CHAPTER 3
SOCIAL AND POLITICAL TRENDS

As mentioned in the earlier chapter the community associations laid the foundation for literary and cultural renaissance and for increased political activity. This process is sought to be seen through the various organizations that continue to come into existence.

The Arya Samaj a religious and social movement, took a political colour in Hyderabad. Its significance in British India never assumed that magnitude as it did in Hyderabad. The political problem in Hyderabad related mainly to the justification of the minority rule over the majority. The minority of the ruler's community aspired to grow in strength through religious means. Proselytizing the members of the majority community was one of the easy means to swell their own numbers. This may be quite justifiable as long as the means are fair and merely persuasive. The majority community had large groups who were exploited for menial social service but generally neglected, ignored and ill-treated. Conversion from among these people was not keenly felt by the majority people. They were never conscious of the double loss that they were sustaining due to this gross callousness they dis-
played towards their own co-religionists. Their numerical strength was being reduced and the strength of the minority was increasing. Numerical strength of social groups played a tremendous significance in representative governments. It is at this point that the religious movements entered imperceptibly into political spheres.¹

The Arya Samaj was established by Swami Dayanand Saraswathi in 1875. He preached equality of all human beings and supported the struggle for equal opportunities of education and refinement. According to him, the vedic religion was the best and anyone could be converted into vedic faith.²

In the year 1892 Swami Girijanand Saraswati from the North visited Hyderabad and delivered a number of lectures exhorting people to join the Arya Samaj. Due to his efforts the Arya Samaj was established in Hyderabad city in 1892. The President was Sri Kanta Persad and the Secretary Mahatma Laxman Dasji. The first annual celebration of Arya Samaj was held at Kandaswami Bagh. Among the eminent persons who attended this function from outside the state were Swami Atmanand, Pandit Khushi Ram, Sri Kishandas and Sri Sevaklai.³ The Sanatana Dharma Maha Mandal was established at about the same time to counteract the activities of the Arya Samaj.⁴
The teachings of Arya Samaj had penetrated the Hyderabad state long before the dawn of the twentieth century. Pandit Keshava Rao Koratkar, a great patriot and a lawyer who was raised to the bench of the Hyderabad High Court was elected the president of the Arya Samaj in Hyderabad and continued to be so at the helm of Arya Samaj affairs till 1932.\textsuperscript{5}

Pandit Keshav Rao introduced a bill relating to the widows in the Legislative Council in 1930 but when a few conservatives among the Hindus expressed a dislike and resentment towards this bill, the Muslims supported this orthodox section of the Hindus. But later Pandit Vinayak Rao Vidyalankar, got it passed in the legislature. This had become law. The legal position of the Hindu widows was also strengthened.\textsuperscript{6}

The Arya Samaj improved its organization in 1930 under the guidance of Mahatma Narayanaswamy. The Arya Pratinidhi Sabha was established as central body of the Samaj in Hyderabad and the district branches were placed under its control. Pandit Keshav Rao was elected President of the Pratinidhi Sabha and Sri Chandu Lai, Secretary while Pandit Vinayak Rao was chosen as treasurer. It was at this time that the Samaj attracted two great enthusiasts
Bansilal and Shamlal. They established Samaj branches, schools and libraries. They devoted themselves to instill a spirit of fearlessness and courage in the minds of the Hindus. They had to endure all sorts of hardships. The Arya Samaj began to incur the displeasure of the Nizam's government. Restrictions were being clamped in various forms on the Arya Samaj. The attitude of the police towards the Samaj had stiffened.\(^7\) The Samaj could not celebrate any functions or hold meetings on the death and birth dates of great personalities, religious ceremonies, fairs, Nagar Kirtans, literary activities, conduct schools, Havan Kunds or unfurl 'om' flags. After an intensified endeavour the Samaj was permitted to start the Urdu weekly Vedic Adarsh in 1934. But its fearless and frank tone displeased the government and its publication was stopped by a government order in 1935.\(^8\)

After 1940, the Arya Samaj started constructive activities, in commemoration of late Pandit Keshav Rao, an educational institution called the Keshav Memorial school was started on 20th of July, 1940 and the foundation stone for the present magnificent building was laid on the 20th of September in the same year by Ghanshyam Singh Gupta, Speaker of Central Provinces. The organizers decided to have Hindi as the medium of instruction in the High school, but
they could not achieve their objective till 1948. The condition of the Arya Samajists between 1942 to 1948 was similar to outlaws, but their religious fervour never damped. The distresses, the difficulties and damages they were exposed to were limitless. They had always to depend on their own personal endeavours for defence. Antagonism to the Arya Samaj was given wide publicity in Urdu papers, while they were not permitted to have their own papers. If information was published in papers from British India, they were not allowed to enter the state.⁹

First Aryan Conference was held at Udgir in 1942 under the presidency of Pandit Vinayak Rao Vidyalankar. In 1943, the Arya Samaj could celebrate its second Aryan conference at Nizamabad. Sri Ganapat Kashinath Sastry was elected to preside. One very significant resolution related to the establishment of one hundred pathashalas (educational institutions) and a 25000 strong volunteer corps.¹⁰

The third Annual conference of the Samaj was held at Narayanpet. Rai Sarat Ghandjee presided over the deliberations. This year the Muslim League had persuaded the government to put a ban on the Satyarth Prakash, the philosophy of the Samaj. An all India
agitation protested against the ban. State Arya Samaj fully supported the protest. In 1945, a training centre called Upadeshak Vidyalaya was started at Nalgonda. The trainees received coaching for carrying on the preaching work.\[\text{11}\]

The Fourth Aryan conference took place at Gulbarga in 1945 under the presidency of Raja Narayan Lala Pitti. The Fifth Aryan conference was held at Warangal in 1946. Pandit Vinayak Rao presided. But a liberal Sir Mirja Ismail had become the Prime Minister of Hyderabad and permission was granted to the Samaj to start a weekly called 'Aryabhan'.\[\text{12}\]

After the 15th of August, 1947 when India attained independence, Hyderabad rulers were trying to assert their independence. The Arya Samaj knew fully well that this was impossible.\[\text{13}\]

The sixth Annual conference of the Arya Samaj took place at Jalna under the presidency of Govindlal Pitti. This conference passed a resolution that the Nizam should integrate the dominions with the Indian union and immediately agree to the establishment of responsible government. During the period from 15th August 1947 to 17th
September, 1948 thousands of Hindus had left their homes and crossed into the Indian territory due to the Razakar menace. Arya Samaj had set up camps for refugees.\textsuperscript{14}

The Arya Samaj of Hyderabad produced great revolutionaries like Shri. Narayana Pawar, Gandaiah, Jagdish and Narayana Swamy. Pawar had thrown a hand grenade on the motor car of the Nizam. They were sentenced to twenty years of rigorous imprisonment. Vinay Kumar, Satyanarayana Sinha and Madanmohan had rendered wonderful service in supplying secret information to Pandit Vinayak Rao, who was also the president of the Lawyers Protest Committee. He collected authentic information about the Razakar atrocities and sent a report to New Delhi and therefore he was arrested.\textsuperscript{15}

Vandematharam Ramachandra Rao his brother Veerabhadra Rao and Narasimha Rao at the risk of their lives secured information relating to the activities of the Nizam.\textsuperscript{16} The Arya Samaj in Hyderabad state made its own contribution for the attainment of independence.

Though the Arya Samajist according to their reports never allowed women in many forward roles in their programmes or rituals,
women were never treated as inferior. Their prominence was not curbed. Infact, they were encouraged to participate with an understanding in Arya Samaj programmes. All other political parties had come into existence only in the wake of Arya Samaj activities.\textsuperscript{17} Despite the propaganda advantage enjoyed by the various political parties it was mainly the Arya Samajists who created a thorough social consciousness among women by making them equal and discerning partners in vedic education and rituals and in social functions. It is an article of faith with the Arya Samajist that all castes and women should have access to vedic lore and they never recognised caste distinctions. They translated scriptures into local languages with a view to make them accessible to the literates in all castes. They enjoined their members to study and recite the vedas and women were also declared as being entitled to participate in all vedic rights.\textsuperscript{18} It should not be overlooked that it was the Arya Samajists who pioneered the opposition to the Nizam's government. In the final liberation struggle of Hyderabad they joined hands with the Congress and Socialist parties.\textsuperscript{19}

The public life in Hyderabad was slowly becoming active and effective and expressing itself in various fields. A class of pleaders had come into existence since the examinations for leadership
were started for the first time in 1883. Legal talent was also attracted from outside the state and we hear the names of Ramachandra Pillay and Barrister Rudra, who started practising in the courts of Hyderabad and Secunderabad at this time. A number of societies and clubs had been started and were contributing to the shaping of public opinion. The Young Men's Improvement Society was established on 26th February, 1879 in Chaderghat. It maintained a reading room and a library and used to arrange lectures by prominent people.\textsuperscript{20}

The Theosophical Society was established on 26th December, 1882 by Ramaswamy Iyer in Chaderghat. It secured the patronage of officers like Pestonji and Jahangirji. The society hall was constructed and declared open on 7th January, 1906 by Mrs. Anne Besent. This society was a centre of discussions on religious and cultural matters and attracted the elite of the city.\textsuperscript{21}

The Albert Reading room, Secunderabad, the Malwala Sabha in Hyderabad city and the Hindoo Social Club, Chaderghat, were also beginning to take part in public affairs. Due to men like Dr. Aghornath Chattopadhyaya, Barrister Rudra and Ramachandra Pillay, interest in public matters was kindled. Criticism of the administration
began to be public both in the press and from the platform. This criticism was resented by the official world who attributed these activities to outsiders.\textsuperscript{22}

Coming to the educational field, Salar Jung, the important reformer administrator of Hyderabad, lent his support to liberal education, including female education. He encouraged the founding of a medical school and was interested in promoting cultural activities but he did not play a positive and dynamic role in bringing about a radical transformation in the society. He hoped to develop a climate of values favourable to change in society. He did not wish to force the pace of reform. Learning was not completely absent in the Nizam's Dominions, but was confined to a few of the upper classes who kept tutors to instruct their children at home.\textsuperscript{23} Salar Jung combined contradictory elements of tradition and modernity. The percentage of literacy in the entire state was only 3.3 literacy among the non-Urdu speaking population of the state was abysmally low. The state government's policy of making Urdu the medium of instruction in the Middle and High school stage was greatly responsible for the backwardness in education of the non-urdu speaking section of the population. But, programmes were started to remedy this defect.\textsuperscript{24} During the second half of the 19th century, particular
emphasis was given to education. Every effort was made to lay the foundations of a proper educational system in Hyderabad which up to that time was completely neglected. The very first step taken towards the formation of a state educational system was the establishment of Dar-ul-ulum or oriental college. In order to encourage youth and for further progress in education, prizes and generous scholarships were awarded together with promises of employment in Government Services.25

The reform measures introduced by the Nizam and the policies adopted by the state from the later half of the 19th century did not satisfy the people. This unsatisfactory feeling and the socio-political developments in the neighbouring presidencies left a remarkable impact on Hyderabad's affairs.

The Nizam state’s Social Reforms Conference was held in Hyderabad on 11th and 12th November, 1921. This Conference was presided over by Maharshi Karve. The proceedings of the Conference for the most part were conducted in English, Urdu and Marathi. As a greater number of the social and political leaders in Hyderabad up to this period happened to be Maharashtrians they were speaking in their languages or languages known to them. But
one of the delegates at the Conference, Alampalli Venkatarama Rao wanted to move a resolution in Telugu. His attempt to move the resolution in Telugu was hooted down by the audience and more vociferously so, by the Maharashtrian section. This attitude in the very capital of the Telugu people was taken as a great affront by those Telugu members who happened to be present at the Conference. That very night they formed an association called the "Andhra Jana Sangh", and with Tekmala Rangara was its secretary.\textsuperscript{26}

Subsequently the name of the Andhra Jana Sangh was changed to that of the 'Nizam Rasthra Andhra Jana Sangh' and Madapati Hanumantha Rao was chosen as the secretary. From then on Madapati Hanumantha Rao proved to be the guiding spirit of the movement for the social and cultural uplift of the Telangana people. This was the beginning of the Andhra Movement in the Hyderabad State.\textsuperscript{27}

The opening of Hyderabad Godavari Railway in October 1900 had an important effect in stimulating trade and industry in the district through which it passed, namely Medak and Nizamabad. There was not much progress in respect of roads during the decade. Spread of communication facilities awakens people.\textsuperscript{28} With the spread of
education though meagre and through newspapers, political consciousness was generated among Telangana people. The association called "Nizam Rasthra Andhra Jana Sangham" had become active.

The aims and the objects of the association were to work for the progress of the Andhras. This objective was to be achieved by forming branch associations, helping the existing one and by convening public meetings and other allied activities. Every Andhra of the state whose age was not less than eighteen and who could read and write could become a member of this association.²⁹

Membership began with one hundred. A regular managing committee of 15 members with Raja Rajagopala Reddy, Barrister as President and Shri Madapati Hanumantha Rao as the Secretary was elected. As an allied wing of this body a research society called 'Andhra Itihasa Parishodhak Mandali' was also established.³⁰

With the establishment of these institutions, other sister associations also began to spring up all over Telangana and therefore the necessity of getting them federated with a central body was keenly felt and the Andhra Jana Kendra Sangham was formed. The first meeting of the central body was held at Hanumakonda on
the 1st of April 1924 and it was largely attended by representatives from Hyderabad, Secunderabad and Warangal. This committee was authorized to frame a constitution which was adopted on the 27th of April 1924 at Hyderabad. The aims and objectives of the committee were further expanded:

To establish Libraries and Reading Rooms.
To help and encourage students.
To honour scholars.
To collect manuscripts and to conduct research.
To spread knowledge through hand-bills, booklets, and public speeches.
To propagate Telugu.
To encourage fine arts and physical culture.
To help the helpless.

During the course of about twelve years, the Andhra Kendra Jana Sangham had to face several impediments placed in its course by Government.

The Andhra Jana Sangh decided to achieve its aim of promoting the social, economic and cultural awareness among of
the people of Telangana by adopting measures that would bring about a general enlightenment among the people through Telugu libraries, Reading Rooms, and private schools, secondly by encouraging Telugu scholars and by collecting epigraphical inscriptions and books of historical values that would throw light on the ancient history of the Andhra people, thirdly by publishing tracts and pamphlets on burning issues of the day and lastly by appointing workers to spread these objectives among the people.  

The merchants of Telangana formed an association known as the Merchants Association to protect themselves from being exploited by the bureaucracy and thereby indirectly joined hands with the Andhra Jana Sangh in its fight against the autocracy of the Government. The Andhra Jana Sangh also carried on a campaign against vetti chakiri (bonded labour) and for the emancipation of the Balutadars (free service).  

**MERCHANTS PROTEST** : The Andhra Jana Kendra Sangham organized the traders and merchants in the Telangana region. These merchants had always to cater to the requirements of the government officials on tour either by selling commodities at concession rates or giving them freely. They sought the help of the Sangham to take
up their cause in an organized manner. Such a demonstration was first made in Suryapet by the merchants in December 1922. Merchants had to bear the consequences of such a protest in the earlier stages but with the help of the Andhra Jana Kendra Sangham, they could assert their freedom. A booklet entitled Freedom of Merchants was published in Telugu and circulated to all the merchants. The workers of the Sangham continued their efforts to create awakening in the Telangana region. Twelve Telugu booklets written in easy simple style, intelligible to an ordinary villager and priced at one anna each, were sold for prices which were within the reach of all. The Andhra Jana Kendra Sangham never enjoyed the goodwill of the Government which repeatedly denied permission for holding even purely educational and library meetings and conferences. In the initial stages, the Sangham did not have any political bias but the repressive policy of the government generated a spirit of resistance among them.35

Andhra Jana Sangh from 1928 onwards took up the cause of women’s education. Due to its efforts the Andhra Balika High School was founded in 1928 and the first batch of girls studying in the Telugu medium were made to appear at the matriculation examination in 1934. In the beginning the Osmania University refused to recognize the Andhra Balika High School saying that the policy
of the Osmania University was no doubt to encourage the pursuit of education in the mother tongue, but according to their statute, mother tongue meant Urdu. However, Maharshi Karve came to the rescue of the Andhra Jana Sangh and the first batch of girl students in the Telugu medium appeared for their examination in the Karve institute.36

By 1930 the movement started by the Andhra Jana Sangh spread rapidly gaining in strength day by day. So in 1930 at the Jogipet conference in Medak the Andhra Jana Sangh converted itself into the Andhra Maha Sabha.

One of the special features of the first Andhra Mahasabha was that a women's conference called as the Andhra Mahila Sabha was also held along with the Andhra Mahasabha. This feature of holding the Andhra Mahila Sabha conference side by side with the Andhra Maha Sabha conference was continued up to the year 1942, when during the 9th conference at Dharmavaram the women members felt strong and confident enough to have their own separate conference.

Andhra Maha Sabha passed resolutions having a wider
importance on social and cultural matters such as the protection of the ryots in the Jagir lands, women's education, abolition of prostitution, Harijan uplift, abolition of Purdah system, introduction of elections in local committees, introduction of primary education, promotion of private schools, advocating Telugu as the medium of instruction in girls schools, revival of Ayurveda, demarcation of Telangana borders and introduction of co-operatives etc. The people responded with great enthusiasm to the Andhra Maha Sabha conferences, much to the annoyance of the Government which began to look with apprehension at its growing popularity.

Newspapers, periodicals and Magazines play a very important role in the spread of literacy in the country and maybe considered as the pulse of literacy. The greater their number, the more the tendency towards literacy. If literacy begins from the schools and similar institutions then it is primarily through the newspapers, periodical and magazines that literacy owes its preservation and advancement among the adults, many of whom might otherwise lapse into illiteracy. Also it is the newspapers, periodicals and magazines that contribute very liberally towards the cultural progress of a country.\(^{37}\)

As against 34 and 169 respectively in the two previous decades
(i.e. 1911) there were 933 books issued. 883 of them were in Urdu and were published during the last three years of the decade. Arabic claimed the next largest number of publications, namely 25 and Telugu came third with the books, 6 books in Parsi, 2 each in English and Marathi and one in Kannada.38

A system of circulating libraries was introduced in Hyderabad and liberal grants had been given.39

The importance of newspapers during the struggle for independence is well known. Newspapers and journals serve as life breath of freedom struggle. If there is no contact between one person and the other, they will have to live in dreadful solitude. It is a known fact that prison life is intolerable and in a prison, if a person is condemned to a solitary cell it is dreadful. Sociology says that a man does what he can do. If a particular people had rebelled against a government successfully, it only means that the rebellion of any people can similarly be crowned with success. If people of one country can pull down a dictatorship, it only follows that people of any other country can do the same. That presumes that what the people of a particular country had successfully done, should be known to the people of another country placed in similar circum-
stances. How can they know? Through the newspapers. The understanding that news gives should be enriched with an intimate knowledge of local conditions.\textsuperscript{40}

Newspapers and journals are known to have disturbed violently the peaceful pools of static thoughts and we all know that journals are the main instruments to whip up political upheavals and revolutions and also make the people realize the unsatisfactory manner in which administration is being managed.

Platform is a good mate of the press. But all that happens on the platform, all the speeches and the rallies that proceed towards it and from it, will have to be written about in the press. Some of the successful leaders who conducted rebellions, led revolutions and brought changes in the society, were effective writers and good journalists.\textsuperscript{41}

In the Hyderabad state the number of people who know Urdu was less than 10\% but there were 20 Urdu newspapers. Not so was the number of newspaper in the other three important languages.

The first Telugu journal called ‘Hitabodhini’ was started in 1912
by Srinivas Sharma from Mahaboobnagar district. For the purpose of printing the journal, he also started a printing press called "Sarojini Vilas". It was a great achievement. Inspite of the widespread illiteracy, the paper had nearly 500 subscribers. It dealt mostly with social, economic and agricultural problems, underlying which there was a current of nationalist thought. Srinivas Sharma was a great Sanskrit scholar and an eminent Ayurvedic doctor. He, therefore brought to bear his learning on all articles that appeared in the paper. It is said that because of the paper and the press, he sustained a great loss which he tried to make good by starting an amateur drama club called "Veeraloka Nataka Mandali". Despite all these efforts, the paper had to be closed down within a period of two years.42

P. N. Sharma was editing Sujatha a literary monthly to encourage writers and artists. It too did not enjoy a long life. Narsimhacharyulu of Waddepalli, Medak district was publishing Deshabandhu a literary monthly for about two decades. Chidirematham Veerabhadra Sharma was editing for a long time Vibhuthi a cultural, religious and literary monthly journal. Chidirematham was able to earn the goodwill of the reading public with his multi-faceted scholarship and genious. Vibhuti was informative and instructive. Sabnavis
Venkatarama Narasimharao occupies a special pedestal in the history of Telugu journalism.\footnote{43}

1922 to 1927 can be described as almost a golden age in the History of Telugu journalism in Telangana. Scholars and poets from all over Andhra considered it an honour to be patronised by the Udayaraju brothers (Telugu Patrika), to be fraternised by the Nilagiri editor and to be honoured in the Sri Krishna Devaraya Andhra Bhasha Nilayam (Hyderabad).\footnote{44}

Rayyat, a Urdu weekly dedicated to the peoples' welfare and edited by the well known patriot Mandumula Narsing Rao was a red rag to the Nizams government for about four decades. Like the editorials of Krishna Patrika (Telugu weekly from Machilipatnam) the editorials of Rayyat used to be long, lively and logical. Rayyat had changed the thinking pattern of the Urdu educated in the old Nizam's state. The then police were constantly observing the activities of the subscribers to Rayyat. Some of the editorials describing in detail the partial cruel and unreasonable conduct of the Muslim Majlis, the communal organisation patronised and pampered by the government, at the expense of peace and prosperity of innocent people, were classics and were points of discussion among the educated.\footnote{45}
In those days there used to be a news agency "Deccan News" catering to the communal propensities of the government and its allies but there were also Muslims who braved the anger of the government and its allies, by exposing the nefarious propaganda being done by Deccan News and its like. Mustafa Khadri was running a news agency known as Vatan News' to propagate patriotism. He was also the editor of an Urdu Weekly "Muhebe Watan". Yet another journalist with courage was Ganapat Rao Ekhelikar, the editor of Modern News which was as vehemently patriotic as Watan News.46

Governments which were always anti-people made attempts to pit one caste against another caste. But there were some patriots who resisted this attempt. Prem Kumar, the vice-president of state Scheduled Caste Federation published ‘Manavat’ (human equality), an Urdu weekly, quite for sometime creating waves of instructive thinking among the people.47

Shoebullah a graduate, belonged to the privileged section of the populace. But he had his training in journalism in ‘Rayyat’ of Narsing Rao. Shoeb was independent and never yielded to the temptation of profitable employment in the government. After some years,
he had started his own Urdu journal The Imroze” a patriotic venture which was loathed by the communal Muslims. But there is no cure for communalism. Kasim Razvi leader of the Muslim Majlis incited his followers to cut off that hand which was writing against communalism. That night, goondas of the Majlis raided the office of Imrose, cut the hand of Shoebullah and also cut his head to present it to Razwi.48

Rayyat produced a number of writers and leaders. Of them Digambar Rao Bindu and Pandit Narendraji had become front rank leaders of freedom movement. Jalaluddin ran a journal ‘Samaj’ for a long time. B.S. Rao was running a journal ‘Rahnuma’ for sometime. Katam Lakshmi Narayana was editing a journal ‘Janata’.50

C. Gopala Krishna reporter of the Associated Press of India and L.D. Natarajan reporter of Hindustan times were deported from the state for their anti-communal writings. The people cannot afford to forget the services rendered by C.S. Naidu, Mangu Seshagiri Rao and V.H. Desai. B.R. Chari was yet another journalist whose thought provoking articles in the daily Hyderabad Bulletin were avidly read by the people.50
The journalistic services rendered to the people of Hyderabad state by Siddavanahalli Krishna Sharma stand out as special class and classics by themselves. He was a born writer. He was also deported from the Hyderabad state.\textsuperscript{51}

Veldurti Manik Rao was a class by himself like Krishna Sharma. He was also feeding a number of journals with his newsletters for a long time. Nobody knew that he was writing. Prajamitra of Madras edited by Gudavalli Ramabrahmam were carrying his newsletters for a long time, much to the pleasure and edification of its readers.\textsuperscript{52}

'Mushir-e-Deccari' a Urdu daily of Hyderabad, started by Baji Rao. His son Vasudeva Rao Aurangabadkar continued it for a long time. He was having Madapati Hanumantha Rao among its editorial writers. Madapati Hanumantha Rao was adept in writing subdued but effective and informative editorials. In those days the Urdu daily 'Rahbar-e-Deccan' a communal Urdu daily had all its writings contradicted by the Urdu daily 'Payam' edited by Khazi Abdul Ghafar a great nationalist. Rahbar-e-Deccan changed its colour overnight after police action and Payam went under due to economic reasons. The speciality of Payam was its simple and satirical style.
which went straight to the hearts of people.\textsuperscript{53}

YD Joshi a Hindu Mahasabhte and a freedom lover was editing a Marathi weekly. Whatever he wrote was likened by his friends he was like a sleeping volcano. These were some of the newspapers and journals whose writings the Government had never taken to kindly. Press freedom was a myth. There used to be a number of patriotic reporters representing newspapers published from the neighbouring states.\textsuperscript{54}

'Saradhi' a Telugu weekly an organ of the State Congress was published from Bezawada with Talluri Ramanuja Swami and D. Ramalingam as editors. It was managed by T. Hayagrivachari and Bommakanti Satyanarayana. Literally it was smuggled into the state and read avidly by people for information pertaining to the struggle for emancipation of Hyderabad state "Hyderabad" was another Telugu weekly published by Dr. M Chenna Reddy from Bezawada. A third Telugu weekly which was published from Bezwada was Telugu Desam run by V.B. Raju and Rajyalakshmi Devi.\textsuperscript{55}

There was yet another addition to the journals of the struggle days, edited by the popular poet Adluri Ayodhya Ramaiah which com-
bined patriotism and literature. B.N. Sharma was the editor of a Telugu weekly ‘Andhra Vani’ which was also published from Bezwada. During the struggle days he was very effectively highlighting social, political and cultural aspirations of the Telangana people. People liked reading it. But the Nizam’s police used to confiscate the copies of Andhra Vani as a daily routine.

In 1917, Swami Venkata Rao of the Divine Life Society started a monthly journal called ‘Andhra Matha’ from Secunderabad. The journal was mostly devoted to the propagation of Divine Life Society ideals. It included features which were semi-political and made comments on the policies of the government. The journal could not survive beyond eight months.

In 1920, Vaddiraju Sitaramachander Rao and his brother Raghava Ranga Rao started a Telugu Weekly called ‘Telugu Patrika’ from Inugurthi village in the Warangal district. These brothers were eminent scholars of Sanskrit and Telugu. This weekly also had 500 subscribers. It could not survive beyond five years. In these five years, it rendered valuable service in cultural and social fields.

In 1920, a political worker Sahnavis Venkatarama Narasimha
Rao started a weekly called 'Neelagiri' from Nalgonda. He was not like Srinivas Sharma or the Vaddiraju brothers, a great scholar, but he seems to have had enough political knowledge and a better enough command over Telugu and Urdu languages. From a purely political point of view, Neelagiri was the first paper that raised its voice of protest against the autocratic rule of the then government and demanded more freedom of speech and association. The government did not take any action against the paper but there were reasons to believe that the editor himself was subtly subjected to harassment for his political opinions. Narasimha Rao continued the paper for five years. In 1920, another paper called 'Andhrabyudayam' started publication and after three years, closed down. A monthly journal called 'Deshbandhu' had came out for three years and closed down.\(^6\)

In December 1923, a monthly journal called "Saiva Pracharini" was started from Warangal. Mudigonda Veeresalinga Sastri was the editor. It was founded by the eminent exponent of the Siva cult Sri Kandimila Rajalingaraya. Though it was essentially a magazine of Shaiva religion, it opposed the restrictions imposed by the government on freedom of religious practices. It continued as a monthly journal for four years and then was converted into a fortnightly, before
The eminent scholar Shri Bucchiah Linga Shastri started a monthly magazine called 'Saivamani' from Secunderabad which was printed in its own press called Panchakshari Press.\textsuperscript{61}

In 1925, Sri Khaskar started a bi-weekly from Secunderabad called 'Nedu'. It was a bi-lingual published in English and Telugu. It brought to bear a pronounced nationalist outlook on the politics of Hyderabad. After a couple of years it ceased publication.

In 1925 itself the eminent leader Bhagya Reddy started a fortnightly called the 'Bhagyanagar Patrika' which in the first instance, continued for two years when Bhagya Reddy had to go to Mysore for reasons of health it was closed for sometime. After a couple of years, he returned from Mysore, and revived the paper as a weekly under a different name. He called it the 'Adi Hindu Patrika'. His health was so bad that he could not bear the strain of journalism and the paper had to be closed after six months. Both the papers edited by Bhagya Reddy were clearly political in as much as he himself took a prominent part in the political activities of the state along with eminent leaders like Vaman Naik and Keshav Rao.\textsuperscript{62}
1925 marks the beginning of a new era in the political life of Telangana, as it was in that year that the Andhra Mahasabha came into existence and also in the same year the 'Golconda Patrika' was started by Suravaram Pratapa Reddy as a bi-weekly. The birth of the Golconda Patrika also saw the end of the Telugu Patrika and Neelagiri. The services of Golconda Patrika are too well known and significant in the history of Telangana. Its editor Suravaram Pratapa Reddy was one of the pioneers of the political movement in the state who braved all storms for the cause which he had heartily espoused.\textsuperscript{63}

In 1934, Dattatreya Sharma started a monthly from Secunderabad called the 'Deccan Kesari' which was bi-lingual i.e. Telugu and English. In 1936 Srimathi Rachamalla Satyavathi Devi started another monthly from Secunderabad called the 'Telugu Talli', which came out for a year and then closed.\textsuperscript{64}

In 1937, Chivukula Appaiah Sastry who was a Sanatanist started a weekly called 'Divyavani'. It was essentially anti-progressive in political matters. Devulapalli Ramanuja Rao started a monthly called the 'Shobha' from Warangal which played quite a prominent role, but for reasons of finance, it had to be closed down.
within one year.

The only paper with a clear political outlook and which supported Congress activities was the Golconda Patrika. From 1938 to 1945, we do not find any new Telugu paper, political or otherwise, being published. In 1945, after a great deal of difficulty, permission was granted to bring out a Telugu monthly 'Tarani'. During this period, the Government was a little favourable to the Communists and permission was granted to the Communists to start a Telugu weekly called the 'Andhra Kesari'.

Qazi Abdul Gaffar, the eminent man of letters and the editor of the Payam started a Telugu daily called 'Sandeshamu' in 1945 but it had hardly a life of six months.

1945 also saw the birth of two Telugu Dailies namely the 'Telangana' and the 'Meezan'. The Telangana was financed by Rajagopal Mudaliar and Meezan by Gulam Mohammad Calcuttawala. The Telangana was edited by a very talented journalist, B.R. Chari and Meezam by a well-known man of letters, Adavi Bapi Raju.

The Telangana tried to support the nationalist movement but had
to close down within a couple of years. The Meezan was essentially a daily of feudal outlook and supported the activities of the Government. Shri Adavi Bapi Raju had to quit Meezam before the police action in 1948.

Syed Asadullah, the younger brother of Dr. Syed Abdul Latif of the Osmania University, had sailed a paper the New Era from Hyderabad but it was suppressed by the order of the executive. Later, he started a weekly paper called the 'Hyderabad Herald'. Its first issue was published on the August 10, 1931.67

The 'Nizam V/yay' was founded in December 1920 under the joint patronage of Vaman Naik and Keshav Rao. Laxman Rao was its editor and proprietor. Laxman Rao Phatak was member of the Hindu Political Association, the Hindu Mahasabha and the Social Service League. The editorials were based on news items supplied from districts and supported by imagination. The paper was suspended in August 1929 but the editor secured perimssion for two other papers 'Lokasikshan' and the 'Nagarik'. The director of Public Instruction found fault with the Nagarik and it was stopped.68

The Golconda Patrika was in the hands of persons like Madapati
Hanumantha Rao and Suravaram Pratap Reddy, Mandamula Narsing Rao and Burgula Ramakrishna Rao. These politicians were well known. The Patrika was an organ of the Andhra Mahasabha and pro-Congress. It had successfully achieved its object of spreading the Andhra movement in the Telangana districts. It generally dealt with matters related to agricultural and social betterment and educational advancement. It also condemned the activities of the Urdu papers. They showed that the religious policy of the Hyderabad Government was harmful to the Hindus. It gave a wide publicity to the Satyagraha of the students when they were disallowed to conduct Ganapati procession.⁶⁹

The Nizam Vijay praised the Nizam when he was going to construct Shadikhana out of municipal funds but suggested that there should be two such places one for the Hindus and the other for Muslims.⁷⁰

_The 'Nizam Gazette', as its name indicates, was a semi-government paper. It maintained a very high standard and was generally above communalism. Even during the days when nothing but fanaticism was voiced through papers, the Nizam Gazette did not allow its policy to be contaminated by any communal_
This paper unfurled its standard of revolt when the Nizam’s state Railway was purchased prematurely. It also criticised cases of unfair dealings in the PWD and some misdeeds of officers. But the Government was watching its activities very carefully. It was stopped for its severe criticism regarding the Railway affair but was again permitted to continue in accordance with a Firman dated April 20, 1933.

There were many other Urdu papers like *Waqt*, ‘*Paisa*’, ‘*Akbar*’ and Sahifa which supported the policy of the Ittehad-ul-Muslimeen, the rapid communal organization. But the Modern News Agency did yeoman service in furnishing authentic information and was very much favoured even by outside papers.71

The English papers like the *Hyderabad Bulletin*. The *Deccan Chronicle* and the *Daily News* had an appeal to the educated community and therefore they were uniformly subdued in their views. The policy of the Nizam’s Government was such that the local papers were allowed to criticise the affairs relating to the Government of India. But anything written against a Hyderabad official or the head of the department, was interpreted as either communal
The story of the *Marathwada*, a weekly published from Aurangabad by Anand Rao Waghre, was very unique. The paper was always virulent and aggressive in criticising the policies of the Hyderabad Government. Later it shifted to Sholapur in the Bombay state. It was published every Thursday. Its articles were always unpalatable to the Government. Friday was a weekly holiday in the state and the paper would achieve its object of injecting critical ideas into the minds of the readers by sending it into the state on Friday. The Government would only take a decision either on Saturday or Sunday, to ban the entry of the paper into the state. But the editor was clever enough to secure permission of the Bombay government immediately for publishing another issue on next Thursday and get it circulated in Hyderabad under a different name. This trick continued and some dozen names were changed by the author, when the political department and the Press Commissioner of the Hyderabad Government became fully aware of it and issued a list of papers in all languages which alone were allowed to enter the state.\(^72\)

**LIBRARY MOVEMENT**: The leaders of Andhra Maha Sabha considered Library movement as a good hand maid of the programme
to interest people in their basic rights. In fact library movement had started nearly 20 years earlier than Andhra Maha Sabha as a harbinger of a wider movement and it had taken considerable roots in most of the villages. A number of young men and women took missionary interest in the library movement. Their interest in fact had created misgivings among some loyal officials that it was all a political movement. Some officials in authority were visiting some of these libraries, ostensibly with a view to encourage the organizers but in reality to find out if any political activity was associated with this movement. One senior official questioned the librarian of Suryapet Library if Government had permitted them to start this library. When the librarian replied in the negative, instructions were given by the senior official that the library should be closed immediately.\(^73\)

The news of the closure was immediately conveyed to the Home secretary by a lawyer (Madapati Hanumantha Rao) of Hyderabad. The home secretary after making few enquiries ordered the immediate opening of the library.

There was yet another incident in which the village Police Patel of Madikonda village had ordered the immediate closure of the library since it had not obtained the permission of the Government. But
the secretary of the library replied requesting the Police Patel to produce evidence to the effect that Government permission was necessary to start a library. The police Patel could not show any such evidence but insisted that a library should secure the permission of the Government. The secretary of the library petitioned the district law authorities. He was asked to keep the library closed until relevant instructions were given.  

The reason adduced for the order closing the library make an interesting reading. The reasons were:

"People are coming to the library everyday. The library has been getting Andhra Patrika, Krishna Patrika and Musheer-e-Deccan. They have secured permission from a proper authority to conduct such activities in the library premises. All sorts of news about religious frictions have been getting publicity in newspapers which exciting people and often leading to danger to human life". The secretary of the library addressed a letter to the home secretary to allow the opening of the library. And also made it clear that Government order was not necessary to start a library. There was no reply from the home secretary. Some how the officials wrote permitting the library to operate but with a stipulation that people should not
It had become almost a disgusting routine for the police to warn the people against patronizing libraries on the plea that libraries are inimical to the Government. Many a library secretary was harassed by the police with regard to the legality of the establishment and at a number of places police demanded the list of the subscribers to the libraries and list of books.\textsuperscript{75}

One day the superintendent of police of Nalgonda and some of his subordinates swooped on Andhra Vignana Prakashini Library of Suryapet, took possession of the subscribers list, of books, and accounts books. Mercifully an acknowledgement for all the records confiscated was given. In due course the records were sent to inspector general of police. The top brass of the police had reacted differently this time. With a warning to the superintendent that he should desist from bringing Government into disrepute, all the records were returned to the library. In fact a circle inspector of police brought them to return to the library and for once this police official adopted a friendly attitude towards the librarian. The inspector also promised to help the library people if and when a necessity arose.\textsuperscript{76}

The Library movement despite the fact that it became a red
rag to the Government, had humble beginnings which continued for more than 20 long years. According to the organizers of the Andhra Mahasabha there would be no libraries in more than a hundred villages. And in the whole of Telangana no library occupied more than one almirah. A couple of journals were subscribed to normally.77

Imagine such a small library commanding the respect and interest of the people and inviting an unhelpful attitude from the officialdom!

The library in a village however small and insignificant, it was always a live organization attracting people who were conscious that their natural rights were trampled upon by a Government and its loyalists.

It was not uncommon for libraries to change their places of existence depending on the address of the library secretary. If the secretary has shifted from one village to another, the library also went along with him.78

However small the libraries and reading rooms, they were
sources of interest, anxiety and also fun at times. Often the social divisions reflected their idiosyncrasies in the functioning of these libraries. Imagine a poor fellow serving the people with the library in his capacity as a volunteer. Another person with some social status would not hesitate to remove the library to a premises of his choice so that the library would be saved from the care of a socially lower person!  

In another case a social bigwig had taken away the books from library to just show off his greatness.

The Andhra leaders had organized a series of conferences and meetings and undertook tours to maintain the existing libraries properly and to start new libraries. With this objective in view the leaders organized the first library conference in 1924 at Madira and it had become an annual feature in Telangana.

Nizam's government had never helped the founding of a Telugu library in the state. Libraries were founded by people though most of them were small. Telangana can boast of some big libraries also whose establishment synchronised with the advent of twentieth century. It will be relevant to list them out here.
3. Andhra Samvardhini - Secunderabad.
7. Sri Andhra Vignana Prakashini Grandha Nilayamu, Suryapeta.
10. Sri Maduri Raghavulu Bhasha Kalpavalli - Secunderabad.

The Andhras of the old Nizam state are eternally indebted to Nayani Venkata Ranga Rao, Kommaraju Venkata Lakshman Rau, Ravichettu Ranga Rao, Adipudi Somanatha Rao, Mailavaram Narasimha Sastry and Voddiraju Brothers to name a few who were responsible for the establishment of these libraries.81

**ANDHRA MAHASABHA**: The year 1930 brought in a great upsurge. The first Andhra Mahasabha took place in the first week of March 1930 at Jogipet under the presidentship of Suravaram Pratap Reddy, popular editor of the Golconda Patrika.
Several resolutions gave expression to the genuine inconveniences and reasonable aspirations of the people were passed at this conference. Many leaders like Vaman Naik, Madapati Hanumantha Rao, Shridhar Naik and Swami Yoganand had participated in the conference and made speeches supporting several resolutions adopted by the conference.\textsuperscript{82}

Resolutions relating to the conditions of farmers who were not rendered adequate assistance by the agricultural department of the state, either in the form of Takkavi loans as in Marathwada or timely advice to better the conditions of the crops were passed. A resolution very strongly voiced, the need of several villages for proper supply of drinking water. Some of the resolutions pertained to the demand for exemption of customs duty on the export of hand-spun yarn and hand-spun cloth. Support to Ayurvedic doctors as in the case of Unani Hakims, introduction of elected element in municipalities to instill wider and deeper political awakening in the minds of the people were the subjects of other resolutions. Appeal was made to the people in general that they should try to make use of the old Panchayats for minimising litigation. A resolution to encourage women's education and the elimination of the Purdah system bears eloquent testimony to the desire for social reforms along with political
The conference was keenly conscious of the necessity of rewriting the history of Telangana and the people in general were requested to give every possible help to researchers when they approach them.\textsuperscript{83}

The second session was held at Devarakonda under the presidency of Burgula Ramakrishna Rao in 1931. The conference had committed itself not to introduce politics in its deliberations, yet a sagacious president like Ramakrishna Rao could not exclude politics from his presidential address and this aspect of the presidential speech did not escape the notice of the Government who insisted on claiming a security of Rs. 2000 which would be forfeited in case politics were talked about. This repressive attitude of the Government was resented by the organisers of the conference who did not hold the third conference till 1934, when Pulijala Venkataranga Rao was elected to preside at this conference to held at Madhira in Warangal district. But a written undertaking had to be given that the conference would exclude all politics. The Sanatana Dharmists among the members did not like that even social problems should be discussed by the conference. The district Talukdar (collector) championed the cause of the Sanatanists and social problems were not discussed at the conference.\textsuperscript{84}
As in the previous sessions many persons from Hyderabad had congregated to participate in the deliberations. Pandit Keshav Rao and Srinivas Rao Sharma, had along with others gone to attend the conference. They moved resolutions, reiterated all the resolutions that were not taken notice of by the Government though they were humbly submitted to Governments notice a year before. The atmosphere that pervaded was very healthy and progressive. Elimination of Urdu as the medium of instruction for Hindu girls was very strongly recommended.® People were also anxious to see that Government encouraged technological and agricultural education among the masses. Strong appeals were made for wearing hand-spun and hand-woven khaddar and use of home-made goods. It was an admitted fact that the cultural level in the Sarf-i-khas, (Nizam's Jagirs) Paigahs (Jagirs of Nizam's relatives), Samsthans and the Mukhtas was generally low. The conference urged upon the Government the necessity to create the same facilities and standards as were prevalent in the Diwani Khalsa (non-jagirs) area in the above Jagir areas also. In a revision of revenue rates the settlement department had enhanced the taxes which hit hard the farmers. An appeal was made to the Government that they should reconsider the whole matter and relieve the burden of taxes from the shoulders of the agriculturists. The resolution was adopted unanimously that
the library movement as it was prevalent in a state like Baroda should be introduced in the whole state so that the miserable percentage of literacy would be improved. The conference took notice of the backward conditions of the Adivasis and the Harijans and requested the well-to-do people to make contributions for starting a fund to bring about an uplift in their conditions. The forced labour (Begar System) extracted from the villagers (against the orders of the Government) should be stopped and such officers as were forcing people to do so should be punished properly, a resolution requested the Government.

The Devadasi system that obtained in certain temples encouraged prostitution and therefore the Andhra Mahasabha expressed its deep concern and appealed to the people that such women should be married and rehabilitated as members of well-settled families.  

The Andhra Mahasabha held its session in 1934 at Khammam the resolutions passed were ; Government was requested to grant remissions of taxes to cultivators in areas of drought, introduce Telugu as the language in the Munsif court and registration offices as in British India. A resolution was unanimously adopted recommending the uti-
lization of the religious cess collected by the merchants and traders, towards the cause of education.\textsuperscript{87}

In the Andhra Mahasabha session in 1935 at Sirsilla Madapati Hanumantha Rao, presiding, notice of the impending silver jubilee of His Exalted Highness the Nizam was taken and a one year plan was worked out for introducing libraries, disseminating education both for adults and children and methods of ensuring health and freedom from disease to the people were passed. They passed a resolution requesting that the two Telugu speaking taluks, Alampur and Kodangal, should be annexed to the Telugu-speaking district of Mahaboobnagar. This resolution had anticipated the proposal of the states reorganization committee.\textsuperscript{88} A resolution urging the Government to include Telugu-knowing officers in higher administrative posts was also adopted. A request was made to start more trains to pass through Telangana area. Further, it was requested that there should be vigorous arrangements for maintaining cleanliness in the third class compartments equipping them with more exits and entrances.\textsuperscript{89}

The fifth session of the Andhra Mahasabha took place at Shadnagar under the presidency of K. Venkata Ranga Reddy in 1936. Due to the assurance given to the Government, the reso-
olutions passed in this conference were entirely free from politics. The same old resolutions were reiterated and attention of the Government was invited towards the implementation. One of the resolution entreated the Government to conduct an economic survey of Telangana and enlist the services of public representatives for the purpose. The proposal to increase cattle wealth of the regions also had a special mention.90

The sixth session of the Andhra Mahasabha took place at Nizamabad under the presidency of M.Narsing Rao in 1937. The most outstanding feature of session was the demand for responsible Government and the expression of dissatisfaction with the impending reforms. One resolution requested the Government to devise ways and means for lightening the existing burden of agricultural indebtedness and it was suggested that the tax the farmers had to pay for receiving irrigated water from the Nizam sagar, should be calculated separately on the basis of the water actually received by the farmers, the complaint being that though there was no adequate supply of water the cess they had to pay was heavy. There was also a strong proposal for enhancing number of post offices in the Telangana area.91
The year 1938 had a special significance in the political struggle for the attainment of democracy in the Hyderabad state. The state Congress before its birth was condemned by the Government as a communal body, started under "foreign" influence of the Indian National congress. The state Congress therefore had determined to actively protest against the Government order and start Satyagraha. The Arya Samaj and the Civil Liberties Union became alert and under three different banners the people began to express their resentment against the repressive policy of the Government by starting Satyagraha. Jails were being filled. Many of the enthusiastic workers of the Andhra Maha Sabha had participated in the Satyagraha. Prominent among them were Ravi Narayana Reddy, M. Ramachandra Rao and N. K. Rao. It was but natural that the constitutional activities of the Andhra Mahasabha have received a setback when their activists joined the Satyagraha. Differences began to appear and re-appear between nationalist leaders like M. Ramachandra Rao and Ravi Narayana Reddy. It is known that the Communists looked upon the second world war as the people's war and struck a note different from the Congress. These differences, though very mild at the beginning, created a split between the two groups. There was already a third group of liberal Nationalist, elderly persons who always liked to follow a 'go-slow' policy. Some workers from all the groups
were endeavoring to create a compromise among all the three groups.⁹² They succeeded in electing M. Ramachandra Rao president for the seventh session of the Andhra Mahasabha at Malkapur. Deliberations focussed on the merits and demerits of the reforms announced by the Government and they were found to be quite unsatisfactory. The differences between the two groups kept on corroding unity. And the misunderstandings between elderly and educated workers and enthusiastic youngsters became pronounced. Ravi Narayana Reddy was elected president for the 8th session held at Chilkur in 1941. The tussle between the two groups grew wider and began to appear more basic and fundamental.⁹¹ Narayana Reddy secured Ramakoteswara Rao of Warangal as president for the 9th session held at Malkapur, Warangal district. But it was Narayana Reddy who controlled all the activities and the Congress minded nationalists could not influence anything. The non-communist group was attracted to the Quit India Policy of the Indian National Congress, while the Communists were openly helping the war effort. The Hyderabad Government patronized the Communist workers and enlisted their services for war effort. At the tenth session held in 1943, the presidential elections showed great bitterness. The young party set up B. Yella Reddy for the presidentship while the nationalist group had elected Konda Venkata Ranga Reddy. But this did not mean
smooth sailing in any form. The activities of the young group were antagonistic to the interests of the Zamindars and therefore the differences continued. The non-communists became anti-communists in the long run. This anti-communist group consisted of Congress minded youths. The eleventh and twelfth annual conferences were held at Bhuvanagiri and Khammam under the presidency of Narayana Reddy alone. Ideological differences compelled non-Communist sections to hold a separate conference at Madikonda in 1945. After the conclusion of the second world war, the attitude of the Government of Hyderabad underwent a slight transformation. The Government did not give permission to the Communists to hold their session in 1946. The nationalist members of the Andhra Maha Sabha held their session at Kandi under the presidency of Jamalapuram Keshav Rao. The history of all these activities of the Andhras in the Telugu districts of Hyderabad state clearly reveals the fact that the Government did not contribute to the fullest prosperity and progress of the people. The dissatisfied but politically conscious elements organised themselves, each group in its own way, to rebel against the government.

These political bickering resulted in the women getting more enlightened politically.
REFERENCES


2. Ibid, pp. 88.

   also see Ramesan, Vol. III, pp. 54.

4. Ibid.

5. Ibid., Ramesan, pp. 88.


7. Ibid., Ramesan, pp. 88-89.


9. Ibid., Ramesan, pp. 93-94.

10. Pandit Narendra, Hyderabad Ki..., pp. 52. also look into Ramesan, Ibid., pp. 95.

11. Ibid., Ramesan, pp. 96.

12. Ibid., Ramesan, pp. 97.

   also look into Pandit Naiendia's work

   also see Sarojini Regani's work, pp. 183-185.

15. Ibid., Ramesan, p. 98.
   also see Pt. Narendra's work for information on subject.
16. Ibid, pp.98.


21. Ibid.

22. Ibid.


24. Ibid.


27. Ibid.

28. 1911 Census, pp.22.


also see Sarojini Regani's work, pp. 178.


also for an elaboration of this point see Ramesan pp. 43-44.

32. Ibid.
34. Ibid, pp.179.
   for instances, see Golconda Patrika, dated 15-2-1928, pp. 3.
37. 1931 Census, Gulam Ahmed, pp.255.
   also see Manik Rao, V. Hyderabad Swatanstrodyama Charitra, pp.214.
41. Ibid., Manik Rao’s works.
42. Survaram Pratap Reddy, Golconda Patrika, 10-12-1942. pp.2,
   also see Manik Rao’s work, pp. 78.
44. Ibid.
   and Manik Rao’s work..., pp. 215-216.
46. E. Siva Redd, Suravaram Pratap Reddy : Jeevitham-Sahityam,
   1973, pp. 35-36.
47. Ibid, pp.216-217.

50. Ibid., Manik Rao, pp. 217.

51. Ibid.

52. Ibid, pp.219.

53. Ibid.

54. Ibid, pp.219-220.

55. Ibid, pp.220-221.

56. Ibid. pp.221-222.

57. Ibid.

58. Ibid, pp.78.

59. Ibid, pp.78.

60. Ibid.

61. Ibid, pp.79.


63. Ibid., Veldurthi Manik Rao, pp.79-80.
    also see E. Siva Reddy, Suravaram Pratapa Reddy.... pp. 30-31.

64. Ibid., Veldurthi Manik Rao, pp.80,
    also see E. Siva Reddy, pp.30-31.

65. Ibid., E. Siva Reddy...., pp. 31.

66. Ibid., Veldurthi Manik Rao..., pp.81.

67. Ibid.

68. Ibid, pp.81-82.

69. Ibid, pp.83.
also look into Siva Reddy's work..., pp. 32.

70. Ibid., Veldurthi Manik Rao..., pp.83-84.

71. Ibid.

72. Ibid, pp.85.


also see Veldurthi Manik Rao, p.86.


75. Ibid.

also see Madapati Hanumanth Rao's work.

76. Ibid., Veldurthi Manik Rao, pp.95.


78. Ibid.

79. Ibid., Veldurthi Manik Rao, pp. 69-97.

80. Ibid.

also refer M. Hanumantha Rao's work..., pp. 29-30.

81. Ibid.


also see Madapati Hanumantha Rao work..., pp. 77-79.

83. Ibid., Ramesan, pp.46.

also see Madapati Hanumantha Rao work..., pp. 78.

84. Ibid., Rameshan, pp. 46.

85. Ibid., Ramesan, pp.47.

also see Madapati Hanumantha Rao work..., pp. 85-98.

86. Ibid., Ramesan, pp. 47.
also see Madapati Hanumantha Rao work... pp. 86-96.

87. Ibid., Ramesan, pp.48.
88. Ibid., Ramesan, pp.48-49.
also see Madapati Hanumantha Rao work..., pp. 87-97.
89. Ibid., Ramesan, pp.49.
91. Ibid., Madapati Hanumantha Rao, pp.130-140.
92. Ibid., Ramesan, pp.50
93. Ibid., Ramsan, pp.51.
94. Ibid., Ramesan, pp. 51