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The Medak District.



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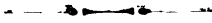
Nawab Framurz Jung Bahadur,

SUBEDAR (REVENUE COMMISSIONER)

MEDAK-GULSHANABAD DIVISION,

H. H. THE NIZAM'S TERRITORY.

1909.



SEÇUNDERABAD

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GENERAL DESCRIPTION.

The District of Medak is bounded on the North by the Nizamabad, on the South by the Mahboobnagar, on the East by the Bidar and on the West by the Atraf-e-Balda and Nalgunda Districts.

The district included within these limits has an area of 1,425 square miles, inclusive of Government forest, and is in the shape of an irregular V, slightly pinched in the centre, with an extreme length of 76 and a breadth of 57 miles.

In olden days the present area of the district of Medak was included in the Medak Circar, which consisted of 12 Purganas.

The district of Medak consists of 5 Taluks viz: Kalabgoor, Bagat, Medak, Andole and Siddipett.

The population of the Government 688 villages in these 5 taluks is 3,41,124, and that of 258 Jaghir villages 1,09,795.

The total area of cultivated, cultivable waste and uncultivable lands is as follows :—

			Acres.
Cultivated wet	...	...	88,010
do. dry	..	...	3,52,294
Cultivable waste	...	...	1,42,068
Unculturable	...	...	2,94,076
Total			<u>8,76,448</u>

There are in all 6,409 wells in the district, out of which 4,743 are in good order.

The stock return of the district is as follows :—

Bullocks	...	...	...	66,922
Cows	...	...	...	53,931
He-buffaloes	...	...	...	30,668
She-buffaloes	...	...	...	19,140
Ponies	...	...	...	2,646
Sheep and Goats	...	...	...	1,28,073

The Telingana bullocks are found within a radius of about 50 miles of Hyderabad in the Telingana district. The prevailing colour is red, but brown is also frequently met with. They are hardy and show good breeding. Their average height is about 44 inches. The cows are very poor milkers.

The chief staples of the district are rice, jawar, wheat, Indian corn, bajra, gingili, linseed, castor-seed, betel leaves and cotton. Besides these, there are 36 kinds of other miscellaneous grain and groceries which are also produced in the district.

The Godavery Valley line traverses the district from Hyderabad to Bhiknur 56 miles, and the Nizam's Guaranteed State Railway from Hyderabad to Gollaguda 41 miles.

The Hyderabad-Sholapur, the Hyderabad-Nagpur and the Sangareddi-Akanapett roads are the three chief means of communication in the district, for trading purposes.

In the jungle tract of the district tiger, bear, leopard, hyena, wolf, jackal and fox are found. Very fair sport, such as, hare, partridge, quail, with an occasional bustard and florican may be had in the scrubby jungle, and duck and snipe are also found in many tanks.

The District of Medak belongs to the granitic and lime-stone region, and is distinguished by its possessing rice lands and tanks. The characteristics of the Medak District are hills,

prismatical and logging stones piled in heaps of twos and threes. The decomposed soil derived from these is invariably sandy, and does not possess that fertility which is seen in trappean districts, while for the same reason the rivers also are dry except during the rains, and hence the necessity for tanks to accumulate the supply of water. The principal range of hills in the district is one passing from Chivapur to Goekunda and Medak. The district is intersected by 3 principle rivers, Manjira, Puspoo alias Haldi and Koodelly.

The district in appearance is a vast plain, with very light undulations, studded with groves of tamarind and mango trees and in part with mowha trees.

The climate of the district during the greater part of the year is temperate and agreeable, being the medium between the extremes of heat and cold. The rain fall is mainly dependent on the summer rains brought up by the South-West Monsoon.

The strip of Government reserved forest of 20 square miles runs in the Siddipett Taluk of the district. The area of protected forest in the Medak Taluk is nearly 40 square miles and the area of unclassified state forest in the Medak and Bragat Taluks is 85 square miles.

The whole district is studded with 2,760 large and small shallow tanks, the water of which is largely used for irrigation.

But large as this number of tanks may appear to be, there was still a very large scope for irrigation by the water of the Manjira river which was running to waste owing to the absence of proper Irrigation Works. This deficiency was very early felt and measures were concerted to make the river prove itself a source of profit to the Government and a blessing to the people by damming it up and utilizing its water. The scheme has taken long in ripening, but the result obtained is a magnificent achievement and will always stand forth as one of the largest irrigational works in the Hyderabad State.

The following paragraph gives a brief history of the Project.

In the year 1884 A. D. when General Glasford was Settlement Commissioner, he reported to the then acting Prime Minister, Maharaja Narainder Pershad Bahadur, that a good site for an anicut and channel existed on the Manjira River near Medak, but as His Highness' Government had no qualified officers to undertake so large

a project for Irrigation, he requested permission to apply to the British Government for the services of a competent Engineer in the British service, to report on the feasibility of the work. When, however, the then Secretary to Government, P.W.D., Mr. H. H. Wilkinson learnt that such an application had been made direct to the British Government, he at once communicated with the then Superintending Engineer; Mr. G. Palmer, to depute Messrs. W. Marrett, Executive Engineer, and J. J. Ottley and A. C. Davis, Assistant Engineers, to Medak for the necessary surveys in connection with the project. These officers had in the short space of 1½ months completed the necessary surveys and levels and framed an estimate of the probable cost of the project. When the late General Mullins, (at that time Colonel) Chief Engineer for Irrigation and Consulting Engineer Madras Presidency, visited the site, he approved of all that was done by His Highness' Engineers and submitted his report to the Madras Government as follows:—

“The work was taken up at short notice under the orders of the Superintending Engineer, Mr. G. Palmer, and the duty of examining the country and taking levels was entrusted to Messrs. Marrett, Ottley and Davis who have made the most of the

short time (about a month) available and have very ably dealt with the project, so that it has been practicable to determine its scope, general arrangements and probable cost in a fairly complete manner and on data which are remarkably full and reliable, considering the difficult character of the country through which the upper part the channel must be taken, and the complex circumstances of the river for the 2 or 3 miles within which a site for a dam had to be selected. In the absence of the information which they have collected with so much care and judgment, it would have been impossible to have framed an opinion of any value as to the merits and feasibility of the scheme."

The project was held in abeyance till May 1898 A.D., when Mr. P. Roscoe Allen, late Chief Engineer of the Irrigation Branch of H.H. the Nizam's P.W.D., organised a Survey party for the purpose of again enquiring into this project, and fresh surveys were taken along the originally proposed lines, under the orders of Mr. W. Jones, Dist. Engineer, Medak, and under the direct supervision of Mr. C. H. Edwards, Asst. Engineer, (at that time Supervisor). The Plans and Estimates were completed and obtained His Highness' sanction for Rs. 10,03,239, on 5-10-1899, and the earth-work was started as a

Famine Relief Work in 1900 A. D., and work to the extent of Rs. 14,394-4-0, was done. The necessity for Famine Works having ceased, this work was stopped, and subsequently in the year 1900 the whole work was let on contract to Messrs. Cass & Co., who carried out work to the extent of Rs. 4,33,844-4-9; and failing to complete it in the time agreed upon, notwithstanding the Schedule of rates allowed to them being above the estimate rates, the remaining work was let on contract to Messrs. Hajee Rahmatulla and Gay in 1903, who carried it to completion. During the time Messrs. Cass & Co. were carrying out the work, certain modifications and improvements were proposed in the plans and estimates, and a revised estimate received the sanction of His Highness for Rs. 12,03,088, the work is now completed and consists of the following works viz :—

- I. Head-works at Gunnapoor 8 miles West of Medak.
- II. Mylarum Reservoir and Masonry walls.
- III. Dam across the Haldi River.
- IV. Aqueduct across the Pushpulla River.
- V. Dam across the Nukka Nalla River.
- VI. A channel 28 miles 47 chains long with inlet and outlet weirs wherever drainage crosses the channel, and bridges, culverts and sluices where necessary.

The channel passes by the villages of Mylaram, Rampur, Chittial, Nursapally, Medak, Toketta, Mustialpully, and Jakunapett.

The Revenue prospects of this project, when the estimate was prepared, was shown as Rs. 2,64,693 from 10,973 acres thus:—

	Acres		Rs.
For Government			
unoccupied lands	4,601 @	Rs. 38	= 1,74,833
For Government			
waste lands	... 3,778 @	Rs. 30	= 1,13,340
For Government			
present double crop	741 @	present rates	= 28,128
For Government			
Jaghir, Mukta and Inam lands.	} 1,853 @	Rs. 5-3-2	= 5,683
Total...	10,973	...	3,21,994
Deduct present Revenue		...	57,301
Total Net Increase		...	<u>2,64,693</u>

The above increase of revenue was anticipated from the lands below the present project, but when the extension of the channel across and beyond the Aller River, for which an estimate for Rs. 5,95,819 is awaiting Government sanction

has been carried out, a further increase of Rs. 2,57,000, it is anticipated, will be realised from 7,435 acres, or a grand total of net revenue from new irrigation of Rs. 5,15,693.

The present work includes widening of the channel and the masonry works that will eventually be necessary for the extension of the channel. The cost of widening the channel has been sanctioned separately for Rs. 74,429, this latter amount having been included in the estimate for the extension of the channel.



THE DISTRICT ADMINISTRATION.

Each district is administered by a District Officer called First Talukdar, who is the direct representative of the executive Government in the revenue, Criminal Justice, Police, Irregular troops, alienation, and Court of Ward departments. He is also the district magistrate whose jurisdiction extends to the sentencing of criminals to 4 years imprisonment. He is responsible for the work of the District Treasury superintends the exise and the collection of the revenue from stamps, and is the president of the Local Fund and Municipal Boards in his district. Primarily, he is responsible for the peace of the district and the collection of its revenue. He is required to interest himself in all the matters in which Government has any concern. He also hears criminal and revenue appeals from the subordinate courts. He has to exercise ingenuity, courage, right judgment, disinterested devotion to duty, and endurance and open-heartedness, in performance of his multifarious functions. Upon his energy and personal character depends ultimately the efficiency of the District administration. He has to submit annual and periodical reports, and it is from such reports the qualities of a good officer become known.

To aid him in performing these duties, he has a staff of assistants called 2nd and 3rd Talukdars. One 3rd Talukdar is the District Talukdar's personal assistant and takes the work of the treasury, and the other subordinate Talukdar's are put in charge of the administration of taluks. The 2nd and 3rd Talukdars are also first and second class magistrates in their own jurisdiction.

The District of Medak has one second and two-third Talukdars. Nawab Sohrab Nawaz Jung Bahadur is the First Talukdar and District Magistrate of the Medak District, and is an intelligent, and experienced old officer of His Highness the Nizam's Government.

At each Tehsil or sub-district head-quarters, is a Tehsildar, invested usually with both magisterial and revenue powers, who has a large staff of subordinates and is to the Tehsil very much what the District Officer is to the district. His duties are equally multifarious.

The land tenure of the district is ryotwari. With the exception of the Siddipett Taluq, the other four taluks of the Medak District are brought under settlement; the assessment being fixed for a period of 15 years. Each registered occupant of a field pays

his revenue direct to Government, through the Patel of the village. The rights of registered occupants are hereditary and transferable, subject to payment of annual assessment. Failure to pay the annual assessment renders the occupant liable to the forfeiture of his entire rights in the field. Occupants may resign or transfer their holdings at will and any rent due for the year in which resignation is tendered, is recovered from them. Annual remissions are granted, when water is not available for the irrigation of the rice crop.

There are 36,269 land-holders and 10,804 sub-tenants in the district.

The following details will show the gross revenue of the district.

Land revenue	...	...	Rs. 15,37,985	0	7
Excise	...	...	„ 7,32,111	9	1
Local Fund	...	...	„ 87,563	8	3
Forest	...	...	„ 1,489	14	0
Miscellaneous	...	...	„ 24,268	5	8
			<hr/>		
Total			Rs. 23,83,418	5	7
			<hr/>		

HISTORY.

The country of Telingana was peopled in pre-historic times by the great Dravidian race, of which the Telugu speaking divisions are to the present day the most numerous section.

Telingana was ruled over by the Mediceval Dynasty of Andhras, the Narooputra branch of which became masters of Telingana of which the capital was Warangal. The Bahamany King Mahomed Shah II., undertook his first campaign into Telingana in 1477 A. D. and brought it to a successful conclusion by taking Kondapalli and Rajmendry. After this Telingana became independent. During the reign of Salabat Jung in 1761 A.D., the whole of Telingana to the sea, between the rivers Pennar and Godavary became the part of His Highness the Nizam's territory.

Telingana is the name of a part of His Highness the Nizam's territory, which the Telugu speaking people inhabit. Telingana is derived by the natives from Tri-linga, or the country between the three lingas—one of which was situated to the west at Sir Saila Parvatam in the Sichel hills, another to the north at Simba Chellam and the third

to the south at Kotapalli, 45 miles from Masulipatam. It seems more likely, however, that Telingana is derived from Tri-linga, or the "three Kalingas," a name applied to the Telugu country in inscriptions.

ANTIQUARIAN REMAINS IN THE MEDAK DISTRICT.

Chauthkur, 23 miles due north from Shankerpalli railway station. There is at this place a fine old temple partly hidden by a mound. It is built of blocks of stones without mortar and covered with some beautiful carved stone images and sculptures. There appears to be no one in charge of the place. It is deserving of preservation.

Ganpur, 9 miles south-west of Medak. Two Lingayat temples, the smaller one of which contains a finely carved bull (Nandi). In the larger temple, which is falling into decay, is a smaller bull. The temples are dedicated to Rajesvara Svami and Rangesvara Svami and seem to be very old. The smaller shrine has an inam grant.

Kochalme, 7 miles south-south-west of Medak. The shrine of Shaik Shahab-ud-din who is said to have been buried here some 400 years ago after having been slain by a Raja of Warangal. An annual urus is held here on the 11th Shaban.

Komatur, 4 miles east of medak, a very fine musjid, built very solidly of beautifully dressed stone with fine joints and no mortar. It has a

three-arched facade, the arch-rings and piers being elegantly moulded. The parapet and minars above the over-hanging cornice are built of brick and plaster after the style of the Hyderabad Masjids. It requires a few repairs and deserves to be taken care of. It has an inam grant of land for its up-keep as well as a money grant, but in spite of this, it is allowed to fall into decay. It is said to have been built by Hazrat Molana Hyder Ali Sahib who also built a very large tank in this village.

Kucharupalli, 3 miles south of Medak. Here is a picturesque old temple placed upon a hill of boulders, the highest pile of which has been utilized and decorated with an ornamental crest in *Gopura* fashion. The great pillared hall which is built out before the pile is a plain but effective looking structure. A flight of steps leads up to it through pillared gateways. The image within is called Venkatesvaralu. An annual jatra is held here. A grant of $9\frac{1}{4}$ bighas of land has been set apart for the up-keep of the shrine.

Masaijet, 16 miles south-east of Medak on the old Nagpur high road. It has a well built masjid with two minarets. It has inam land attached yielding an annual revenue of Rs. 179-13-0.

Nacharam, 24 miles south-east of Medak and 3 miles north-west of Velur. There is said to be a very fine old temple at this place dedicated to Narasimha Svami, with inscriptions upon its columns.

Nagsalpalli, 7 miles north-west of Medak. In the Manjira river close by, is a rock, on the west of which is a cave in which is an image of a tiger known as Durgammâ Devi to which great numbers of pilgrims resort during Sivaratri.

Nandi, or Nandi Kandi, 9 miles west by south from Sangareddipett, on the road from Hyderabad to Gulbarga. It has an old temple constructed of large blocks of stone without mortar and profusely sculptured. It is 60 feet long by $36\frac{1}{2}$ feet broad. It is dedicated to Ramalinga Svami whose linga is in the shrine, over which the roof rises in a gopura-like spire, The *Mandapa* or main hall is supported upon sixteen black stone pillars which are decorated with ornaments. A large Nandi sits facing the shrine. A number of more or less mutilated images are within and without the temple, and a large detached door frame 12 feet by 8 feet stands alone at some distance. Worship is still carried on here.

Ramayanapet, or Ramakapet, 12 miles east by north of Medak on the old Hyderabad-Nagpur road.

A small plain old temple dedicated to Hanuman with a stepped-out pyramidal roof and a small four-pillared porch which is rather dilapidated.

Simalthari, 4 miles from Gollaguda Railway Station. There is standing a free pillar about 14 feet high and 1 foot square, three of whose four sides are covered with an inscription in old characters.

Fekmal, 16 miles west by south of Medak. It has a very fine masjid. It is somewhat dilapidated. An allowance is given by Government for its up-keep.

Telapur has an inscription and 2 pillars of an irrigation well.

Venkatapur, 12 miles south-south-west of Medak on the road from Medak to Sangareddipett. An old ruined temple dedicated to Krishna. It is supposed to have been demolished by Alamgir. The image lies in a shed close by. Upon each of the two stones are pairs of feet in relief, and are believed to be the foot-prints of Krishna.

Yedupailu, 5 miles south-east of Medak. Seven tributaries of the Manjira river unite here, hence the name Yedupailu. There are three huge boulders piled together and in the middle space

between these there is a small image, to reach which people have to crawl on their stomach under the stones. An annual jatra is held when thousands of people attend. There is a small pool of water which is supposed to have the virtue of making barren women fruitful if it is drunk. This jatra is the largest in the whole district.

Yelturti, 13 miles south-east of Medak on the road to Hyderabad. A temple dedicated to Vithalesvara Svami with attenuated pyramidal roof or tower stepped out from base to summit. An image is said to have been installed within it about fifty years ago when the front part of the temple was built. Behind it are the remains of an older structure, namely, a gateway and lofty pillar. The gateway though much lighter and simpler in design is of the same style as those great ones in the fort at Warangal. Upon one of the two pillars supporting the ornamental lintel is a worn inscription. The single pillar is about 60 feet high and supports upon the broad abacus over the capital an image called by the villagers "Garamantha Deva". Lying upon the ground is a colossal image of Siva in one of his Bhairava forms, broken in two.

PATANCHERROO.

Patancherroo is the head-quarter of the Subedar (Revenue Commissioner) of the Gulshanabad-Medak Division.

It is situated 18 miles to the North-west of Hyderabad and 5 miles to the North-west of the Lingampalli Railway Station.

The first Suddar Talukdar (Revenue Commissioner) was Mr. Syed Mohi-ud-din Alvi, who was appointed in 1277 Fasli, (1867 A.D.) and was put in charge of this Division. In 1296 Fasli, the designation of Suddar Talukdar was changed into that of Subedar. Eight Suddar Talukdars and nine Subedars have succeeded Mr. Syed Mohi-ud-din Alvi, the first incumbent.

The population of the village of Patancherroo is estimated at 3,000 souls, according to the last census. It is situated on the Hyderabad-Sholapur road. There is a traveller's bungalow, a dispensary, Nawab Meer Allum's Serai, a Police Thana and Juma Mosque.

There is an inscription on the gate of the Meer Allum's Serai, the translation of which is as follows:—

“By order of the high-titled and exalted Nawab Jan-Sepār Khan, and Bāmar Khan and the great Rustum-lil Khan, may they be prosperous and long-lived, the construction of this fort with brazen bulwarks was completed under the supervision of Haji Khan Shekdar, on the 1st Safar 1110 Hijri, 1692 A D.”

Verse

“The strong fort with brazen foundations
Has rendered the enemies without head or foot

It is evident enough that such an inscription cannot pertain to a Serai. It may fairly be presumed that it once belonged to the ghurry or fortalice at Patancherroo, from whence it must have been removed and fixed above the Serai gate.

Patancherroo was the Jaghir of Nawab Talib-ud-Doula Bahadur, which was resumed by the Government in 1260 Fasli. The Government house in the garden, which is utilized as the Subedari building was also the property of Nawab Talib-ud-Doula.

Patancherroo, was once a large and flourishing Hindu town, some centuries ago, and very probably belonged to the Warangal Kings, a fact presumed from the number of very fine specimens of bulls, elephants and shiva idols carved in granite.

A few idols of Jain origin are also found lying about the place, all of which point to the antiquity of the place. There are 5 stones in the village of Patancherloo, which are inscribed upon in old illegible Telugu or Canarese language. Certain elevated portions of Patancherloo are said to contain many ancient relics of temples and idols buried underneath, and it will be worth while for antiquarians to excavate and explore the place, which would probably disclose the origin and history of the town.

Mr. Henry Cousens M. B. A. S., writes about Patancherloo as follows:—

“Groups of old Hindu temples are said to exist beneath the surface, being now covered over with drift sand, between the village and the tank. Great carved images are seen which are attributed to the Jains. An interesting relic is a pillar bearing the zodiacal signs sculptured in a circle around a lotus or conventional representation of the sun. If the description of the stone is correct the signs are here in their proper order, and unlike those on a stone at Neregal in the Dharwar District of the Bombay Presidency where they are so arranged that to get the right sequence every third sign has

to be taken round and round until complete. In addition to the Hindu remains, there are many tombs and buildings of Mohamedan origin. In one of the tombs is an Arabic or Persian inscription in ten lines. Some old copper coins have been found here and were in the possession of the doctor of Civil Dispensary in July 1895. A resident has a French *Sanad* given for military service."

There is a dome situated in the south of Patancherloo, by the side of the main road. There is an inscription stone from which it could be gathered that the dome together with the mosque, Jamat Khana and the enclosure wall round the mosque was built at about the end of the 10th century of the Mahomedan era 974-984 Hijri, (1556-1566 A.D.) in the time of Ibrahim Azim Kutub Shah and Shah Mohi-ud-din, Abu Mahomed Syed Abdul Khadir, Al-Husani, Al Jilani. The architect of this structure, calls himself Abdul Khadir alias Amin Khan Kureshi alias Shaik Miau bin Shaik Badé.

The Suba of Gulshanabad-Medak comprises 4 Districts, Medak, Nizamabad, Nalgunda and Mahboobnagar. A Suba is a collection of districts and a Subedar is the representative of His Highness the Nizam's Government in his own Suba in

whom the administrative authority centres, and is equivalent to a Revenue Commissioner in the British. A Subedar is the channel of communication between the District Officers and the Revenue Secretary or the Government. He also hears appeals from the District Collectors in revenue and Inam cases. He is the head of Revenue, alienation, Local Fund, Municipalities and Jail departments, and supervises the working of all first, second and third Talukdars as well as that of the Tehsildars. He tours for 6 months in the year in different parts of his Province. A Subedar's tour is regarded as of the greatest importance, from an administrative point of view, as it brings him face to face with the people; and it enables the latter to make known their wants. The former can see, think for himself and can judge what requirements are most urgently needed. By touring in the Province, the Subedar acquires an intimate knowledge of the country in his charge and the people, and this stands him in good stead in the ordinary routine of his office work. Moreover, searching local inspections are as oil to the machinery of various departments of the administration and they tend to instil wholesome awe into the minds of the subordinate officers. He inspects Collectors', Assis-

tant Collectors' and Tehsil Offices, scrutinizes the arrears and liabilities of Government in the district and besides inspecting Dispensaries, schools, custom houses, Local Fund and Municipal offices and Jails, he observes the condition of the crops, the state of the embankments, the progress of irrigation and the Dustbund system, and enquires into the state of public feeling and various subjects, the relations of Patels and Patwaries and tenants and sub-tenants, and other matters connected with land revenue. He inspects the Court of Ward estates, he notes the course and direction of trade, takes a keen interest in the advancement of the Arts and Manufactures of the country, any unusual emigration, immigration or other internal movements of the people. He pays and receives visits to and from influential people of the district, he enquires into the working of the regular and village Police, the civil and criminal courts; inspects toddy, liquor, opium and ganja shops, he looks after the vital and mortuary statistics, vaccination, sanitation of villages, the state of roads and communications and drainage.

KUNDI.

Kundi is situated 10 miles North of the Shankerpalli Railway Station (N. G. S. Railway) and is four miles from the District Head-quarters, Sangareddipett. It is on the Hyderabad-Sholapur Main Road at a distance of about 29 miles from Hyderabad, and 11 miles from Patancherrno. Certain parts of the road are in a very bad condition and require thorough repairs.

The population of Kundi is estimated at 2,013 souls.

Kundi was once the Jaghir of the Begum of Nawab Meer Allum, but lying as it does on the Hyderabad-Sholapur trunk road, it was transferred to Government with a view to afford facilities in the supply-arrangements of British Troops while on march.

The village is surrounded by seven large and small tanks, which provide good snipe and duck shooting in the season; quails, partridges and hares, with an occasional bustard and florican are obtainable in the surrounding scrubby jungle.

The chief commodity of the village is rice.

Midway between Kundi and Shankerpalli, there is a small serai supported from the Local Fuuds,

and a Police Chowky. The surrounding country is full of toddy groves and is a famous resort for thieves.

At Kundi there is a Travellers' Bungalow, and a Local Fund serai, the latter consisting of 12 rooms.

On the border of the Devamcherroo Tank and South of the village, there is a fine large temple dedicated to the God Pandurang Svami, built over sixty years ago by Sirhastadar Kandi Kishen Rao. There are three Poojaries attached to the temple, each of whom receives a service inam of Rs. 120 annually. About 200 yards in front of the entrance to the temple there is a Mandappa raised on sixteen pillars entirely constructed of granite. In front of this Mandappa there is a granite column about 40 feet high intended for illuminating the precincts on special occasions. The temple has a very high entrance gate with a room on the top of it, the temple itself being in the middle of an oblong compound, the walls whereof are provided with rooms and verandahs for the accommodation of travellers. Within the compound walls is the house of the late Rajah Gopal Rao, Deshmukh of the Pattancherroo Pergunnah and son of Kandi Kishen Rao. It is

built in the old Hindu style, but the roofing is in a dilapidated condition.

The temple is built of basaltic stone and stands on a high masonry platform. There are five smaller temples around it, viz :—

- (1) Lakshminarain Svami.
- (2) Viasji.
- (3) Narad.
- (4) Gunga Bhagurti and
- (5) Mahadeo.

The view of the Devamcherroo tank from the temple is a very picturesque one. The temple authorities have constructed a pucca ghat with steps leading on to the tank, and it is here that the small temple of Gunga Bhagurti is situated.

Kandi Kishen Rao was given in perpetuity the Mukta of the Alur village and several other lands for the upkeep of the temple. The revenue derived therefrom is at present about Rs. 3,000 per annum, the lands are under the control of the District Talukdar, and Mr. Narain Rao Vakil, a resident of Sangareddipett, being the Honorary Manager of the temple. An annual Jatra takes place here in Kar-

tic-bad-Septami (about November) which lasts for ten days, and at which some 10,000 people assemble. The prominent commodity for sale during the Jatra is chiefly buffaloes, which are mostly purchased by the toddy vendors, blankets (cumbliies) from Seda-sheopett, Koheer, and Jogipett, as also iron and other iron-ware. The approximate sale proceeds during the fair amount to between Rupees fifteen and twenty thousand, and a large concourse of merchants gather here from Hyderabad, Sangareddipett, and other places. About Rs. 1,600 are spent from the temple funds during the fair, the balance of the temple funds going towards the expenditure incurred in the observance of religious rites, feeding of Brahmins and paupers, and the wages of the temple servants. There is a high wooden car attached to the temple, which is brought out during the Jatra. The existence of the temple is announced as usual by a naobat establishment at the gates.

In the village itself there is a small but ancient temple, dedicated to the God Keshava Svami, whose linga is in the shrine, facing which sits a small but beautifully carved and polished Nandi. The temple itself is an insignificant one, but in front of its door-way are seven stones, three five feet, one

four feet, and three about three feet in height, on which are carved images, one of which represents the God Hanuman, another Latchminarayen with a cobra on the left of it, and two other stones with cobra, etc. On two of these stones there are inscriptions, but they are almost entirely obliterated, only a letter here and there showing that the inscriptions are in the old Telugu.

There are two stones situated in the open plain and about 500 yards from the Panduranga Svami temple bearing Telugu or old Canarese inscriptions, surmounted by the Sun and Moon, but the inscriptions are so very much obliterated that it is impossible to decipher them.

There is a small Christian cemetery near a tope on the Shankerpalli-Kandi road, about a quarter of a mile from the village. There are 15 graves in it, only four of which have monuments raised over them with inscriptions thereon.

There is a Mission house in Kandi belonging to the Wesleyan Methodist Mission conducted by the Rev. H. Guard Price, B. A., and his wife. In the circuit of Kandi there are 14 other small Mission houses subordinate to it, and conducted by Native catechists and local preachers. A lady medical

worker, Miss A. N. Pike, C. B. M., is attached to this Mission: Miss Pike had three years training in America and gained her diploma in that country.

Besides the immediate duties of administering to the spiritual wants of its converts, the Mission has undoubtedly done a deal of good in attending and administering to the sick, affording relief to the helpless and needy inhabitants of the village, and otherwise vastly improving the habits and customs and general livelihood of the villagers in this part of the country.

It would not be out of place here to give *en passant* a brief account of Kandi Kishen Rao, the builder of the Panduranga Svami temple. He was originally merely a Patwari, of the village of Kandi, which was then a jaghir of Zebun-Nissa Begum, wife of Nawab Meer Allum; and was appointed Naib of the Begum in 1248 F. (A. D. 1839), and later, Talukdar of Tekmal, after which he was put in charge of the Narayenkhed and Hussanabad Talukas. In 1250 F. when the Taluka of Medak was resumed from Mr. Dighton, Kishen Rao was put in charge of it, besides which he was given charge of the Amba Jogai, Dharur, Parenda, Palam,

Indore Bodun, and Ibrampatam Talukas. Kundi Kishen Rao, was remunerated for his administrative duties at the rate of $1\frac{1}{2}$ annas per rupee on the total revenue collections of the Taluks in his charge.

In November 1848 A. D. Suraj-ul-Mulk, the Minister, whilst his removal from office was in contemplation, borrowed from Oomeraogeer, an especial friend of his, through Meer Koorban Ali, 2 lacs of rupees for which he agreed to give him Kandi Kishen Rao's district of Amba Jogai. During these times, the condition, covert though not the less binding, of large loans by Sahoo-kars for appointment to districts, was understood between them and the Government to be that the Talukdar was not virtually, but nominally a Talukdar, the real Talukdar being the party who risked his capital in the speculation. Kandi Kishen Rao, aware that a change was about to be made in the ministry, and that obedience to the Minister's orders would meet with the Sovereign Nawab Nasir-ud-doula's disapproval, would not resign charge. Consequently Meer Koorban Ali's Naibs left the Capital, at the head of a new levy of Arabs to take forcible possession, and succeeded in partially obtaining it.

With a change of ministry the hopes of Oomeraooger and his friends were frustrated, and there was a prospect of their being punished for having levied troops to fight with the Nizam's troops serving under the incumbent Talukdar. The device was accordingly got up of procuring documentary authority for their acts, and some Persian papers were said to have been forged professing to be an authority from Suraj-ul-Mulk to a Jemadar of Arabs to raise troops and dispossess the Talukdar of his districts. In 1853, Kandi Kishen Rao was again in trouble : after the seizure and imprisonment of Oomeraooger the Minister's friend in 1848, and anticipating further attacks, he hired troops from the truculent Arab Bafana to protect himself, passing a document to him that he would retain them in his service for six months : he retained them for nine months, paid them up and returned them to Bafana, but gave them no formal dismissal, nor did he recall his document. Bafana in March 1853, in consequence of the neglect of this formality claimed to be paid up to that time, in all for about 5 years, and besieged Kadi Kishen Rao. Bafana was a friend of the Minister and it was supposed that the Minister was a party concerned in this transaction. Kandi Kishen Kao, apparently thinking that war would

Be more costly than the Arab's exactions, appears to have made over to him the Amba Jogai district which in 1854 was taken away from Bafana by Sir Salar Jung Bahadur. Kandi Kishen Rao died in 1271. F. 1861 (A. D.)

SANGAREDDIPETT.

Sangareddipett is situated about 33 miles North of Hyderabad, and is on the Hyderabad-Sholapur road. The nearest Railway station to it is Shankerpalli, N. G. S. Railway, $14\frac{1}{2}$ miles distant, and from which there is a fairly good road. The population of Sangareddipett is estimated at about 5000 souls. The Taluq of Sangareddipett was given to Raja Shumboo Pershad, in the old days, as a jaghir in lieu of salary, but was again resumed and made Khalsa in the year 1275 Fasli. It is at present the head-quarters of the Medak District. There are but two tanks in Sangareddipett, Mahbub Sagar, which is situated South-east of the Sangareddipett ghury, and the "Dhoodee-Coonta", or cotton tank, north of the Government stud farm and Depôt. The latter is a very insignificant tank, not much better than a coonta, but the former is a large one and commands an extensive tract of country for irrigation. A perennial stream passes through it, and the portion of land, which can be cultivated in the hot season, covers any loss that may be sustained by the submersion of land during the rains.

The ghury of Sangareddipett is said to have been built by a Hindu Zemindar named Sadasheo

Reddy over 150 years ago, and was named after his favourite son Singa Reddy. The walls of the ghury, which has an oblong shape, are strongly built of large boulders of basalt and mud. There are 24 bastions along the walls, as also four large gates, and three door-ways. The West gate is called the Satyasi gate; the North the Tarlapaly, the East the Shahir, and the South the Kulvacoonta gate.

Narsiva Reddi, a well known Zemindar of the Medak Circar, and brother of Sadasheo Reddy, had a servant named Gungalu, who, it is said rebuilt some of the ruined portions of the town, and attracted to it artisans and traders, and thus restored some of its ancient importance. It was during Narsiva Reddy's time that the survey of land was first introduced into this part of the country. He decided and made it a hard and fast rule that two spans should equal one hand and two hands one yard.

Within the ghury there is the temple of Sri Rama Svami which is built of basaltic stone. It has a Mandapa or main hall which is supported on 16 pillars. The door-way is carved with two images of Duvarpal; facing the shrine. There are two images one of Hanuman, and the other of Garath-

mand, both carved in granite and about 3 feet in height, and religious worship is still offered to them. To the right of the temple there is a long row of ten rooms built in the time of Mr. Sohrabji Wacha, (Talukdar) intended as a Mosafer Khana for Hindus. At the back of the temple is another Mosafer Khana, built in the present Talukdar Nawab Sohrab Nawarzi Jung's time.

There is a large stone building in the middle of the ghury $94' \times 80'$ with a look out tower on the top of it. To the East of this building is a room which was formerly used as a police thana $40' \times 10'$ with a verandah $30' \times 7'$ attached to it, and one small barred room; apparently meant for prisoners. This place is now made use of by travellers. The north, south, and west sides of the large stone building have 23 cells each about $13' \times 6\frac{1}{2}'$. Some of these are taken on rent by the very poor inhabitants, and the others made use of by travellers. They are all in a very filthy state and require a great deal of repairs. If all these cells together with the old police thana were thoroughly cleaned and repaired it would be a very fine place to use as a market or bazaar.

Outside the ghary, and in the other part of the village there is the Juma Masjid about 30' × 30', said to be an old one, but having been in a very bad state it was rebuilt recently. There is an inscription in the Masjid the translation of which runs as follows :—

In the name of the Merciful and Gracious God. There is but One God and Mahomed is His Prophet. 1244 H.

The Pesh Imam of the Masjid receives Rs. 10 per month. To the left of the Masjid there is a fine substantial well, built of stone, and care is taken for its conservancy. To the right of the Masjid there are some thirteen graves, one of which is that of Mohi-ud-din Hussain Sah Kadree Sahib, a devout and saintly man, and the author of several Urduo works, who died about 20 years ago. The late Mr. Suffder Hussain, District Engineer, His Highness the Nizam's Public Works Department, was the Sah Kadree Sahib's son.

Further on to the right of this Masjid, there is a small temple which has a Mandapa on eight pillars. It is said to be over 300 years old and has an inam grant of two Bigas of land near the "Dhoodhee" tank.

South of the village in the plains, there is another temple with a Mandappa of 16 pillars, dedicated to the God Sangameshvar. Facing the temple is a large bull carved in stone beautifully polished, $4\frac{1}{2}$ feet long and 4 feet high. There are two wells here, both substantially built, but in a state of disrepair. The larger of the two is sixty-three into thirty-eight feet and is named after the God to whom the temple has been dedicated.

Within the ghury walls are the Civil Judges office, the District Jail, the Tehsildar's office, the District Engineer's office, the District Treasury, the Medical Dispensary, the Police Amin's office, the Government School, and a Yunani Dispensary.

Outside the ghury walls are the Government stud bungalow, garden and stables, the Mortuary, the Talukdar's office, the Superintendent of Police's, quarters, the District Engineer's quarters, the traveller's bungalow, (named the Mahbub Munzil), the "Nizam's Jubilee" Club, the Talukdar's bungalow, the Post Office, the Irrigation Engineer's bungalow and office, the bungalow for the supervisor in the Irrigation branch, and the 3rd Talukdar's bungalow.

RAJAMPETT.

Rajampett is a hamlet of Sangareddipett and is situated about a mile and half south-east of it. It has a population of about 1,600. The hamlet is within a ghury, the walls of which are strongly built of stone and mud. The ghury has four bastions and three massive gate-ways, two facing the east, and the third the west. The ghury presents quite a picturesque appearance from its approaches. It is almost entirely surrounded by a deep moat, substantially built with the exception of a small portion towards the north. The ghury is said to have been built 150 years ago by Rai Bagan Shangrama, the only daughter of Narsiva Reddy.

Within the walls of the ghury, there is a temple built of basalt dedicated to the God Rajeshwar, with a large sized carved bull under a canopy facing it. To the left of the temple is a Chilla in memory of Rajah Bang Sirvar, a saint who is buried at Kalianee. At the back of the Rajeswar temple and slightly towards the right there is another small temple also built of basalt dedicated to the god Venkataswar. Outside the walls of the temple enclosure are two large wells substantially built of stone, the larger one being 46' - 4" x 46' - 8"

but they are not looked after and the water in them is quite filthy and slimy.

In the middle of the village there is a look-out tower built entirely of basalt, with cells all round it, intended as serai for travellers and now used as such.

It was at Rajampett that the Government stud farm was established in 1877 by the First Sir Salar Jung Bahadur, and a brief account of the same would be found interesting.

The farm was placed in charge of the Superintendent of Studs and Remount agent, the late Mr. Ali Abdulla. The Farm was established for the purpose of breeding horses and cattle and for the cultivation of grass and fodder for their support. Previous to the establishment of Sangareddipett farm the Government studs were located at Bidar and Kushnur.

These establishments which had been kept up at an annual cost of nearly half a lac of rupees for about a century previous to 1877, were broken up, and stallions placed for breeding purposes in this and other districts, the number at present in use being 33. There are 48 horses at present at Sangareddipett including 23 new stallions purchased

from Bombay, but only 14 colts were obtained during the five years ending 1316 Fasli. The climate is good, and cattle breeding should be enforced here.

The stables are built in a quadrangular form, with a large square court-yard in the centre, where the colts are let loose for exercise. There is accommodation at present for only 58 animals.

There are six pair of bullocks at the farm, three being used in the gardens attached to the farm for moat purposes, and three in the farm for cultivation and etc.

There is every facility as regards artificial forage such as guinea grass, Empey, rhea, Cynoden, Uree-alee, ragi and other kinds of rumnah grass.

The cost of the up-keep of the farm amounts to Rs. 1400 per month, the establishment costing Rs. 850 and the feed of the animals Rs. 550.

The Superintendent's bungalow is a pretty building in the centre of a large garden, which is well stocked with choice and showy plants and shrubs, as well as a number of fruit trees. The soil is rich and thoroughly suitable for growing English and country vegetable so that if an expert

gardener were placed in charge of the garden with an assistant or two and about half a dozen "*Maluns*" to help in weeding and watering, it would not only be self-supporting but would bring in some profit besides to the Government.

The Veterinary Officer's quarters are also situated in the same garden but the building is entirely roofless and almost in ruin. It would be advisable to rebuild this for the present Veterinary Officer to live in and be on the spot to look after the animals as well as the garden. Having no quarters close by, the Veterinary Officer is at present residing in the village at some distance from the farm and consequently he is unable to devote as much of his time to the stud farm and the gardens, as he would be able to do were he on the premises.

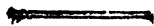
KALABGUR.

Kalabgur, the kusha of the pergunah, is situated close to the banks of the river Manjeru and is about 2 miles from the head-quarters of the Tehsil of the same name which is situated at Sangareddipett. It was formerly a large and flourishing town, but is now in a dilapidated state. It has two hamlets, Gunjeeguda and Angadeepett, the latter being remarkable for a large musalman tomb and a paper manufactory.

There are in all 6 temples in Kalabgur, five of which are small plain ones, but the other dedicated to the God Kashinath, which is situated in a central part of the town, claims antiquity and is a building of some pretension. It is constructed entirely of huge blocks of granite, many of which are handsomely carved and highly polished and is decorated with images. It has a mandapa supported on 16 granite pillars, which are also handsomely carved. There are three shrines, the central one having the image of the God Anantaswami, the one on the right that of Kasinatha Svami, and that on the left the image of Gopal Svami. The doors of all these are carved and have perforated stone screens on either side of them. In the mandapa facing the shrine of Gopal

Svami is the Supta Mathruka and Nagapani, both will carved in stone. About 25 feet from the mandapa is a large platform which has a stone roof standing on 8 carved granite pillars, and in the middle of the platform is a large sized bull, Svami Baswana, and the image of the God Hanuman, both carved in granite. At the back of the temple towards the right is a large granite slab buried in the floor on which there was an inscription in Canarese, (old Telugu), but the inscription is so very much obliterated that what remains of it can scarcely be deciphered. This stone should be removed from the flooring and placed in such a position, that what is left of the inscription may be preserved. On the two front pillars of the mandapa is carved "Sri Gowriah and Gowriah" in the old Telugu. The temple is in good repair and has a grant of land for its maintenance.

At the termination of the village is the Durgah of the saint Sath-o-Sahid, and there are several graves around it.



ANDOLE AND JOGIPETT.

Andole is situated towards the North of Sangareddipett at a distance of about 16 miles from it, and 40 miles North-West of Hyderabad. It is on the high road to Hingoli and lies between Kalabgur and Tekmal. The Manjera river runs along almost the four sides of the Taluq. Jogipett, the head-quarter of the Tehsil is about a mile and a half west of Andole, the "Aodole" tank lying between these villages. The Andole village has a Post Office, a school, and a Police thanah in it. The head-quarter of the Police Inspector of the Taluk is Jogipett, where there is also a Civil Dispensary and a school.

There are two large tanks near Andole and Jogipett, viz: the "Anantasagar" and the "Andole" tank, chiefly irrigating the wet lands of these villages, the crops grown being principally rice in the wet lands, and jowaree in dry. The chief exports are rice, jowaree, ghoolmoha, and silk and cotton cloth: the chief imports being salt, *spices*, sugar, silk, yarn, colours, gold, silver and pearls.

The silk cloths and silk made at Andole and Jogipett are worth mentioning here. In addition to being as good as English or Japanese silk, they are very much stronger, more durable, and thorough-

ly fast colored. Silk stuffs are sold by weight at the rate from Rs. 1-12-0 to Rs 2-4-0 per tola, and embroidered silk used by native ladies fetch from Rs. 50 to Rs. 200 each. The silk thread used is purchased from foreign places, chiefly from Bombay, Poona, Belgium and Mysore. There are a number of looms at Andole and Jogipett, and no less than 100 families of silk weavers. Besides silk, cumblies or black woolen blankets, and native leather shoes are largely manufactured, the former always serving the laborer the purposes of a bed, overcoat, holdall, and umbrella. The price of a blanket varies from Rs. 1 to Rs. 2-8-0, and the shoes from Rs. 1-8-0 to Rs. 3 per pair.

Andole is noted for a large ghurry situated at the base of a low ridge of quartz hills with the "Andole" tank bordering close on its west. A small rest house, called the "Siraj Serai" after the late Subedar of the division, was built in 1299 Fasli on the eastern end of the bund of this tank. It is in a fairly good state, and is at present made use of by the Sub-Divisional officer of the Irrigation Branch. The ghurry which is of an oblong shape has four large bastions at each corner and six between these on each side, so that 8 bastions could be counted from any direction. There are three gate-

ways to it, the eastern side has no entrance. On a bastion of one of the gateways is a stone with an inscription in Persian, the translation of which is as follows :—

“ This bastion was built during the administration of Nawab Mahomed Saeed Khan Bahadur, dated Andole, Rujjub 1242 Hijri ” 1724 A.D.

The ghurry wall which is over 20 feet high is built of large and small boulders of basalt and quartz but some portions of the wall on the north and west sides are tumbling down. The ghurry is said to have been constructed about 175 years ago by Zemindar Shankarama of Papannapett who it is said, accompanied His Highness Nawab Nizam Ally Khan Bahadur, when he invaded the Maharatta territory of Poona (about 1763 A. D., i.e. 145 years ago.)

There are two mosques at Andole. The one called the Purani Masjid is said to have been constructed during the reign of the Kutub Shahi dynasty. These are very strongly built and are both in good repair, but neither of them is of any importance from an architectural point view.

There are also two temples within the ghurry one of them being unpertentious, but the other being a large building, said to have been constructed with the ghurry and dedicated to the God Sree Rungaswamy. Over the entrance to the temple yard, is a small building of five storeys decorated in the gopura fashion. In the yard, on a raised platform facing the shrine is a stone about four feet high carved with the image of Hanuman, having a canopy over it supported by four pillars. Immediately before the shrine, is a Mandapa supported by 16 stones pillars. The doorway of the shrine is entirely covered with sheets of ornamental brass work, and in the shrine along with the image of Sree Rangaswamy, who is reposing on a large cobra are also the images of Sree Krishna, Radha and Rookmini. On the top of the shrine is a small gopuram over which there is a metal *chakram*. The Poojari has an inam grant.

There are several large granite stones with deities, snakes and other figures carved on them, lying outside the ghurry walls. Towards the Western side of the wall under some tamarind trees and close by a Mahomedan grave yard alone there are about 20 such carved stones, others are lying in the open fields and plains. Many of these

are in a very good state of preservation, and it would be worth while preserving them in a secure place under the care of the Tehsildar.

A weekly market is held at Jogipett on Sundays, and between the years 1114 and 1260 Fasli, the town was very important as a trade mart, people from long distances coming to it to transact business. But for some reason or other the market seems to have dwindled down gradually to a grocery bazaar. Since 1298 Fasli, owing to the interest taken by one of the officers of the Revenue Department in re-establishing this market, it is gradually reviving and weekly transactions in gold, silver, pearls, hides, cattle and sundry other articles are carried on to a great extent.

There are two Jatras held annually about January or February; one at Andole and the other at Jogipett, and as the traditional history of the town of Jogipett, is connected with the fair held there, a short account of its origin will not be out of place. Till the year 1113 Fasli, there was a village called Narsinypur near Andole. It was granted as a Panmakta at an annual quit-rent of Rs. 600 to the Deshmukh of Papannapett. During 1114 Fasli, a person named Toolsia, came from

Bindraban, and was received favourably by the said Zemindar. Toolsia made arrangements for increasing the population of Narsinvpur by bringing in people to settle there, and by 1168 Fasli, the town grew in importance as regards trade. The Rani Sahib Linga Bai, the successor of the Zemindar, rewarded Toolsia for his honesty and energy, the most important reward being the grant to him of the collection of a tax call "Dhadwai." In a limited sense, it may be compared to the income tax and was levied on all the transactions carried out in the market of Narsinvpur. It is said that Toolsia used to collect about Rs. 40,000 annually for him self. During this time, one of the five Brahmin brothers of Chintalkuntah (a village 3 miles from Andole) the dooly bearers of Hazrat Khwaja Banda Nawaz the Saint of Gulburga, came and resided on a quartz hill near Narsinvpur. He was called Joginath, and lived the life of a hermit. Toolsia went often to him and received his blessings, and to these he attributed his prosperity. Hence the town was named Jogipett after this hermit, and the original name Narsinvpur was soon forgotten. After the death of Joginath, the institution of a Jatra was decided upon by the descendants of Toolsia in commemoration of Joginath, which institution flouri-

shed for about a century. However, after the resumption of Jogipett and other Maktas, the Naibs are said to have greatly oppressed the traders, with the natural result that the trade and the Jatra began to decline. With the weekly bazaar, however, the fair was again revived in 1298 Fasli, and as many as 30,000 pilgrims are said to attend it annually.

Andole is a place of some note in the history of the Nizam's Dominions and the Zemindar Sadasheo Reddy was a prominent figure in it, as will be seen from the following :—

Prince Ali Jah, the eldest son of the Nizam, Nawab Nizam Ally Khan, was for some time in disgrace at his father's court and Sadasheo Reddy, Zemindar of Medak, Buddee-Ulla-Khan Nazim of Hyderabad, and Galib Jung having been dismissed by the Nizam under some displeasure, conjointly persuaded Prince Ali Jah to rebel and escape from the capital. In the month of Shawal 1209 Hijri, Sadasheo Reddy came with a large army to Hyderabad and encamped at Husain Shah Vali's Durga. He entered the city of Hyderabad at midnight on the 9th Zilhej, bringing Ali Jah along with him to the chowk, the centre of the city bazaar; after

which they tried to enter the Palace of the Nizam by scaling the walls with the help of ladders in order to depose the Nizam and place Ali Jah on the throne. Nawab Nizam Ally Khan, having previously heard of this move was prepared to frustrate their intentions, and Sadasheo Reddy had no other alternative but to retire with his forces towards Medak, accompanied by Ali Jah. The Nizam then deputed Abdulla Khan Habshi (Negro) with a small force to pursue and capture Ali Jah, and while this force was proceeding towards Bidar via Koheer, Sadasheo Reddy retired to Andole, surprised Abdolla Kahn's forces, plundered and dispersed it, wounding Abdolla Khan and capturing his wife and children, after which he fled to Bidar, where he assembled a larger army.

When the news of the defeat sustained by Abdolla Khan's force was communicated to Nawab Nizam Ally Khan, he sent a large army under the command of Mons: Raymond and Sardar-ul-Mulk to punish Sadasheo Reddy, M. Raymond, who had followed rapidly in pursuit, sent forward an advance party against the Reddy, which was attacked by the Zemindar and totally defeated; the commander of the party and his son falling into the hands of the insurgents. M.-Raymond himself then attacked the

fortress, and was so severely handled that M. Baptiste was ordered to re-inforce his chief at Bidar.

The Nizam deputed to his son at Bidar the Prince's own ataleeq or preceptor, charged with certain overtures for an accommodation; one of these conditions, it is understood, being an offer of the country of Adoni in Jaghir. It was with difficulty he obtained an audience, owing to the suspicions of Sadasheo Reddy, who, perhaps, was far from desiring a settlement on any terms whatever, short of the Nizam's complete resignation of the reigns of Government into the hands of Ali Jah. After all, the Prince hardly exchanged a word with his preceptor on the occasion, dismissing him rather abruptly with answers which had been privously prepared, to the letters he brought with him.

The demands of the Prince were of such a nature as could only excite indignation in the breast of the Nizam, and become a cause of grief and alarm throughout the palace. He declared that he would listen to no proposals that did not come through Govind Kishen, or the British Resident, and would accept no terms that were not guaranteed by them.

A more detailed account of the Prince Ali Jah's letter to his father was subsequently brought to light, and it purported that he (Ali Jah) having for a considerable time past contemplated with grief the disordered state and ruinous management of His Highness' affairs, and having experienced in his own person the most unkind and mortifying treatment, he had at length been impelled to the resolution of quitting the world, and of passing the remainder of his days at Mecca. He had felt the less repugnance to the execution of this measure, he continued, because, having no children of his own, he was little animated by the desire of attaining either wealth or power, and that finding himself thwarted in his humble design by the pursuit of His Highness' army, he had been reduced to the necessity of repairing to Bidar, where he had peaceably taken up his residence, and that he wished for nothing more than the due maintenance of the honour of the family to which he belonged, and the prosperity of the people over which he ruled. Thus for the Prince himself.

By his adherents it was proposed that the life and honour of the Prince should be safe, that the lives and honour of Sadasheo Reddy and other chiefs should also be safe and that the Reddy should

be confirmed in all his possessions. That the office of Dewan should be conferred on the Prince, and His Highness (The Nizam) be left at liberty to study his personal ease, and pursue the pleasures of the chase. That these articles should be mutually sworn to on the Koran, and that they should be finally adjusted and guaranteed, by the British and Mahratta representatives at His Highness' Court!

The Roy Royan's advice to the Nizam on the occasion was worthy of his race:—"It was not necessary to keep faith with rebels, and anything might be promised". The Nizam for his part, declared that had Ali Jah ever shown himself to be eager, worthy or capable of ruling, he should have had no scruple in agreeing to his demands. All things considered, it was obvious that this affair would settle itself by the event of war.

On the 22nd of September, the Resident instructed Major Roberts to march his force to a station, north of Hyderabad, and await there for orders to march on Bidar, where it was proposed that he should act against the rebel force. On the morning of the 24th he started for his destination, accompanied by Meer Allum, by whose advice and instructions, at the Nizam's especial request, he was to be guided.

On the 27th of September information was received of the evacuation of Bidar by the rebels whose retreat had not been interrupted by any part of the Nizam's army. The Prince directed his march to Turkul, a place about 19 coss on the direct road to Nander, and it was supposed that his intention was to await there the result of some further proposals which he had transmitted to his father. His demands, somewhat more moderate than heretofore, were first for himself a Jaghir of 12 lakhs of rupees in the Berar quarters, and secondly, for Sadasheo Reddy, the re-establishment of that chief in Medak and the other districts held by him previous to his revolt, but since transferred in temporary charge to M. Raymond. The answer of His Highness merely promised for the Prince personal safety; for the Polygar nothing but the restoration of his original jaghir.

On the 28th October Meer Allum and the Nizam's army, after a march of 8 coss from Tandalwaddy, encamped at the village of Chickwun, where also Sadasheo Reddy arrived from Shahgoor accompanied by 2000 Kohillas, 900 cavalry, and 400 foot, and took up his ground at the distance of half a coss from M. Raymond's corps. His object was not to fight, but offer his submission to

the commander of the Nizam's army, who pledged himself for the preservation of his honour and life. In the mean time, Ali Jah himself, now almost deserted, had pitched his camp near Aurangabad and there on the approach of the Nizam's army the greater part of his followers surrendered. The Prince Ali Jah gave himself up to Meer Allum, and threw himself upon the Nizam's protection.

On the 27th of November, intelligence was received at Hyderabad of the death of Prince Ali Jah which had taken place at Khair, on the banks of the Godavery, on the 22nd of the same month. The Nizam had previously been informed of his indisposition, but he had no reason to suppose that his illness was of a serious nature. It was generally believed that the Prince killed himself by swallowing pounded diamonds, in consequence of the Nizam having sent directions for his conveyance to Hyderabad under some kind of restraint.

On the 27th of March, Sadasheo Reddy was seized while attending the Durbar, and conducted under a strong guard to Golcondah. It was pretended by the Roy Royan that he had been detected in fresh practices of a treasonable nature. This, however, was considered to be merely a device to

propitiate the nobleman who had guaranteed to the Polygar his life and honour. Subsequently Sadasheo Reddy, who was secured in the fortress of Golcondah, with his family, attempted to put an end to his own and his wife's existence by setting fire to a pile of wood which he had gradually collected for that purpose. The smoke that issued from his apartment led to the discovery of the attempt. He was afterwards put in irons and kept under much greater restraint in the same fortress, where he subsequently died, and his body is said to have been thrown into a trench. It is said that Sadasheo Reddy was quite a philanthropist and a great friend of his soldiers. After the death of Sadasheo Reddy his two wives succeeded to his lands all round Medak. They adopted a son, called Narayan Reddy, who, owing to his high-handedness was kept in prison for years, after which the Zemindari of Medak was amalgamated into His Highness's territory.

RUNGAMPETT.

Rungampett is situated about 12 miles on the south-west of Medak. It is remarkable for a strong fortress which is still in a fairly good condition and deserves care and preservation. Rungampett is about 7 miles from Gunapore where the head-works of the Manjara river project are situated. It is also famous for its production of fine silks, and the embroidered stuffs manufactured here compare favourably with those manufactured elsewhere. A weekly market is held every Friday, but the transactions do not exceed Rs. 200. The village is a small, poor one and has no remarkable buildings in it, except two temples said to have been built over 145 years ago, by Sadasheo Reddy. The first, dedicated to the God Runga Svami has a very strongly constructed gateway. On entering the gate there is a raised platform on which is the image of Hanuman carved in granite, about 4 feet high. At the back of the image are several carvings and miniatures of gods in the shrine. The mandapa is a large one supported on 16 granite pillars. The temple had an inam grant of Rs. 106-11-0 per annum, but this has been stopped since the past nine years. Worship is still carried on here. A jatra takes place here annually about the month of

April or May. The other temple is dedicated to the God Ishwar Samba Murti or Mahadeo. It is much the same in construction as the temple above described but has a well polished granite Nandi in the mandapa and several images carved in stone.

The fortress is situated about 2 furlongs north of the village and was constructed over 145 years ago by Sadasheo Reddy. It is said that when Prince Ali Jah, the elder son of His Highness Nawab Nizam Ali Khan rebelled against his father's authority and left Hyderabad accompanied with the Rajah and others, a large force commanded by Nawab Meer Allum Khan, who was accompanied by M Raymond pursued the rebellious Prince who was on his way to Bidar; the troops as a precautionary measure blew up some of the bastions of this fortress, which are still left unrepaired. The fortress which has the shape of an octagon having a bastion at each corner, is built of solid masonry, and has an entrenchment around it. Within the fortress and along the walls are large rooms formerly used as barracks. There are several magnificent halls, viz; the Durbar-e-am, Durbar-e-Khas, Zenana, Kutcherry, Aina Khana, Hamam Khana etc., etc., some of which are in a fairly good condition. Surrounding these buildings are 4

masonry cisterns, and several plots and designs in masonry raised to about 6 inches from the ground, intended apparently for flower and foliage plants—the cisterns and all the designs are in a very good state of preservation still. Between the Zenana and Hamam-Khana are two subterranean passages, but these are choked up and overgrown with shrubs and can only be detected by the masonry work at the month. Near the gate of the fortress there is a very large well with a high “tharola”. This well is said to have irrigated extensive gardens and supplied water to the interior of the fortress. A little further outside the gate there is another well with subterranean rooms which were used by troops. The buildings of this fortress cannot but impress one with the former grandeur of the place, and it is a matter of great regret that they are all not repaired and taken care of at once, in spite of the orders of the British Government regarding the preservation of antiquarian remains.

MEDAK.

Medak is situated 12 miles south-west of the Akanapet railway station, on the Godavery Valley line. The population of Medak is 8511. It forms the head-quarter of the Tehsildar and Police Inspector and possesses a dispensary and an English Wesleyan Mission house, a description of which will be given subsequently. This place is joined to the railway station by a fair weather road. The town is situated at the foot of the hill fort.

THE MEDAK FORT.

The hill fort of Medak, is a place of some strength, consisting of 2 ranges of fortifications, the the upper of which surrounds the crest of the hill and contains an extensive granary and a small mosque on the summit. There is also a large well 60 feet in length and 25 feet in breadth. This well is said to have a perennial spring. By the side of the well there is a dilapidated small mosque, which is said to be a Hindu temple, in olden days, and which was converted into a masjid. The inscription on the mosque situated on the summit is as follows :—

This mosque was constructed in the year of Hijrat 1051 by Syed.

What Syed was it? It was Arab Khan who glorified his religion by his faith.

Every one who heard of his courage recited a benediction on his pure soul,

He demolished the temple from its foundation and early built a mosque upon it.

This stanza has been composed extempore by Mazhar regarding the trouble undergone by the praise worthy man Arab Khan.

The lower range runs nearly in a parallel direction, with additional outworks where the natural advantages do not afford a sufficient protection. a few pieces of ordnance of various calibre are scattered about the ramparts, but are for the most part unserviceable. In former days a guard of a jamadar and 50 irregulars constituted the ordinary garrison, The work appears to be considerably out of repair. While ascending the fort one has to pass through 6 gates before reaching the summit.

The names of the 6 gates are as follows :—

Hazari Durwaza.

Gangaram Durwaza.

Sharza Durwaza.

Ghadial Durwaza.

Hathi Durwaza.

The sixth one has no name.

Between the second and third gate, there is an ancient pleasure palace, built by a Kutub Shahi King, called "the Mubarak Mahal." This massive building is being repaired and will be utilized as home for travellers and officers. One can command from this building a good view of the east. The third gate-way is the best of all. This is flanked by great circular bastions of heavy solid masonry,

which give the fort an appearance of great strength. The fourth gate has two tigers engraved on the stones, from which it is called "the Tiger Gate." There is a large gun about 14 feet long on the left bastion, the bore of which is about a foot in diameter. The name of Ram Naik is inscribed on this gun, in the front of which there is the following urdoo inscription :—

"Karkardah Firangi babat ragnu na."

From this it appears that this gun was made by some European. The breach is blown out. There is an idol of Hanuman near the right bastion of the fourth gate, and about a few yards distant, there are 4 large rooms with arches. These are used for manufacturing gun-powder and cannon balls. There is also a trap-door with a subterranean passage leading to the town. The fifth is the elephant gate having the figure of an elephant in relief upon one side, beyond which is a court-yard in a ruinous condition. Passing through the sixth gate, a flight of steps leads from this to the highest part of the hill, which is about 300 feet above the surrounding country. The highest block of buildings in the fort are the 11 granaries and store-houses. From this point of vantage a great brass gun, 10 feet 3

inches in length, commands the plains around. It bears an inscription showing that it belonged to the Dutch East India Company and was made at Rotterdam in 1620. The gun has a representation of 2 fishes and one ship, and has the following inscription :—

DE VERENICH DE OOSTINDESCH
Compangenic TOT ROTTERDAM.

On one of the bastions, on the south side of the fort is a rifled (?) cannon which has been made like those at Bijapur and elsewhere of alternate layers of iron bars and rings, its breach being blown away. When one reaches the summit of this hill, he feels amply rewarded for the trouble, when he enjoys the beautiful scenery about 10 miles all round. The town of Medak at the bottom of the hill with its numerous tanks and extensive paddy cultivation, is positively a thing of beauty and a joy for ever.

Regarding the fort of Medak two Persian, one Arabic and three Telugu inscriptions are found. The Persian inscription found on the mosque situated on the summit is already given above. The following Telugu inscription was found on a stone situated within the Nwabpet gate of the town.

Virguati Partab Rai commenced the work of this fort on the 1st Chaiter in Shaka 1126., Raktashinam-Samatsar 1204 A. D.

The second Telugu inscription was found on a stone situated within the Nawabpet gate which is as follows :—

The famous king of the world Raja Mahraja is Vallabh Maharaj.

The above two Telugu inscriptions distinctly prove that the fort of Medak was built by the Kings of Warangal, 704 years ago. In 1421 A. D., Ahmed Shah Vali-ul-Bahamany finally reduced Warangul. The last Bahamany campaign in 1477 A. D. had established garisons as far north on the sea-coast as Rajmandry; and southwards as far as the Krishna river, the country had been conquered from Narsingah or Narsing Rai, a powerful prince who held an independent kingdom. King Mahmood Shah Bahamany appointed Koolly Kutub-ul-Mulk, a nobleman of the Bahamany Dynasty, as Governor of Telingana. The seat of the viceroyalty was Golconda. Koolly Kutub-ul-Mulk was in attendance on the king in the camp at Peerkonda, and accompanied the king to Bidar and with-

drew, like the other great nobles, from court, to Golconda, which had become the capital of the viceroyalty. Kutub-ul-Mulk was descended from the Baharloo tribe of Toork or Turanians, and arrived in the Deccan with a body of his country-men, who were taken into the royal service in the reign of Mahmood Shah Bahamany. He had been well educated and was employed as a secretary in one of the public departments for some years. In this capacity he volunteered on one occasion to go into the Telingana, to adjust disputes with the Hindu landholders, and having succeeded by peaceable negotiation in this duty, was ennobled, and thus became viceroy and governor of the province, afterwards declaring himself independent in 1489. From the above description it is evident, that together with other parts of the Telingana, Medak was under the sovereignty of the Bahamany Kings from 1477 to 1489 A.D. After that Medak fell in the hands of the Kutub Shahi Kings of Golconda, which is also proved from the following 3 inscriptions found in the fort.

Inscription in Telugu.

Murtuza Ali Khan Mahaldar-Mahomed Koolly
Kutub Shah,

HEVBUAMBI-NAM-SAMATSAR.

Inscription in Persian.

Wealth-Wealth of *Kutub Shah* Walls of Jamshid."

Jamshid Kutub Shah was the son of Koolly Kutub Shah who ascended the throne in 1543 A.D.,

One Arabic inscription is found, which is not quite legible, but so much could be ascertained that the rampart of the fort was built by King Kutub Shah.

Upon the north-west of the town of Medak is an old but heavy and substantially built *Gumbaz*, but nothing is known as to its origin. It is somewhat similar in design and build to the great tombs of the Kings at Gulburga. Around it are some good black granite tomb-stones.

The old Jami Masjid is out of repair. It has an annual inam allowance of Rs. 90 in cash.

It will not be uninteresting to narrate here briefly an account of some facts which will show that Medak is one of those places which are characterised as possessing modern historical interest. The

late Nawab Mohsin-ul-Mulk, in his comprehensive compilation, has shown that Melik was originally held by Mr. Dighton as talukdar from whom it was transferred to Raja Shambhu Pershad when the question of settling the state-debt became one of imperative necessity.

The ruling sovereign deputed one of his favourites Mir Hidayet to induce the Raja to give funds to the tune of over two and a half lacs of rupees or to give up the district. The Raja could not resist the importunity of Mir Hidayet and was about to resign the district, when he thought of taking refuge under Siraj-ul-mulk's power. Though Mir Hidayet was too subtle for even the powerful minister, the latter was successful in delaying the fulfilment of the promise to hand over the district.

Another event connected with Medak which is not devoid of historical interest is that it was held as jagir by Sadashiv Reddy as a most considerable Zamindar in His Highness' Dominions. It was the ambition of this covetous man to acquire ministerial power, and with this end in view, he intrigued with Prince Ali Jah, and induced him to rebel against his father and escape from Hyderabad in his company. To arrest the flight of Ali Jah, His Highness had de-

puted M. Raymond to thwart the object of Sadashiv Reddy who had proceeded in company with Prince Ali Jah to Bidar. But in the engagement which took place at the Bidar Fort, M. Raymond was ignominiously beaten and had to call in the aid of M. Baptiste. But it is a matter of history how Ali Jah had to yield, how M. Raymond was put in charge of the Medak District, and how, under an act of amnesty, the Jagir was again restored to Sadashiv Reddy. A detailed discription of these events would require a larger volume then the present one.

ENGLISH WESLEYAN MISSION, MEDAK.

On the north side of Medak, situated about a quarter of a mile outside the town, are the premises of the English Wesleyan Mission. The Mission was founded some 28 years ago, and subsequently, with the permission of His Excellency Sir Salar Jung, a school and a house for residential purposes were erected, and almost immediately a slight beginning was made with medical work amongst women and children. This branch of the Mission has, from the beginning, formed the main feature of the work conducted there, and it has been so eminently successful that it soon became necessary to call out from England a fully qualified lady doctor. A dispensary was then added, but it proved to be utterly inadequate for the growing wants of the large number of patients seeking medical relief. To meet this want, a new dispensary was built, His Highness the Nizam's Government evincing their appreciation of the work by making a special grant of timber. Meanwhile, the number of lady doctors also kept on increasing and very soon the necessity for a large hospital made itself manifest. Thus, in the year 1900 A. D.

(1309 Fasli), a very handsome block of buildings, with special wards for Mahomedan and Hindu ladies, maternity wards and others for paying patients and a very handsome and well-equipped operating room, was built and furnished with the latest medical appliances. The work went on apace, till it showed a total of 20,000 patients per year. But it would be erroneous from this to judge that this exhausts the number of patients demanding relief. There are thousands more who are crying for it, but who could not gain admittance owing to the fact that the workers in the good cause have neither the requisite time nor strength, though there are five Europeans continually at work. Besides the medical work in Medak, the Mission established branch Dispensaries at Ramayanpett, Serjana, Bhurgapalli, and at the present moment they are contemplating another in Ellareddipett. The courageous and indefatigable lady workers visit the branch dispensaries on market days in their respective towns, and attend to a large number of villagers who pour in from the out-lying hamlets. In this way, a very large number of sick persons are relieved; but not content with these means, this Mission sends out two ladies for perpetually touring

in the villages within a circle of 25 miles of Medak, affording all the relief they can, and sending more difficult cases into the head-quarter hospital.

The Educational work, begun so many years ago, has also now reached a very hopeful stage. There are two boarding schools, with a strength of 200 children, and a training institution for female teachers with another 100, so that the staff, the Hospital and the educational institutions altogether make up a population of some 400 people within the mission compound.

Amongst the poorest classes in the surround-villages, who have vastly benefitted by the Missionary enterprise, large numbers of the depressed classes have embraced Christianity, and the most promising of their children are being trained, so that they may be able to occupy useful spheres of labour in the future.

This report should not be closed without some mention of the valuable property which has gradually been erected within the last 12 years. the school, the hospital, and the training institution, are all first class pucca buildings having cost almost a lakh of rupees. There is also a large rest-house for native Christians and a

large stone well, which was built during the famine of 1900. The murrum out of this huge well has been laid out all over the compound in roads, so that the whole place now presents the appearance of a miniature garden city: and to judge by the number of villagers who visit the place every day, it may fairly be regarded as one of the attractions of the ancient city of Medak.

The European workers in the Mission consider it a draw-back that the officials of the Medak District have not their head-quarters at Medak, which by their absence is doomed to occupy a very subordinate position. By its central locality, by its climate, by its population, by the means of communications which it commands, by its buildings, ancient and modern, and by its capability of giving administrative facility, it could not be amiss to bring together here as many executive officers of Government as possible, especially the 3rd Talukdar, who has at present his head-quarter at Ramayanpett.

This chapter could not be considered complete without referring to the disinterested and noble efforts of C. W. Posnett, who is at the head of this Mission. I have had opportunities to visit and

inspect several mission-houses, in His Highness the Nizam's Dominion, but this one excels them all in every way, and the success which it commands is entirely due to the zeal and energy of Rev. C. W. Posnett who by his personal influence and otherwise prevails upon charitably disposed persons in England to render most substantial aid to the cause he has made his own by his genuine sympathy with the poor classes. All praise to him.



