals fought against the child marriage and they moulded the public opinion against this practice and pointed out such a practice did not held during the ancient times and it had no evidence in the sacred texts of India. ‘Hindujanasamskarani’ from Madras has strongly condemned the early marriages of girl child. It wrote: as “very young girls are often married to very old man, a wish is expressed that government should interfere and pass an act to prevent such marriages”.⁴⁴ Owing to the pressure from the reformers and press and the government of British India itself identified dangers prone by early marriages to girl child, lead to physical and psychological problems and sometimes caused to death in an early age. So in this situation the British India Government had enacted the Child Marriage Restraint Act in 1929. As per the Act fixed the age of marriage for girls at 14 and for boys at 18.⁴⁵ However, the British India Government did not implement Act tooth and nail because it could be felt largely due to the fear of British authorities losing support from their loyal Hindu and Muslim communalist groups. On the hand it appeared to be the Queen’s Proclamation of 1858 had promised to people of India that the Her Majesty Government would not interfere in the Indian religious belief.

CONCLUSION:

Telugu press had played a vital role in moulding the public opinion against the practices of gender equality and women empowerment prevailed in Andhra in addition to politically enlighten the people to fight against the British Raj and also in the name of separate Andhra movement, because Andhra had been more than 40 percent of the population and about 58 percent of territory in Madras Presidency. Added to press the stimulating factors to social reform movement in nineteenth century was never denied by the elite educated Indians who were imbibed by secularist ideas of Western education, the role of Christian missionaries and their ideas. In fact women were largely exploited by the society with age old traditions. Women who were widowed were sexually exploited by men from dominant in the society keep them as concubines. But press made the society enlighten from these exploitations and reformers like Veeresalingam Pantulu had said that the unwanted practice of enforced widowhood had led the society into evils, abortion and infanticide. To those who believed in the orthodox tradition, he invoked the authority of *Vedas* and *Smritis*,

with the commentary of Vidyaranya and others, which was favourable to him. The reformers also promulgated the female education on the basis of gender equality to elevate the society. On the other hand leaders from reform movement used the press as vehicle to promote their ideas and change the people to enlighten from superficial beliefs to new way of life to challenge the thought of India was stagnation and it was the thesis of western concept to anti-thesis in the era of reformation period between the second part of 19th century and early part of 20th century i.e., the British Raj.

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146 **ROLE OF TELUGU PRINT MEDIA TO UPLIFT THE STATUS OF...**

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DEVELOPMENT AND DECLINE OF BALASORE PORT IN ORISSA

– Dr. Ganeswar Nayak

The Balasore Port was situated by the side of River Burabalanga in the eastern coast of India. In the - 17th century it grew in to importance as a manufacturing and commercial center. With the coming of Europeans, it became an important centre for export and import trade. It was also a shipbuilding centre. It had trade link with all the European and Persian countries. Textile was main item of export from this port. Broad cloth, Scarlet, Copper, Quicksilver, Coral and Brimstone were also exported from this port. The Maldives and laccadive islanders depend upon this port for annual supply of grain : Silting of the Burabalanga River, opening of Coast Canal and opening of Bengal Nagpur Railway through Orissa in the last quarter of 19th century contributed to the decline of the ports.

INTRODUCTION

In this paper I have discussed the origin, growth and development of Balasore Port. It was located in the eastern coast of India and by the Subarnarekha River.¹ The coast of Balasore was very important in the maritime history of India from ancient times which was attested from Roman times There is wealth of historical evidence for the extensive use of this coastal hinterland from sixteenth centuries to nineteenth centuries.² During the medieval period, the coast was acting as the thriving commercial centre for export of cotton and silk. With the coming of several European companies like English, the French and Danes, again the ports received new commercial dimension. The European factory records, the accounts, and diaries of European traveler and Agents provide important information. regarding the Port of Balasore. In this paper I have discussed, location of port, hinterland of port and commercial relation of this port. The hinterland which facilitated the trade and commerce of this port were also discussed. Lastly, how, a thriving port was declined was also discussed in the last section.

One of the earliest maritime settlements in India was established at Hariharpur in Orissa in 1633. Subsequently other factories were established at Balasore in the

river Burabalanaga and Pipli in the River Subarnarekha. These two Orissan harbors, writes Hunter “formed the basis of future greatness in Bengal.” The British factory at Balasore was developed into thriving maritime trade. The pre - eminence of Balasore as commercial centre continued for a long time.³

The East India Company conquered Orissa in 1803. In the first quarter of 19th century, Balasore, Chudamani and Dhamra port in Balasore District were used by sloops and vessels carrying rice and salt. In 1817, the Board of trade recommended for the establishment of port in the southern coast of Calcutta to offer assistance to vessels in distress and for the purpose of public utility. A beach establishment was also sanctioned by the Government. The record of 1820 refers to the port of Balasore receiving vessels coming from Laccavive Island, which brought coir, coconut and cowries and took back earthen pots. But maximum volume of foreign trade passed through principal ports of Balasore and other smaller ports of the District. In order further boost, the maritime trade of Orissa, an Act was passed in 1855 for the regulation of ports and port dues by the Government of India.⁴ Such port were Balasore, Chudamani, Lochanpur, Chonao, Sartha; Subarnarekha and Dhamra. The Act further provided that the said several ports shall be regarded as a single port. All sums received on account of port dues at any of the said ports shall be called Balasore Port Fund. So large volume of trade passed through the port and custom house of Balasore.

HISTORY OF BALASORE PORT

Balasore grow to importance as a manufacturing and commercial center and as a sea port from the thirties of the 17th centuries. The destruction of Portuguese settlements of Hugli in 1632 attracted the Dutch and the English to open trade north wards. At the same time growing scarcity of cloth at Mauslipattanam on account of famous and pervasive Gujarat famine of 1630-1, necessitated opening of new centre of trade and the advance of the English from East Coast up to the Bay of Bengal. Ralph Cartwright, the leader of English expedition sent by John Norris, English agent at Masulipattanam, was granted freedom of trade in May 1633 by Mughal Governed of Orissa, Agha Muhammed Zaman. Equipped with a “*parwana* to trade free of all custom or duties, and to build houses or ships,” the English merchants, Cartwright and Thomas Colley, returned from Cuttack to Hariharpur and started building a factory there (June-16). Leaving Colley in charge of it, Cartwright went to Balasore and established a factory there also, at the invitation of Mir Qasim, the Governor of the district. Like English the Danes also wanted to establish factories at

Balasure, in order to escape from the oppressions of the Portuguese. Some Portuguese of Pipli complained before awab (Governor of Orissa) that the English wanted to drive them out of the port and the English had to defend themselves by observing that they really wanted was not Pipli but Balasure and Harisipur. The English factors early realized that for reaping advantages of Orissan trade they must maintain an armed fleet at Balasure and other places. The importance of Balasure grew as result of expulsion of the Portuguese from Hijli by the Moguls in 1636 and consequent decay of trade at Pipli and other neighboring Places. The silting up of the River Alanka and the Patua reduced the advantages of Harisipur harbors in comparison with the Road of Balasure. It also increased the difficulties of transporting down to the sea cotton manufacturers of Hariharpur which could be brought to Balasure on land without much difficulty. In 1634, the Dutch authority at Batavia endeavored to trade with Hugli. But it was not successful. In 1636 they moved to Pipli. Subsequently they demolished their house at Pipli and built a new one at Balasure. The Dutch were permitted to trade in Hugli, Pipli, and Balasure by the *farman* of Aurangzeb (Oct. 1662) In 1676 Balasure was one of the six factories of the Dutch in Bengal, the other five being Hugli (Chinsura), Cassimbazar, Patna, Dacca and Maida.⁵ The chief of the Dutch factory of Balasure then was Vankewell. The Dutch had their flag staff and flag at the factory. The English Factory, established in 1633, stood a little way from river side. Captain Brookhaven instructed James Bridgman (Dec. 14, 1650) that Company must not be put to unnecessary expenses by Building or repairing houses or by keeping many servants. The factory building was partially rebuilt in 1659 at a cost of Rs. 1000.

The organization and control of the English factory was changed from time to time. In 1637 Balasure and Hariharpur the two settlements in the Bay were under John Yard, and these were under Gerald Pinston at Mauslipattnam, Agent in charge of the Coast factories. In 1650 James Bridgman was appointed Chief of all the factors in Bengal.⁶ In 1652 Paul Waldegrave, Edward Stephens and William Pitt were in charge of Balasure and Hugli. In 1655 Balasure was under the jurisdiction of the President at Fort St. George. Balasure was made distinct from Hugli and formed a separate factory.⁷

GEOGRAPHICAL LOCATION THE PORT

The Balasure port consists of the portion of the Burabalanga River fronting the town of Balasure.⁸ The port was three quarter a mile in length. It is situated about seven miles from the coast in direct line. "The port was extended from the outer

buoy at the mouth of the Burabalanga or the Balasore river along its course to a line drawn across it at right angles from the point where the west bank of the Hollandaiz *nalla* and thence up to Hollandaiz *nalla* for 50 feet including the southern bank of the aforesaid portion of the Hllandaize *nalla* for 250 feet the high water mark.”⁹

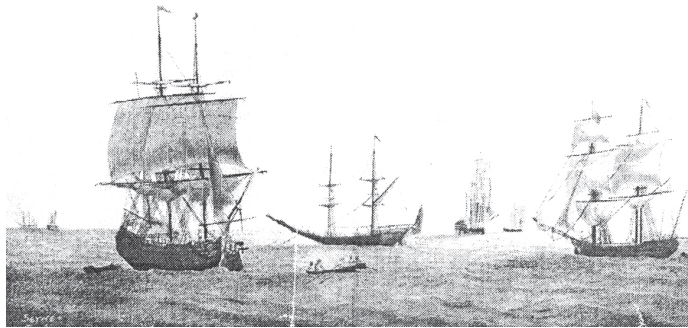
But the river course was so twisting and winding that distance by water between same points was fifteen miles. A cut was actually made in 1863, which succeeded in shortening the course of the river by about a mile. Captain Harris had annually surveyed the entrance of the river. His survey report informs that in spring tides there was only a depth of one foot on the bar at low water but in high water it had thirteen feet. The channel from the Balasore buoy inwards was properly buoyed. The tides were signaled by the flagstaffs at the mouth. The course of the river was marked by beacons. A plan for making the course of the river shorter and straighter by cutting through the narrow necks of land that divided the different loop was under consideration of the Government.

Balasore was a sea town where much shipping belonged and many ships and other vessel were built. It was also acting for loading and unloading the European ships for Bengal and Orissa. It enjoyed the predominance among the English factories on the Bay of Bengal. In the first half of the last century it was only major port of the province. By seventies, when many ports faced their ruin Balasore continued to transmit passengers vessels to the ports of the Red sea and Persian Gulf. The Port Act of XII, 1870 testifies that passenger ships used to ply from Balasore to Macula, Aden, Mecca, Haduda, Saukin, Yembo, Cassen, Suez, Muscat, Abbos, Abushire and Bosrah. The port Act of 1874 further describes that sea going vessels with a burden of 300 mounds and upward operated from Balasore and paid moderate duties¹⁰ Maritime record says that the volume of export and import from here during 1897-1900 was much larger than that of all other ports in Orissa.

HINTERLAND OF BALASORE PORT

Balasore port had a resourceful hinterland. Balasore was emporium of cotton yarn, cotton and Tassar manufacturer. In the north of the Balasore port, Mohanpur, Dantan, Jaleswar, and Olmara were important textile producing centre.¹¹ Similarly, in the south of the port, *Sannoos* were collected from Soro. The area from Balasore to Bhadrak was richly endowed corn, iron, camin seeds, oil, and be wax. Secondly, the most important textile producing centre - like Jaleswar, Dantan, Radhanagar and

Soro were situated on this route.¹² Similarly, after the decline of River Patua, the East India Company started transporting textiles from Hariharpur to Balasore Port by land without much difficulties. So, Balasore emerged as market for different varieties of corn, textiles, dairy products, and other exportable commodities. The Saltpeter was also exported from Bihar to Balasore Port. The Bengal cloths were also transported from Dacca and Calcutta to the Balasore Port. So due to this rich and prosperous hinterland the port of Balasore thrived both before and after British conquest of Orissa.¹³



Views of Balasore Road

Source R K Mookerjee, *Indian Shipping - A History of the Sea-borne trade and Maritime Activities of the Indian from the earliest times*. Calcutta. 1912.

BALASORE WAS A SHIP BUILDING CENTRE

In the 17th Century Balasore was an important ship-building and repairing centre with suitable dockyards, which seemed to have developed further after the coming of English. In the thirties the English factor Bruton described it as “Boliatorye, a sea town where shipping was built”.¹⁴ In 1634, the Governor of Balasore sold a small unfinished ship of his of about 100 tunns to the E.I.C’s servants.

In 1638, the Musulipattam factors instructed Thomas Godfrey, Master of the Coaster to proceed to Balasore for re-fitting the shipping.¹⁵ In 1644 the Endeavour, coming from the Fort St. George “lost an anchor, beat off her rudder, and some of her sheathing” while passing the bar at Balasore, where it was expected that these damages could be easily repaired. In 1650-1, Captain Durson repaired ship of 200 tunns” in partnerships with a Moor of Balasore, so as to trade from port to port. In 1676, the Ketches of the English Ere. the Arrival and Ganges, damaged by a storm, were “new masted and rigged” at Balasore and then returned to Hugli.¹⁶

TRADE AND COMMERCE

The port of Balasore grew into importance as a commercial centre and as a port in the thirties of the 17th century. In 1676 Balasore was one of the six factories of the Dutch in Bengal, the other five being Hugli (Chinsura), Cassimbazar, Patna, Dacca and Malda. The foreign trade of Balasore was continued to increase with the continued commercial activities of Balasore Port. The commodities imported by the English into Orissa, Bengal and Patna, through Balasore, were (a) Broadcloth of different colors (b) Scarlet (c) Copper (d) Quick silver (Lead) (e) Coral (f) Glasses (g) Brimstone.¹⁷ All the articles were not sold in Orissa, some of them were transported to Bengal and Patna. The articles of Bengal and Orissa exported from Balasore were (i) Local product and cotton manufacturers of Balasore and neighboring centers in Orissa and goods produces from Bengal including Hugli and Patna.¹⁸ The general practice of shipments to England was that cotton goods and cotton yarn from Hugli and Balasore were embaled in factories, and according to the East India Company's order, the various articles were loads on the English ships coming yearly and anchoring in Balasore Road. From there these used to sail in November or December for Masulipatam and Fort St. George and after being finally laded and prepared there set out on the voyage to England about the end of January.¹⁹

PERSIAN TRADE

There was an active trade between Bengal (and Orissa) and Persia through Balasore. The English Company's factor used to utilize the ocean going ships coming from England during their enforced idleness on voyages to and from Persia, carrying articles of Indian merchants in return for freight and investing the proceeds in gods suitable for Persia.²⁰ In 1642-43 the English tactors of Balasore sold or bartered their glasses, knives, lead, broadcloth etc for sugar, gurras, sannoes, cassaes, knives, iron, all except the last being intended for Persia. In 1644, the Surat factors sent the Balasore factors one chest of rials with orders to provide for persia 150 bales of sugar, 10 or 12 bales of gurras and the same quantities of coarse *Sannas*. The Dutch also had the trade relation with Persia. In April 1653, two Dutch ships from Balasore left Surat for Basra and Gom broon.

With the establishment of British rule, the trade relation of colonial Govt received a new boost. The ports which traded with Balasore Port were Calcutta. Secondly, the coastal ports from Bombay on the west to Arrakan on the east were

received the attention of Colonial government,²¹ Thirdly trade relation was established with Maldives Island, Ceylon, Mauritius and Cape of Good Hope. Further with the introduction of steamer service between Calcutta and Balasore port in 1871, the trade and commerce in the port was further stimulated. The principal articles of commerce in Balasore District were European cotton goods and metals among imports. Rice and paddy were main items of exports. Sloops from Madras coast, from Ceylon, and from Laccadive and Maldives Island, annually resort in large numbers to Balasore port, for cargo of rice. The port had a very animated appearance during the cold weather because it was crowded with vessels taking cargoes.²² The Laccadive and Maldives islanders depend principally upon Balasore port from their annual supply of grain. These sloops were bringing little cargo, occasionally a few cocoa-nuts, coir and matting. The largest native sloops which receive their full cargo in the river were four thousand maunds (about 145 tons) burden. Ships of larger size anchor at the Balasore buoy, and are loaded from cargo boats.²³

DECLINE OF BALASORE PORT

Several factors contributed to the decline of Balasore Port. Silting in the River Burabalanga was a potential factor contributed to the decline of port.²⁴ This phenomenon led Europeans to abandon every port they had selected earlier for trade and commerce. As Hunter had remarked, “An eternal war goes on between the rivers and seas, the former struggling to find vent for their columns of water and Silt, the latter repelling them with its mud load currents”.²⁵ Second important factor for decline of port was construction of Orissa Coast Canal in 1885. This was opened in 1887. It ran all along the sea face at a distance varying between 2 to 10 miles. It was connected between the river Hoogly at Goenkhal 45 miles from Calcutta with river Matai at Charbatia. The net result of its construction was that a portion of sea borne trade was diverted to this canal and consequently port transaction in Orissa was declined. Thirdly, with the development of railway in Orissa toward the last part of the nineteenth century further contributed to the decline of ports.²⁶ The Bengal Nagpur Railway was entrusted to the task of constructing railway in Orissa. By the year 1899 the train service between Kharagpur and Bhubaneswar was completed. The railway competed ruthlessly with the natural and chief facility of water transport. The railway attracted the business community due to its fair speed, safety and comfortable travel. Lastly, the British Govt was interested in the financial success of railway, which was executed at the cost of other means of water transport.

CONCLUSION

The port of Balasore port was one of the important Ports in eastern coast of India. It was located by the River Burabalanga. Its development is traced back to the 17th century as prominent manufacturing and commercial centre. Subsequently it became a commercial hub of the English, Portuguese, Dutch and the French. It was also ship building and repairing centre. It had trade relation with Calcutta, Bombay, and Arrakan. It had also trade relation with foreign countries such as Maldives Island, Ceylon, Mauritius and Cape of Good Hope. Construction of East Coast Canal, extension of railway to Orissa and silting of the port were main factors for the decline and of the port.

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Vol. XXXIX

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