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on
HYDERABAD CITY

Draft

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FOREWORD

The historic city of Hyderabad is the sixth largest metropolitan area in the country. It was founded on the banks of the river Musi in 1591 by Sultan Mohammed Quli Qutub Shah and had occupied a limited area of 1.2 sq. km. In 1657, Hyderabad had a population of 88,000 but thereafter its population went on increasing rapidly and today, as per the 1981 Census, this city spreads over 169.16 sq. km. and has a population of 2.09 million. During the decade 1971-81 alone the growth of population of Hyderabad has been to the tune of 40.7 per cent.

The city which comprises the twin cities of Hyderabad and Secunderabad, the former representing the cantonment and the latter the civilian area had the rare distinction of serving as the capital of a number of ruling monarchs all through the historical past. It continues to be the capital city of the present Andhra Pradesh. But its growth and development has been quite haphazard due to mixed land use, improper planning and mushrooming growth of squatter settlements. The 1981 Census has recorded the slum population of Hyderabad city as about 5,50,000 and it is growing fast year after year.

The city because of its historical importance, cultural variegation, rapid urbanisation and concomitant problems had been a subject of interest for study to many a scholar. But there has been practically no attempt to study the city in its entirety as well as the evolution of its different institutions in a historical perspective. The credit for launching a study on the city of Hyderabad with a view to focus on the processes of economic, cultural and religious interactions, which have contributed to the growth and development of the city through the ages, goes to the former Registrar General, India the late Shri A. Chandra Sekhar in his earlier capacity of the Director of Census Operations, Andhra Pradesh, in the year 1961. He was ably assisted in this task by Shri Khaja Moinuddin, presently working as Assistant Director of Census Operations, Andhra Pradesh. But due to his subsequent preoccupations Shri Chandra Sekhar could not complete the study in the manner envisaged by him. Thereafter a successor in the line Shri S. S. Jaya Rao followed it up as a Special Study under the programme of inter-censal studies relating to the 1981 Census. The report was further revised in the light of the suggestions given by the Social Studies Division of this organization by Shri Moinuddin under the guidance of Shri Purnachandra Rao who now heads the Census Directorate, Andhra Pradesh as its Deputy Director.

I congratulate the author and take this opportunity to express my sincere gratitude to all my colleagues who have been instrumental in bringing out this valuable publication.

NEW DELHI,
Dated : 20-4-1989.

V. S. VERMA,
Registrar General, India.

PREFACE

Hyderabad city—the capital of the State named Andhra Pradesh formed in 1956 on November 1, is widely known as the city of 'Charminar' with its four imposing minarets, each 53 metres tall, stands as the symbol of the four centuries glory of the Muslim rule over this area. Mohammed Quli Qutub Shah, the IV king of the Qutub Shahi dynasty laid foundation for the city and Charminar in the same year in 1591.

Salar Jung Museum, the world's largest one man's collection of priceless antiquities of Salar Jung III—a treasure house of antiquities, Balaji or Venkateswara temple also known as Birla temple—a sanctity in marble, the Birla Planetarium (built in 1985)—an additional attraction—both built on the Naubat Pahad, the Nehru Zoological Park—a kaliedoscopic view of wild life, the statutes of 33 historical persons immortalised in bronze, symbolising the glory of Andhras, installed on the Tank-Bund which links the twin cities of Hyderabad and Secunderabad, Osmansagar and Himayatsagar, the picnic spots, the historic fort of Golconda, the Assembly Halls—old and new, Ravindra Bharathi—the most important meeting place of cultural fete—are the attractions of this great city which occupies the sixth position among the large cities of the country.

Hyderabad today is a cosmopolitan city, linked by daily air services to all the major cities of India and a weekly air service to West Asia, well connected by rail and road with the rest of the country. It acts as bridge between the North and South where one can see the fusion of diverse cultures in an ideal way. People of different religious faiths and diverse stocks belonging to various parts of the country took their abode here since centuries. Besides maintaining their separate entities, they could fall in the mainstream of unity through the rich heritage of tolerance, amity and understanding each other, enabled them a peaceful living and life.

One can observe in Hyderabad city, the fusion and assimilation of the two large religious groups of Hindu and Islam is so thorough and complete that the Hindi-mixed-Urdu became the media of the masses that a person is tempted to initiate his conversation spontaneously in the Urdu-Hindi-mix as it happened to be the official language of the erstwhile Hyderabad state centuries together.

Socio-economic survey of the twin cities of Hyderabad and Secunderabad was conceived and planned when late Sri A. Chandrasekhar, I.A.S., was the Superintendent (the designation is now changed as Director) of Census Operations, Andhra Pradesh at the 1961 Census, who later became the Registrar General and Census Commissioner of India, 1971. Sri Chandrasekhar has chosen and put Sri Khaja Moinuddin, on the job with his treasure of knowledge on the subject and his accessibility to several eminent persons of the nobility of this great city.

Though the survey on this project was commenced in 1963 and completed in 1966, it could not see the light of the day due to several reasons. Eminent scholars like late Dr. Syed Mohiuddin Quadri Zore, Professor and Head of the Department of Urdu, late Prof. Haroon Khan Sherwani, Professor and Head of the History Department, Professor Qasim Ali Sajan Lal also of the History Department, Professor Miss Kanga, and Professor Askari of the Department of Sociology, late Professor Md. Inamullah and Prof. Dharmender Pershad of the Geography Department of Osmania University, Mr. M. Fiazuddin, F.R.I.B.A. (Lond.), Retired Chief Town Planner, Government of Andhra Pradesh, Sri M. Arjun Rao, I.A.S., Special Officer, M.C.H. have contributed a lot through their valuable suggestions; provided very useful documents and photos available with them to Sri Khaja Moinuddin.

I wish to thank Sri S. S. Jaya Rao., I.A.S. (Retd.), former Director of Census Operations for having got the approval of the then Registrar General, India Sri P. Padmanabha for updating the monograph. Sri V. S. Verma, I.A.S., the present Registrar General, India has taken very keen interest in the publication of this volume and I wish to convey my profound thanks for his constant encouragement in bringing out this volume. Dr. N.G. Nag and Dr. K. P. Ittaman, the former and the present Deputy Registrar Generals, India (Social Studies) have provided the most helpful technical guidance in shaping this monograph. My sincere and grateful thanks to all of them.

Kum. B. Tarakeswari Rao, Tabulation Officer has helped Sri Khaja Moinuddin, Assistant Director of Census Operations in preparing the drafts and comparing the typed material, etc., while Sri S. A. Qaiyum, Statistical Assistant has been helpful in collecting information and data particularly from the Municipal Corporation of Hyderabad. Finally, the credit for diving deep into the various aspects of this great historic city and for making this volume a valuable contribution on the subject goes entirely to Sri Khaja Moinuddin, Assistant Director of Census Operations of this organisation.

Hyderabad,

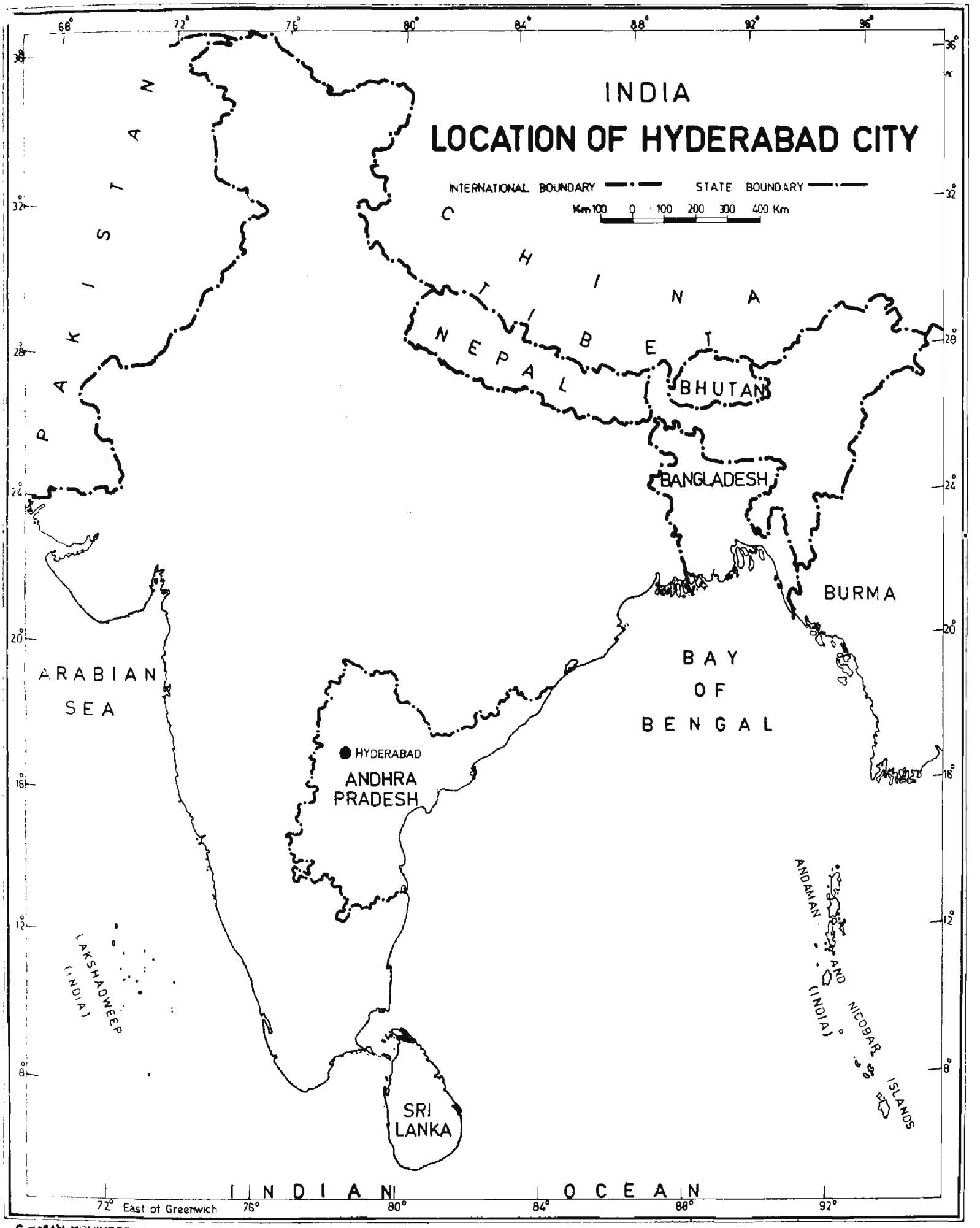
Dt. 5-9-1988.

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Map-1



G. HASAN MOHIUDDIN
DRAUGHTSMAN



Figure 1

Sultan Mohammed Quli Qutub Shah. Founder of Hyderabad City

CHAPTER I

HISTORICAL DEVELOPMENT OF HYDERABAD CITY

Introduction

Hyderabad, one of the few twin cities of the world, is also one of the most picturesque cities of India. A vast expanse of water impounded in the man-made Hussain Sagar lake (constructed 400 years ago) separates Secunderabad from Hyderabad, which together now constitutes Hyderabad city.

Perched on the top of the Deccan plateau nearly 660 metres above sea level, the twin-cities sprawl over 220.00 square kilometres of hills and hillocks, plains and valleys, lakes, rivers, and rivulets. The undulating skyline of the city studded with multistoreyed mansions and minarets silhouted by the profiles azure blue curves of the hills is strikingly attractive. Contrasting scenes meet the eye at every turn of the road: oriental bazaars run into streets of western inspiration; typical rural villages suddenly appear in all their rustic greenery after a spell of palaces and boulewards. The architecture, as varied as the history of the city, has been colourful. Ancient Indian, Saracenic, Moghal, Colonial English and French, modern German and American and modern Indian styles of architecture are in evidence, create an atmosphere of exuberance and richness, also bearing witness to the conflict of civilizations and the tremendous pace of history. The people of Hyderabad are an epitome of the diverse cultures of India. Cultural transplantation, fusion and acculturation are evident in the social customs of the people in the metropolitan region. The twin cities of Hyderabad and Secunderabad each have had different historical backgrounds –Hyderabad with a medieval origin grew mostly under Muslim feudal rule while Secunderabad developed mainly under British influence. The growth of the twin cities of Hyderabad and Secunderabad has thus been influenced by differing historical, social and economic factors. It will be more convenient to deal with the history of the growth of Hyderabad and Secunderabad portions of the city separately.

Physical features

Location

Hyderabad is at a distance of 787 kilometres from Bombay, 853 kilometres from Madras and 1,500 kilometres from Calcutta and 1,664 kilometres from Delhi by rail.

Now, as of 1981 Census, Hyderabad city enjoys the status of the sixth largest city in the country, though it was the fourth largest city prior to Independence and the fifth largest city as of the 1961 and 1971 Censuses.

The twin cities stand on pink and grey granites as foundation material, which are suitable for building constructions. Rocks like dolemites and quartz basianz associated with granites yield in general brownish sandy soil and where the dolemite is predominant, the soil changes to black cotton one.

The northernmost bit of the cantonment area starts with a contour of 570 metres M.S.L. gradually dipping down southwards upto the river Musi where the lowest contour reaches 450 metres M.S.L. The level again rises gradually with small higher mounds here and there towards the southern extremity of the city upto a maximum of 570 metres M.S.L. It can also be said that the level gradually falls from West to East almost creating a trough near the river bed on the eastern side of the city. The highest level is on the Jubilee Hills where the contour varies from 520 metres to 607.50 metres over the M.S.L.

Water courses and water sheds

Hyderabad is a city of glittering lakes. At present, two major watersheds, Hussain Sagar and Mir Alam tank are situated within the Municipal limits, in addition to a couple of smaller ones situated at Jubilee Hills and other places. Two major lakes situated within the Municipal boundaries –Mir Jumla and Masab tanks have dried up.

The river Musi flows through an area occasionally subject to torrential rains. The highest flood occurred in the Musi in 1908, after which the two reservoirs of Himayatsagar and Osmansagar were constructed over the rivers Easa and Musi respectively. These reservoirs, located at a distance of about 16 kilometres west of Hyderabad, are now not only the sources of water supply to the twin cities but are also used by the public as picnic resort. The distance in between these two rivers where these two reservoirs constructed is about 3½ kms. Both the rivers meet at a distance of 7 kms. from charminar.

Climate

Temperature.—The daily maximum temperature varies from a minimum of 11.6° centigrade during the month of December to a maximum of 40.5° centigrade during the month of April. The months of April to October during which period the temperature is rather high gets rain from southwest monsoon, thus making the climate fairly salubrious except for a few weeks in the month of April and May. The annual daily average maximum is 37.7° centigrade.

Humidity.—The daily maximum humidity in the mornings varies from 49 per cent in the month of April to 74 per cent in the months July to September. The average daily minimum in the evening varies from 24

per cent in the month of March to 65 per cent in the month of September. The average daily maximum and minimum are 68 and 45 per cent respectively.

Rainfall—Hyderabad gets its rainfall mainly from south-west monsoon from the month of May to October, amounting to about 64.20 centimetres on an average. It gets rainfall from North-East monsoon also during the months November to February. The total annual rainfall is about 73.55 centimetres.

Wind—The number of days during which maximum wind blows from the West is 23 per cent, followed by seven per cent from the North-West. The average percentage of calm days is 4%. The high percentage of wind blowing from the West is prevalent during the months, June to August, the maximum being during the month of July.

Wind force—The mean wind speed is also maximum during the month of July at the rate of 16 kilometres per hour and is minimum during the month of December at the rate of 4.8 kilometres per hour.

The prevailing direction of wind during the months of December to February is South-East and during the months of March to November, it is North-West.

HYDERABAD

Origin and growth of Hyderabad—1518-1687

To have a clear picture of this medieval city, we must turn the pages of the 370 years' old history of Golconda Fort, situated to the west of Hyderabad—9.6 Kilometres away.

Ganapati Deva, the famous Kakatiya Emperor (1199-1262) was the first to establish a 'Kutcha' or mud fort on the grim rocky prominence now known as Golconda. It was then called Mankal according to Maathire Alamgiri[1]. King Ganapati Deva was succeeded by his daughter Rudramamba during whose rule Marco-polo visited the Kakatiya kingdom and was impressed by her administration. After Pratapa Rudra II (1291-1292) the Kakatiya dynasty gradually gave way to Muslim power in the south beginning with the Khiljis and then the Tughlaks. Golkonda town was ultimately ceded to Mohammad Shah I (1358-77), the second king of the Bahmani dynasty by Kapaya Nayaka of Warangal[2].

In the region of Mahmood Shah III (1463) the thirteenth king of the Bahmani dynasty, troubles arose in Telangana, and a Baharlu Turk of Hamadan, Sultan Quli by name, who had been a slave in the household, was appointed to pacify the country and to clear the land of the robbers who overran it. The Kakatiya fort of Golconda was ceded to this young Turk. The young Turk's performance of the task entrusted to him surpassed the expectations of all. The condition of the Bahmani kingdom at this time was such that an appeal to arms would probably have hastened its downfall, and the young man was consequently compelled to rely on his diplomatic tact and personal mannerism. Notwithstanding the disadvantages under which he laboured, he soon succeeded in restoring order, thus securing the confidence placed in him by the ladies of the harem and winning useful friends among non-Muslims and also Hindus of the empire who had lands in Telangana.

Under Mahmood Shah IV (1482), Sultan Quli became an amir of the Bahmani empire, with the title of Qutubul Mulk, receiving as his Jagir Golconda with the surrounding country. Shortly after receiving this grant, he was appointed Commander-in-Chief in Telangana, a position which strengthened his hands considerably. In 1512, Qutubul Mulk who had for sometime been practically independent, followed the example which had been set by Yusuf Adil Khan, Ahmed Nizamul Mulk, and Fathaullah, the Governors of Bijapur, Ahmednagar and Berar and throwing off his allegiance to the new feeble house of Bahmani, proclaimed himself an independent sovereign of the territory which he had hitherto ruled in the King's name. Assuming the style of Sultan Quli Qutub Shah he made Golconda his capital changing its name as Mohammadnagar[3].

Sultan Quli had already replaced the old Kakatiya mud fort of Golconda with a substantial fortress built of stone which the surrounding country yielded in large quantities. This fort underwent substantial additions and changes at the hands of his descendants and successors. The Qutub Shahi kings of Golconda, unlike their neighbours, the Adil Asahi kings of Bijapur, were poor in architecture, but they built, in spite of a depraved performance of stucco work on buildings other than fortifications.

De. Thevenot, who visited Golconda in 1666 says that Sultan Quli gave the fort its name. He was probably repeating a local legend which arose in connection with one of the earlier Hindu chiefs when he says that the place where the fort stands, was pointed out to the king by a shepherd, who guided him to it through woods and the king called it Golconda, from 'Golcar' the Telugu word for Shepherd[4].

The selection of Golconda as the capital city of the new kingdom seems to have been guided by historical and sentimental factors rather than geographical. The only two geographical factors that supported its selection as the capital city were—

(a) its advantageous site for defence—being surrounded by hills, forest and water, and

(b) its location on a commercial route from Masulipatam to Bidar and Aurangabad.

Golconda fort was, however, situated so far away from the geographical centre of its own kingdom that

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1. Khan Mohd. Saqi Mustaid Maathire Alamgir—p. 25 Asiatic Society of Bengal 1871.
2. A history of South India—Nilakanta Sastry.
3. Manik Rao Vital Rao—Bostane Asafia, Vol. I P. 4. Aiwane Urdu, Hyderabad.
4. De. Thevenot—Travels of India—State Library. For more details see Appendix I to this Report.

it took almost sixty years for the rulers of Golconda to establish their full and complete sovereignty over their kingdom In spite of this great disadvantage it is surprising why Golconda, of all the places, occupying a peripheral location in the kingdom should have been chosen as the capital city. The reason appears to be the oriental aversion to the historical accidents, besides the need to political exigencies as also the sentimental associations with a place.

Quli Qutubul Mulk, the first king of the independent kingdom of Golconda, as has already been pointed out, had the city of Golconda assigned to him as his first Jagir by the last Bahmani king in 1482 A.D. With the assignment of this Jagir he moved to Golconda and made it his permanent headquarters. Thus, when he declared Golconda independent in 1518, he had already lived in that city for 22 years. This close link with the city for more than two decades was too strong to be cast off easily. A parallel incident is found when Hasan Gangu Bahmani, the founder of the Bahmani Kingdom made Gulberga his capital city because he had his Jagir there. Apart from this sentimental association of Qutubul Mulk with the city of Golconda, the political association of the kingdom with the other four independent Muslim states in the Deccan and the consequent political manoeuvres[1] of the king are suggestive of a strong political motive in retaining Golconda as the headquarters of the State. Ahmednagar and Bijapur were the two great states of the Deccan and balance of power between the two was essential for the safety and integrity of the Kingdom of Golconda itself. It, therefore, required a vigilant watch, by the king of Golconda, of the political relations between the two states which could be expeditiously achieved if the capital of the kingdom was kept on its western periphery. The location of the capital city in this part of the state was symbolic of the keen interest that the king of Golconda displayed in the affairs of the other neighbouring Muslim states. The removal of the capital city to Warangal or any other centrally situated spot might have indicated a sense of withdrawal and aloofness on his part, whereas he had no such intentions. Finally, by locating the capital on the western border, the king of Golconda on the one hand succeeded in checking aggressive designs of the Muslim rulers of the neighbouring states and on the other hand was able to consolidate his own conquests on the east. It will thus be seen that the political, military and sentimental factors rather than geographical factors contributed more in the selection of the capital city of Golconda. Thus came into being Golconda in 1518 A.D. as the capital of a Kingdom; but Hyderabad as such had to wait till 1591 A.D.

The kingdom of Golconda, though established in 1518 A.D. was actully consolidated during the reign of Ibrahim Qutub Shah, the third of the Qutub Shahi rulers in the later half of the 16th century (1550-1581). He improved and strengthened the defences of the capital city thereby providing peace and security to its inmates. A strong rampart on the out-skirts protected the peaceful citizens. Buildings, palaces, rest houses and mosques, decorated the city and its suburbs. It attracted thousands of people and merchants from other countries to settle down. The author of Lub-ul-Tawarikh[2] states that Ibrahim Qutub Shah used to 'feed daily innumerable poor people who resided within the fort of Golconda; by his firm policy and wise rule improved the trade of the country; and the trade route from Masulipatnam to Golconda which was once infested with robbers and dacoits was freed from their menace'. According to Qutub Shahi histories 'the new city became enviable and also gave an impetus for further progress within a very short time'[3]. However, by 1550, Golconda had attained the highest position in the field of trade and commerce. It became a world market as the raw material of the kingdom was being exchanged for the manufactured goods imported from abroad through Masulipatnam, which played an important role as a centre of great commercial activity. Ferishta says "merchants from Turkistan, Arabia and Persia resorted to it and were so well-treated that they returned frequently"[4]. "As a result of this, hundreds of Artisans and industrialists flocked to Golconda, and by 1576 the fortress, which was the central nucleus of defence, had become very congested and there was no scope for further expansion within its walls. Nobles and men of high dignity started constructing their palaces on the side of River Musi"[5]. Thus a new settlement emerged along the riverside towards the east. In view of the prosperous conditions prevailing, the fortress town became densely packed with palaces and people and the congestion increased to such and extent that Ibrahim Qutub Shah even thought of laying a new town south of the river. Corroborating this, Bilgrami and Wilmot write as follows:

"A mile from the garden house of the late minister are the ruins of the old fort, styled the 'Qila Kohna'. The erection of this fortress was commenced by Ibrahim Qutub Shah and after some progress had been made with the works he went from Golconda to visit them. During his stay here he became seriously ill and as this was considered unlucky, the king, when he became convalescent, gave orders for the abandoment of the work"[6]. However, Ibrahim Qutub Shah had well anticipated the direction of the growth of the city, in the first instance by constructing a bridge across the river Musi in 1573 A.D. and secondly by ordering the construction of a new city later abandened on the south bank of the river.

Sultan Mohammad Quli Qutub Shah (1581-1611), the fourth ruler of the Qutub Shahi dynasty ascended

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1. Abdul Majeed Siddique—History of Golconda Chapter IV, literary publications, Hyderabad—1956.
2. Lub-ul-Tawarikh—Mss persian—State Library.
3. Qutub Shahi—p. 55.
4. Ferishta—History of Deccan—p. 29—Mss Urdu.
5. Khader Khan Bidary—History of Qutub Shahi—p. 16.
6. Bilgrami and Wilmot—Historical and Descriptive sketch of Nizam's Dominions—Vol. I p. 405.

the throne on the death of his father in 1581. He was the founder of Hyderabad city. During his long, peaceful and prosperous reign, commerce and trade reached their zenith. According to Qutub Shahi histories "the fame of Golconda had reached far and wide and people from as far a land as Turkistan came to trade in this city.[1] The diplomatic and commercial relations of Golconda with Persia were very cordial because of the religious affinity of the rulers of the two kingdoms. Golconda was, therefore, the best centre for persian goods which were highly valued in the Indian and the International markets. Golconda cloth and diamonds were equally in demand in the Persian market. The fame of its diamonds had even reached the Occident and, therefore, there was a great boom in the trade of Golconda. Testifying this, Ralph Fitch says[2] New Berry and his follow fugitives--they travelled to Golconda --made special enquiries regarding precious stones, the procuring of which--was one of the original objects of the expedition and the reason why a jeweller formed one of the party." The population of the capital city rose steeply causing much congestion in the fort. Though all the necessities of civilised life were provided within the four walls of this fort city yet "the extent of Golconda could be judged from the fact that about 40,000 horsemen could be placed within the enclosure and lofty buildings were scattered all over"[3]. But its population increased day by day and as a result thereof it had not only become congested but it was also giving way to disease and pestilence[4]. According to a historian, "owing to the ever-increasing population and congestion, the atmosphere was being infected and the people had to face the danger of deadly diseases"[5]. Besides this, "the political activities of the kingdom were growing space and the capital was not sufficient to meet all its increasing demands"[6]. The influx of foreigners who visited the capital every time gave rise to new problems. Water supply of the fort was put to a severe strain. The Katora Hauz and the many wells inside the fort were inadequate to meet the increasing demand of the people. The drainage system could not withstand this pressure of population. However, pressed by pestilence and recurring diseases of malignant type, all sections of the nobility of the city of Golconda unanimously submitted a petition to the king that a new city may be ordered by the Sultan to be built and the Sultan acceded to the request of his noble.[7] The author of Tawarikhe Qutub Shahi, while broadly corroborating the foregoing statement, writes that the nobles of the court impressed upon the ruler that the fort of Golconda was no longer worthy of the residence of the king and, therefore, it was essential that a new and beautiful city which would have no equal among the cities of the world be laid out.[8] The foregoing statement in contemporary work makes it clear that the city of Hyderabad was originally founded for the residence of the king and some of his nobles. It was not founded for the mass movement of the population of the fort of Golconda to the city of the Hyderabad, although the reigning sovereign, who was also a good poet in Deccani Urdu, expressed a wish in one of his couplets that "the city founded by him be so replete with people as fishes in water"[9]. Above all, the lofty ideas of Sultan Quli Qutub Shah also demanded an extensive and civilized city. The old city of Golconda could not satisfy the aspiration and aesthetic taste of a great ruler of his calibre. A plan of the city was, therefore, prepared and on an auspicious day in the year 1591 A.D. corresponding to 1004 A.H. "when the moon was in the constellation Leo and Jupiter was in his own mansion"[10] the Sultan ordered the architects and masons to start building of the city in a vast open land south of the river Musi in proximity to the old bridge and along the main road to the premier post of the kingdom—Masulipatam.

LAYOUT PLAN OF HYDERABAD CITY IN 1591

It is difficult to trace out from contemporary accounts the reasons for locating the city of Hyderabad and its existing site. They are either silent on the point or woven into threads of romance. These two conflicting evidences have led to a scholarly and interesting argument about the reasons for the origin of the city.

Dr. S. M. Qadri Zore, in his work Furkhunda Bunyad Hyderabad,[11] asserts that the King Mohd. Quli Qutub Shah was in deep love with a village belle, Bhagamati; who lived in the village of Chichlam, situated quite close to the city of Hyderabad. It was to perpetuate the memory of his love for the girl that he selected the existing site and named it Bhaganagar. Dr. Zore is supported in his hypothesis by works like that of Farishta and Khafi Khan. Farishta, a contemporary historian during the reign of the Moghul King, Akbar, categorically states that Mohd. Quli, the king of Golconda during the early part of his reign loved a prostitute called Bhagamati and when

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1. Tawrikhe Qutub Shah pp. 106 Mss--Persian.
2. Ralph Fitch—Relations of Golconda.
3. Khafi Khan Vol. III—p. 287.
4. Abu Turab, Part I, p. 214.
5. Khafi Khan, Vol. III, p. 384.
6. Abdul Majeed—History of Golconda - p. 388.
7. Khader Khan Bidar--Binai—Tarikhe—Hyderabad - p. 5.
8. Tawarikhe Qutub Shahi—p. 204.
9. Khafi Khan—Vol. II p. 184.
10. Haroon Khan Sherwani—The foundation of Hyderabad Journal of Pakistan Historical Society, Vol. VI, Part IV, October, 1958.
11. Furkhunda Bunyad Hyderabad p. 33.

he founded the new city he named it Bhaganagar. after the name of Bhagamati. Khafi Khan, another contemporary historian, repeats the story given by Farishta[2]. This account is further corroborated by a French traveller and businessman, Tavernier[3]. "Bhaganagar is the name of the capital town of this kingdom—and it was commenced by the great grandfather of the king who reigns at present, at the request of one of his wives whom he loved passionately and whose name was Nagar." Tavernier does not confirm the legend of the love of king with a prostitute but he definitely supports the theory of kindly love and romance attached with the founding of the city.

William Finch,[4] an English traveller, who travelled in India from 1608 to 1611 refers to the King of Golconda whose chief city is Bhaganagar."

The direction of the growth of the city was well anticipated by Ibrahim Quli Qutub Shah and he had made it all the more possible by constructing a bridge across the river Musi three miles (5 Kms) east of Golconda. Adjoining the bridge on the north was the most populous suburb of Golconda, viz., Karwan Sahu. This was the suburb where most of the merchants and artisans resided, where there were rest houses for the incoming merchants, and store houses for their wares. This was a natural extension of the city along the main thoroughfare towards the east. Since the bridge was constructed only in 1573 there could be no extension of the population along the south bank of the river. It may be assumed, however, that the nobles had their gardens laid out on the south bank because when the king wanted to extend the area of the royal palace along the south bank of the river Musi he had to buy the garden of one of his nobles which was already in existence there. However, the only authentic source alluding to the factors contributing to the selection of the existing site is found in contemporary manuscript. The King wanted to build a magnificent city, equal in beauty and splendour to the Heaven itself. While the thought of selecting a spacious site for his new city was in his mind, he happened to go out for a hunting expedition in the adjoining forests along with his nobles when he accidentally came across a spacious plain area skirted by a cool, colourless sheet of water. This beautiful vast site attracted the monarch so much that he instantly decided to build his new city on that plain because he could not find any area more suitable than this for laying out a vast and beautiful city. There is reference in another historical work that the site was actually pointed out by the nobles at the time of submitting their application for the building of a new capital city close by. They suggested in their application that "at a distance of 3 miles (5 Kms) from the fort of Golconda on the banks of the river Musi, the construction of a new city may graciously be ordered." Another factor which might have been obliquely responsible for the citing of the city was the saintly personality of Shah Chiragh, a Muslim saint, who lived in the village of Chichlam. In the selection of the site and the planning of the city, Mir Momin, the then Prime Minister of Mohd. Quli Qutub Shah had a great hand. Mir Momin was himself a scholarly and saintly person. He was very much attached to saint Shah Chiragh. In all probability, he might have advised the king to select the existing site on that account. It is difficult to substantiate it but it is not unimaginable as there are many towns in India which owe their prosperity initially to the presence in that city of the tomb of some Muslim saint like Ajmer in Rajasthan and Phulwari in Bihar. It is now obvious that the selection of the present site by Mohd. Quli Qutub Shah was caused by a combination of factors. The city may owe its origin either to the spread of epidemics in the fort of Golconda or to the deep devotion of the king to the village belle Bhagamati but the facts of history suggest that the selection of the site was most wisely undertaken, and a site which combined most of the favourable factors was picked up for the location of the city. No other site within the environs of Golconda had the advantage of location along a commercial thoroughfare, adjoining a river side, possessing a well-drained even open space, an easily accessible vast supply of water and the patronage of a saint to protect the city from evil days. The romance of Mohammad Quli Qutub Shah was blended with judiciousness when he finally decided upon the site of his new and beautiful capital city of Bhaganagar. When the choice of this site for the new city was finally made, the seven villages which it comprised were then purchased from the Zamindars who owned the land and the architects were ordered to plan the new city. Its lay out plan was prepared on the "Grid iron" principles under the guiding force of Mir Momin, the then Diwan (Prime Minister) of the Qutub Shahi dynasty, with elegant taste and geometrical accuracy. It was scientifically planned, traversed by straight roads and studded in every direction with palaces, mansions, arches and gardens. Thus, when the plan was approved, the king himself laid the foundation stone on 10th Moharram 1004 A.H. (1591 A.D.) on the south bank of river Musi across the bridge.

The layout of the city prepared by the technical expert was not confined to the straight roads and public buildings. All kinds of amenities that were necessary for a good living were provided for. "There were four markets in the city with more than 14,000 shops which supplied varied commodities that were necessary for city life."[4]. Besides, public baths, monasteries schools, mosques, free kitchens, guest houses, and carvansarais (rest houses for merchants) were built and the number of such buildings appears to have been more than 12,000. Tavernier a French traveller who visited Hyderabad during 1645-52 says that there

1. Farishta—p. 206.
2. Muntakhabul Lubah—Khafi Khan —1869-74.
3. Travelles of William Finch p. 35.
4. Girdhorilal—Zafra—p. 9.

were 4 or 5 caravansarais within the city itself and they were all double storied[1]. One of them still exists near the old bridge. In the new city, there were two important crossings over the main road. At the central junction of the road from Golconda, Mohammed Quli built in 1591 A.D., a well-proportioned, a beautiful and stately building known as the Charminar in the centre to give an imposing appearance to the city. And at the crossing of the road to Masulipatam he erected the four arches known as "Char Kaman" at equal distance from one another, with a reservoir in the middle known as "Gulzar Hauz" added to its grandeur. Apart from this a big hospital known as "Darus-Shafa" was erected for the treatment of the diseased. It is now in ruins. In 1594 commenced the "Ashur Khana", which stands opposite the Salar Jung palace. This building still exhibits a fair amount of fine persian enamel. In 1598 the Jame Masjid was erected near the Charminar. On the west of Charminar, royal palaces like Dad Mahal, Khuda Dad Mahal, Chandan Mahal, Sajan Mahal, Mohammadi Mahal and Hydri Mahal were constructed. Another palace known as Nadi Mahal stood on the banks of the river Musi and being in concord with the waters streaming past it presented a lovely spectacle. Besides the aforesaid palaces, the Banat Ghat, Mohammed Shahi Garden and Kohe Tur were also constructed in the city. Shady trees were planted all along the roads and highways and aqueducts were constructed for the supply of water. Mir Abu Talib, who acted as Nazir in the reign of Mohammed Quli Qutub Shah, states that 70 lakhs of launs (coins) were spent in the construction of Hyderabad and its buildings.

The reign of Abdullah Qutub Shah, the 6th ruler and abul Hasan Qutub Shah, the 7th and last ruler of the Qutub Shahi dynasty too witnessed the rise of many a colossal building in the city and its environs. Abdullah Qutub Shah laid out two other gardens namely the Nabi Bagh and the Baghe Lingampalli in the northern side of the city. Lingampalli garden had a three storeyed mansion, the relics of which may be seen even today. These gardens were strewn with beautiful rows of plants and trees and had the benefit of abundant water supply[2]. Abul Hasan constructed an imposing mansion known as the Charmahal on the southern bank of the river. To the north, was also raised one more palace known as the Goshamahal, whose lasting ruins still tickle one's imagination. Thus, the city which was chiefly founded to meet the requirements of ever increasing population expanded by and by, in size and in area.

Foreigners' Remarks on the City Plan.—The scientific planning and grandeur of the city of Hyderabad and its buildings were not only appreciated by the local people but also foreign travellers. Almost all the historians and travellers who had visited Golconda in those days expressed their profound admiration of the grandeur of the city and its planning. The famous French traveller, Tavernier, who had come to Golconda many a time, highly praises the city when he writes: "The city has been planned with a good taste and it has good roads and highways[3]". M. Thevenot, another French traveller, praised the city in these words: "Having adjusted by measures, I found that Bagnagar was five thousand six hundred and fifty from the bridge to the towers and from thence three thousand two hundred paces.[4]" William Methold says: "In view of its healthy climate and abundant supply of water, the city of Hyderabad is the best city in the whole of India"[5]. Farishta, the famous historian, who had never been in touch with the Qutub Shahs, had praised this city in these words: "it is a city which, in respect of its elegance and charm, can never be found in the whole of India, from North to south and from East to West"[6]. Khafi Khan, another historian writes:

"If I venture to write my own impression about the lakes and tanks of this city, or to commend the pleasantness of the climate and grace of that land, or to appreciate the beauty of that green land or even the fertility of that soil, I fail tofind suitable words[7]". Mohammed Saqui, who was the court Chronicler of Aurangzeb goes into raptures when he describes the city of Hyderabad as "a resort of heavenly peace and worldly comfort: it gives solace to human heart and comfort to human body: its population is even larger than what human mind can think of: its buildings are loftier than human intellect can imagine: its air is as refreshing and the flow of fountains as sweet and its verdures as pleasant and invigorating that the flowers and the vegetation of this land may be compared with the glitter and colour of emerald and ruby[8]".

Dark Ages of City: 1687 to 1724

Its prosperity and development must have come to an end with the decline of the Qutub Shahi Kingdom concurrent with the Mughal invasion towards the middle of 17th Century when the dark ages of Hyderabad city ensued lasting upto the end of 18th Century. The fame of Hyderabad had travelled far and wide and the city had continued to be the citadel of Art, science and culture till the middle of 17th century when the first blow in 1685 was struck by the Mughal invaders leading to its complete annihilation and sinking into insignificance. A Mohammadan historian describing the first Mughal attack on the city observes "the women of the soldiers and of the inhabitants of the city were subjected to dishonour, and

1. Tavernier Vol. I p. 123
2. Abdul Majeed History of Golconda p. 393.
3. Ibid
4. M. Thevenot Vol. I p. 206.
5. Relation of Golconda p. 9.
6. Ferishta Pant. III p. 173.
7. Khafi Khan Vol. II p. 368.
8. Saqui—Alamgiri—p. 302.

great disorder and destruction prevailed. Many thousand gentlemen, being unable to take horse and carry off their property, in the greatest distress took the hands of their children and wives, many of whom could not even seize a veil or a sheet to cover them, and fled to the fortress. Nobles, merchants, and poorer men vied with each other as to who by strength of arm and by expenditure of money, should get their families and property into the fortress. Before break of day the imperial forces attacked the city, and frightful scene of plunder and destruction followed. *In every part and road and market there were lakhs* upon lakhs of money, stuffs, carpets, horses and elephants[1]". Thus Qutub Shahi civilization suffered an irreparable loss and its avenues of progress were blocked for a long time for not only the flourishing city of Hyderabad was devastated, but other parts of the kingdom were also reduced to ruins. The royal palaces which had evoked world wide admiration for their magnificance and symmetry fell into disuse. They were grossly neglected by the conquerors who hoarded large booty in cash and jewels but cared little for the Qutub Shahi monuments.

The magnificant palaces like Dad Mahal, Gagan Mahal and Char Mahal are no longer in existence with the exception of their past memories. Dad Mahal was deliberately dismantled by the Mughal rulers. The Golconda population which consisted of various classes felt the insecurity and the nobility and gentry bade adieu to their ancestral home and settled down in the southern districts of Karnatak, leaving Golconda for ever. "The ladies of the harem committed suicide by drowning themselves in wells and lakes[2]". The unfortunate result of the bloodshed and devastation was that a great gloom settled on the whole kingdom. The city of Hyderabad never regained its past glory even after it was rehabilitated by the Asaf Jahi rulers. Lachminaravan Shafeeq gives an authentic account of the desolation of the city of Hyderabad. "Burhanpur, Bijapur and Bidar which formed the capitals of the Deccan Kings are now in ruins. But Hyderabad, being adopted as the headquarters of the Asaf Jahi Kingdom displays some life because it is visited by statesmen and travellers from foreign countries. The city, however, is not as flourishing as it was in the days of the Qutub Shahi kings with all its rendezvous and literary activities; most of the parts of the city were in ruins. The dwelling houses of the city, including the concrete and tile-roofed houses were fifty thousand on record. Most of them are deserted, and reduced to heaps of stones. Dad Mahal was deliberately dismantled. It was thirty years ago that the palace was completely pulled down. Most of the buildings of the city which were reduced to ruins are traceable by their cellars[3]". It is quite obvious from the above narration that Hyderabad had to undergo a period of continual torture, humiliation and destruction during the Mughal invasion. Having completed the entire process of Golconda conquest, the Emperor Aurangzeb reluctantly left Hyderabad in 1687 for Bijapur after he had made proper arrangements for the future administration of Golconda. Ruhullah Khan was entrusted with the administration of Hyderabad as a temporary measure but, some days later, he was replaced by Mubariz Khan. During his period, Hyderabad had the opportunity to become again a commercial centre. Gradually people again flowed in from the surrounding areas. Thus the new settlements on the western and eastern side of the city in the form of patches emerged. With a view to protect the life of citizens from foreign invaders, a city wall was erected in the last days of Mubariz Khan, during the reign of the Mughal king Farrukh-Siyar. It was built from Chaderghat gate to the gate of Dabirpura, of uneven stone and mortar without turret-parapets was done by Asaf Jah I. "The circumference of the entire wall was 6 miles (9.6 Kms.) and the area was about 4½ sq. miles[4]". (11.13 sq. Kms.). Some patches of wall and its gates still exist on the eastern and western sides of the city. A century after the erection of the wall it was extensively repaired by Shujauddoulah, the Governor of Hyderabad, during the reign of Asaf Jah II. It had 13 gates and 13 doors. Three gates still exist in the city.

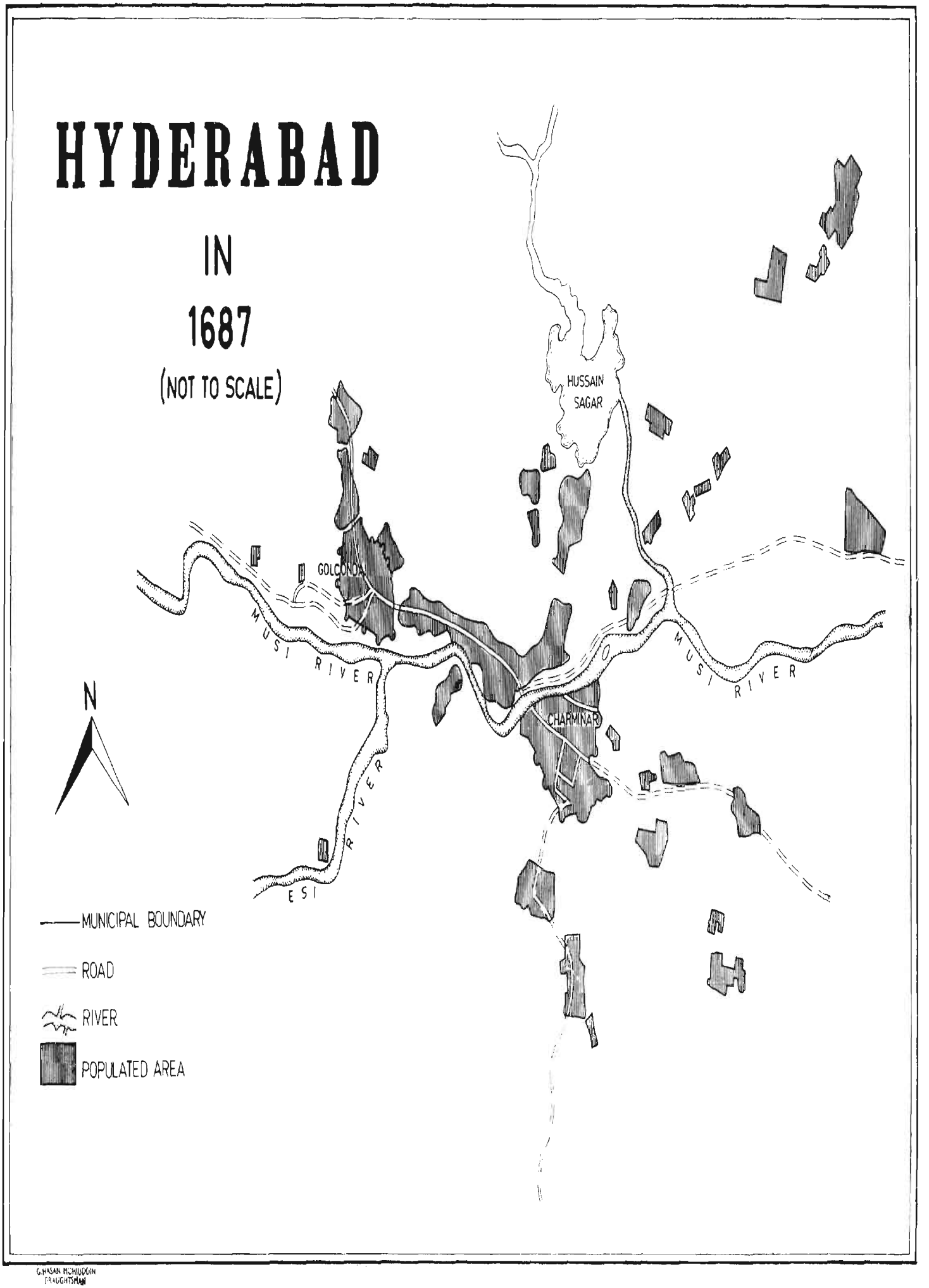
Provincial Stage 1688-1803

Hyderabad lost its identity as an independent kingdom about 1687 A.D. when it was annexed to the empire in Delhi. Even when Asaf Jah dynasty came to be established in the Deccan in 1724 with the defeat of Mubariz Khan, the Mughal Subedar, Hyderabad had not regained the status of a metropolitan city. It was during the period of Nizam Ali Khan, Asaf Jah, in view of the historical and strategic importance of Hyderabad, the city was made the capital of the State, and the seat of Government of the Asaf Jah shifted from Aurangabad to Hyderabad. But its supremacy did not fade as a religious and cultural centre. It is quite evident that during the above transitory period, Hyderabad did not cease to be strong focus of vigorous activity except for slight ebbs in its rising tide. Whatever is its political history during this period, culturally three phases of its growth are well marked. (1) Qutub Shahi period, (2) Mughal period and (3) Asaf Jahi period. New settlements in Darus Shafa, Sultan Shahi, Moghalpura, Hussaini Alam Ashur Khana and Shali Banda Mohallas of the present city emerged. Yakootpura, Uppuguda, Jahanuma, Mallepalle, Bahadurpura, Asifnagar were small villages or hamlets. From the beginning of the 19th century onwards, the city has shown a gradual growth. Even during the Sepoy Mutiny of 1857 the disturbance at Hyderabad was very insignificant.

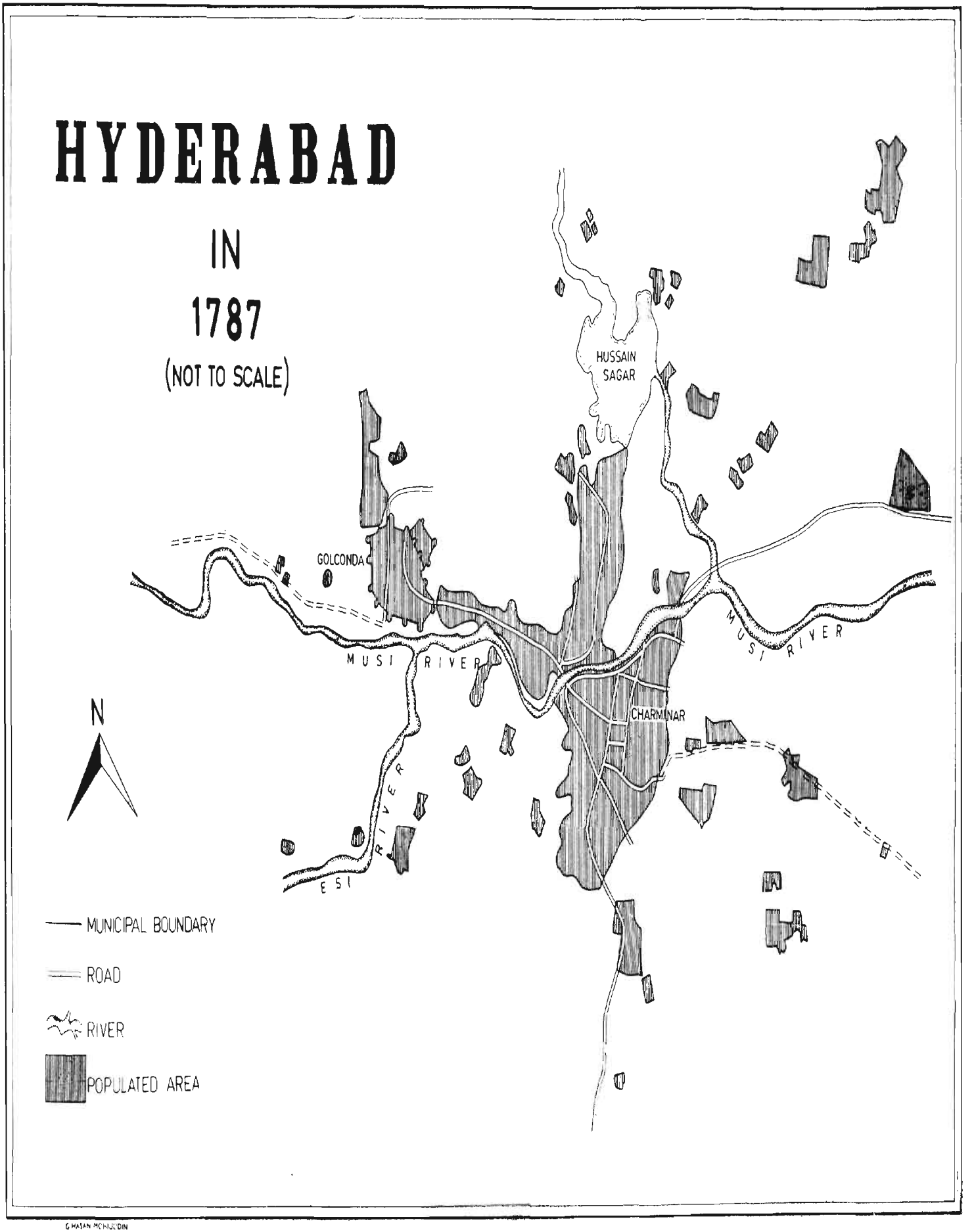
In the period of Nizam Ali Khan, Hyderabad enjoyed greater prestige than other towns, being the Headquarters of the Nizam's dominion. Moreover, it handled a considerable amount of trade of the eastern districts of Andhra in the south east of the city. The routes from Warangal and Masulipatam via Bhongir

1. Bilgrami and Wilmant—Historical Discriptive sketch of the Nizam's Dominion, Vol. II, p. 52".
2. Abdul Majeed—History of Golconda—p. 298.
3. Lachminarayan Shafeeq Ahwale Hyderabad—British Museum copy—Nayoth Jung's Library.
4. Land marks of the Deccan—Bilgrami p. 92.

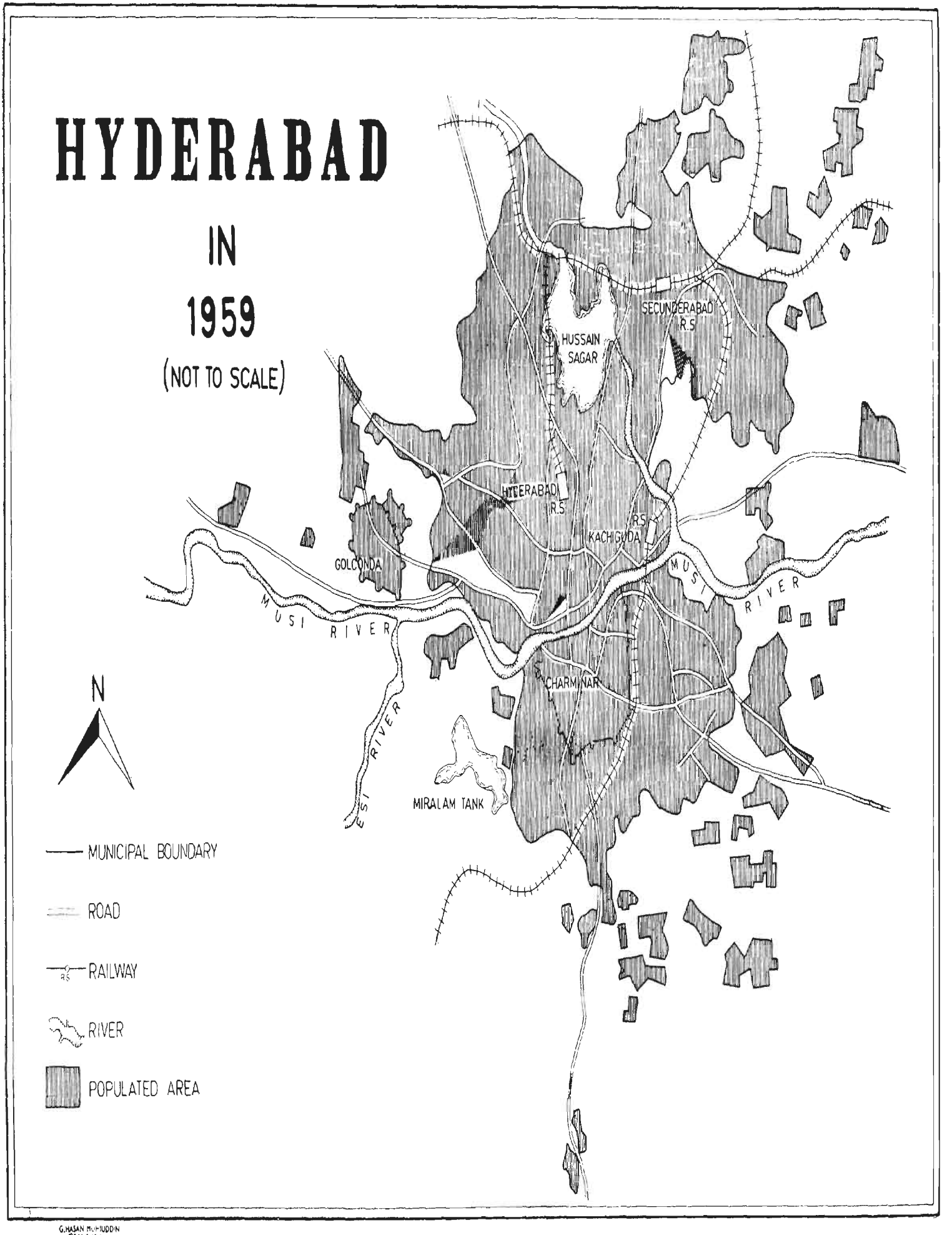
Map-2


HYDERABAD
IN
1687
(NOT TO SCALE)
HUSSAIN SAGAR
GOLCONDA
MUSI RIVER
MUSI RIVER
CHARMINAR
ESI RIVER
N
MUNICIPAL BOUNDARY
ROAD
RIVER
POPULATED AREA
G.HASAN MOHIUDDIN
DRAUGHTSMAN

Map-3


HYDERABAD
IN
1787
(NOT TO SCALE)
HUSSAIN SAGAR
GOLCONDA
MUSI RIVER
MUSI RIVER
CHARMINAR
ESI RIVER
N
MUNICIPAL BOUNDARY
ROAD
RIVER
POPULATED AREA
G HASAN MOHIUDDIN
DRAUGHTSMAN

Map-5


HYDERABAD
IN
1959
(NOT TO SCALE)
SECUNDERABAD
R.S
HUSSAIN
SAGAR
HYDERABAD
R.S
R.S
KACHIGUDA
GOLCONDA
MUSI RIVER
MUSI RIVER
CHARMINAR
ESI RIVER
MIRALAM TANK
N
MUNICIPAL BOUNDARY
ROAD
RAILWAY
RS
RIVER
POPULATED AREA
G.HASAN MOHIUDDIN
DRAUGHTSMAN

and Nalgonda respectively were well recognised and most frequented. The city was remarkable for its commercial and business activities also. As a result of this, grain markets developed inside the city. There were grain markets located in Shakargunj and Shahgunj. The general market was called Chowk, to the west of Charminar. The main vegetable market was Subzimandi at Karavan. The following extract of the original document which bears the date 6th Ziqadah, 1209 A. H. (1795 A.D.) confirms the custom duty levied on grains and commodities[1].

"Office not regarding the petition of the Muslim and Hindu merchants and the importers and exporters of grains etc., of the Hyderabad city, entreating the Nizam, to issue orders relating to the sanction of a code of customs duty, at the local market, according to the schedule submitted therewith.

In the interest of the people and welfare of the ryots, the Nizam accords sanction to the code and confirms the schedule, with the injunction that they should execute bonds holding themselves responsible to adhere strictly to the rules, otherwise they will be prosecuted".

However, Hyderabad was typical of an oriental city in this period. Streets were not wide enough for wheeled carriages or bullock carts particularly in the densely residential areas. The streets generally were at a lower level than the entrance of the houses and shops that lined them. The main road passed from the southern outskirts of the city through Charminar and the river Musi was not bridged near Afzalgunj. The Chadergh:t also was not bridged, while the old bridge which was constructed during the Qutub Shahi period linked the city with its northern habitations. The river side and the inner zone of the city were approached by numerous narrow lanes. Ekkas, Tangas and Baggis-4 wheeled carriages drawn by two horses, were chief means of transport in the city. About one third of the houses were pucca either of granite stone or bricks. Majority of the pucca houses were lofty with two storeys. Their entrance was at a considerably higher level than that of the streets. They were richly embellished with verandahs, overhanging eaves supported by carved brackets. All the houses between the chowk road and Shahali banda were almost pucca. A few pucca houses, however, scattered further away from this area, particularly along the roads. It may be noted that remaining two thirds of the houses in the city were kutcha, having mud-walls and tiled and bamboo roofs with projecting eaves. They also formed over-crowded zones of compact settlement along the roads except in the outer zone where they scattered into hamlets. There were, besides, numerous mosques, exemplifying the religious character of the city. The mosques were distributed generally throughout within the city wall. As a matter of fact, the house of every well-to-do family contained a small mosque, the place of family worship. The reign of Nizam Ali Khan too witnessed the rise of some colossal buildings. He constructed some beautiful palaces known as Roushan Banglow, Roushanmahal, Char Bangalows, Gulshan Mahal, Shadi Khana, Kilwath Mubark, Panch Mahal and Mahbut Mahal etc. One of his wives named Bakshi Begum constructed a village with the surrounding wall to the north-west of Hussainsagar Tank, after whom it was called Begumpet. This area now forms a Mohallah of the city having an aerodrome. Another lady of Asif Jah II, Tahiniath Begum, constructed a beautiful Mansion and gardens to the north-east of Secunderabad area, with the name of Tahiniathnagar. Lala, one of the best architects supervised the construction work. Soon after her death it was known as Lalaguda where at present a large Railway workshop is located. Another important event that was to produce a marked influence over the growth of the city during this period was a Subsidiary Alliance signed by the Nizam with the British in 1798, which not only stipulated permanent residence of the British Forces within the Nizam's Dominions, but also made certain economic concessions to the resident British forces. Article 4 of the treaty reads thus: "The duties on grain and all articles of consumption, as well as all necessities whatsoever, for the use of new subsidiary force shall be commuted agreeably to the practice that obtained with the former detachment. A place likewise shall be fixed on as the headquarters of the said force, where it shall always remain, except when services of importance are required to be performed[2]". Soon after the treaty was signed, British forces, 5,000 strong, arrived in Hyderabad and occupied a ridge six miles north of the city near Hussain Sagar Tank and a village called Hussain Shah pura.[2] Thus the new military settlement established in the north of the city later developed into Secunderabad city. The details of this military settlement have been described under a separate chapter.

Development between 1803 and 1907

During this period the three important events that had a great influence over the development of the city were:--

1. Construction of the British Residency Building.
2. Construction of bridges over Musi river.
3. Construction of Railway lines.

The plan for constructing the Residency building was mooted in 1799 but it was completed only in 1806. Prior to this the British residents lived on a far less pretentious scale, although the exact house which they occupied cannot now be determined. It was situated near the banks of the river Musi and

1. Original document in MSS Persian, Central Record Office, Hyderabad.
2. Imperial Gazetteer p. 105.

not far from the south-west corner of the Residency compound. The construction of this building was not so important as the consequences, since in the wake of its construction in 1806 there came into existence around the Residency, a cluster of shops and dwelling houses of the bonafide subjects of the Ruler of the state, and over which "The Nizams" Government has accorded to the Resident unreserved power, jurisdiction in civil and criminal matters throughout a certain space surrounding the residency".[1] The efficient administration of this Resident controlled area in the immediate vicinity of the capital stood in sharp contrast to the chaotic condition in other parts of the city. As compared to the city, it was considered a heaven of peace and, therefore, members of the business community gradually started shifting to the Residency controlled area. This is also corroborated by Bilgram and Wilmont who remarked that "this suburb, in which the Residency and the dwelling houses of the Europeans and Eurasians employed in the Nizam's service are situated has sprung up within the last 30 years. In 1850, with the exception of the Residency and the Bazars under its walls, there was scarcely a building"[2].

The most rapid expansion of the built-up area was taking place both along the north and the south banks of the river. This expansion stands expressed in the construction of the two bridges, Chaderghat and Afzalgunj, across the river. These two bridges were constructed by Namale Nasiruddoula and Nawab Afzaluddaula Bahadur the IV and V Nizams respectively. Till 1832 north and south banks of the river were joined only by one bridge i.e., the old bridge built in 1581 A.D. but in 1833 the Oliphant Bridge, now called the Chaderghat bridge, was constructed, and in 1857 the Afzalgunj bridge or the Nayapul. We have already observed that in the early part of the 19th century the eastern and northern parts of the Residency were fast growing and correspondingly the eastern suburb of the city like Malakpet, Dabirpura and Yakutpura were getting thickly settled and the consequent pressure of traffic obliged the authorities to throw the bridge across the river. Meanwhile, the entire north bank area from Purana Pul (old bridge) to Oliphant bridge was nothing but a vast built-up tract mostly consisting of low built houses separated by very narrow lanes. The newly developed locality of Begum Bazar had sufficiently extended and new thickly populated localities of Afzalgunj and Totagoodum had developed. The pressure of traffic was thus so keenly felt that the river was bridged at a third point also joining directly the new localities of Afzalgunj and Begum Bazar on the north with the city proper on the south. The central location of this bridge joining the north and the south was probably the turning point in the growth of the city. It did not produce any immediate effect and the settlements remained tied to the north bank of the river from Karwan in the west to the Oliphant bridge on the east.

The coming of the railway in the urban structure of the city in 1874 had a profound effect on its future growth. The railway station of Hyderabad was located about 1.6 kilometre north-west of the Afzalgunj bridge. It was in fact one kilometre away from the populated part of the city on the north bank of the river. It, however, gravitated population on a large scale and soon the built-up area from Begum Bazar tended its way towards the railway station and within the course of twenty years, densely populated localities of Nampalli and Bazarghat came into existence. Further, the location of another railway station at Kachiguda had far-reaching consequences. In the first instance, it established the localities of Kachiguda, Nimbolika Adda, Barkatpura and Chappal Bazar. Thus a new way of life was developing in the Chaderghat area quite distinct from the pattern of life in the city proper. It second effect was to provide the opportunities of founding new colonies at Amberpet, Adigmet and Malakpet. It may be summed up that the effect of the railway on the growth of Hyderabad was that internally it was getting more compactly built up and externally it was developing residential suburbs. In Hyderabad the greatest building activity of houses of the common people was from Afzalgunj to the Nampally railway station. In view of the great increase in population in this area and the ever-increasing traffic between the north and south banks of the river a new bridge called the Muslim Jung Pul was built across the river in 1896. Thus by this time, the river was spanned by four bridges which not only pointed towards increasing traffic but also symbolised the closer ties between the north and the south. Although the city was expanding towards the north, the walled part of the city was still the centre and the real capital of the state.

The Modern Age and Metropolitan development-1908 onwards

The modern era of the city and its metropolitan growth was ushered in the wake of a catastrophic flood which seriously disrupted the established pattern of life in the city of Hyderabad. The authorities became acutely conscious of the need for a planned growth of Hyderabad. The flood of 1908 was subsequently followed by events of considerable economic and political significance which changed the social, cultural, political and economic structure of the city and, therefore, radically altered its total frame-work. To comprehend the interaction of these complex forces on the growth of the city, it appears feasible to study them under the following headings: -

1. The flood of 1908 and its effect.
2. The Internal re-organisation of the city.
3. Completion of the rail and motor transport network and the Metropolitan growth.
4. Political events and their impact on city growth.

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1. Imperial Gazetteer p. 105.
2. Bilgram & Wilmont p. 405.

The flood of 1908 and its effects

On the 26th September, 1908 unprecedented flood waters rising to phenomenal heights forced their way down the river Musi and burst the banks of the river on either side of the city, went through the city streets tearing their way, uprooting houses in hundreds and rendering persons homeless by thousands. Due to this, the following localities were completely wiped out:

Yousuf Bazar, Joharigalli, Ghansi Bazar, Charmahal, Petla Burj, Mahboob ki Mehendi, Badshahi Ashur Khana, Lakadkot, Chatha Bazzar, Darus Shifa, Kishen Bagh, Bahadurguda, Jiaguda, Subzimandi, Devi Bagh, Dhoolpet, Chudi Bazar, Begum Bazar, Daigha Musa Shah Qudri, Feel Khana, Kolsawadi, Afzalgunj, Mehboob Gunj, Siddiamber Bazar, Risala Abdullah, Kattelmandi, Osman Shahi, Jomliguda, Putli Bouli, Chaderghat, Kachiguda, Residency, Malakpet, Troop Bazar, Gosha Mahal, Mustaidpura, Karwan Sahu, Devdi Nawab Salarjung, High Court, Urdu Sharif, Akbarjah Bazar.

This tragic occurrence of September, 1908 immediately opened the eyes of the authorities when they were faced with the colossal problem of rehabilitating the uprooted population. Apart from rehabilitation, the other problem that faced them was to prevent the recurrence of floods in the river Musi. Thus the direct impact of the flood was that it:

(a) exposed the danger to the population clinging along the banks of an untamed dangerous river,

(b) made the authorities conscious of the advantages of planning and they took advantage of this chaotic condition in creating an orderly pattern of development, and

(c) made them think of taming the river by constructing reservoirs further upstream. The reservoirs initially planned as flood preventive measures and to augment the irrigation resources of the area were actually later used as a source of water supply to the twin cities and in the latter part of this period have been largely responsible for encouraging developmental activities in Hyderabad and Secunderabad. The ultimate result was an internal reorganisation of the city through the agency of a City Improvement Board.

Internal Reorganisation

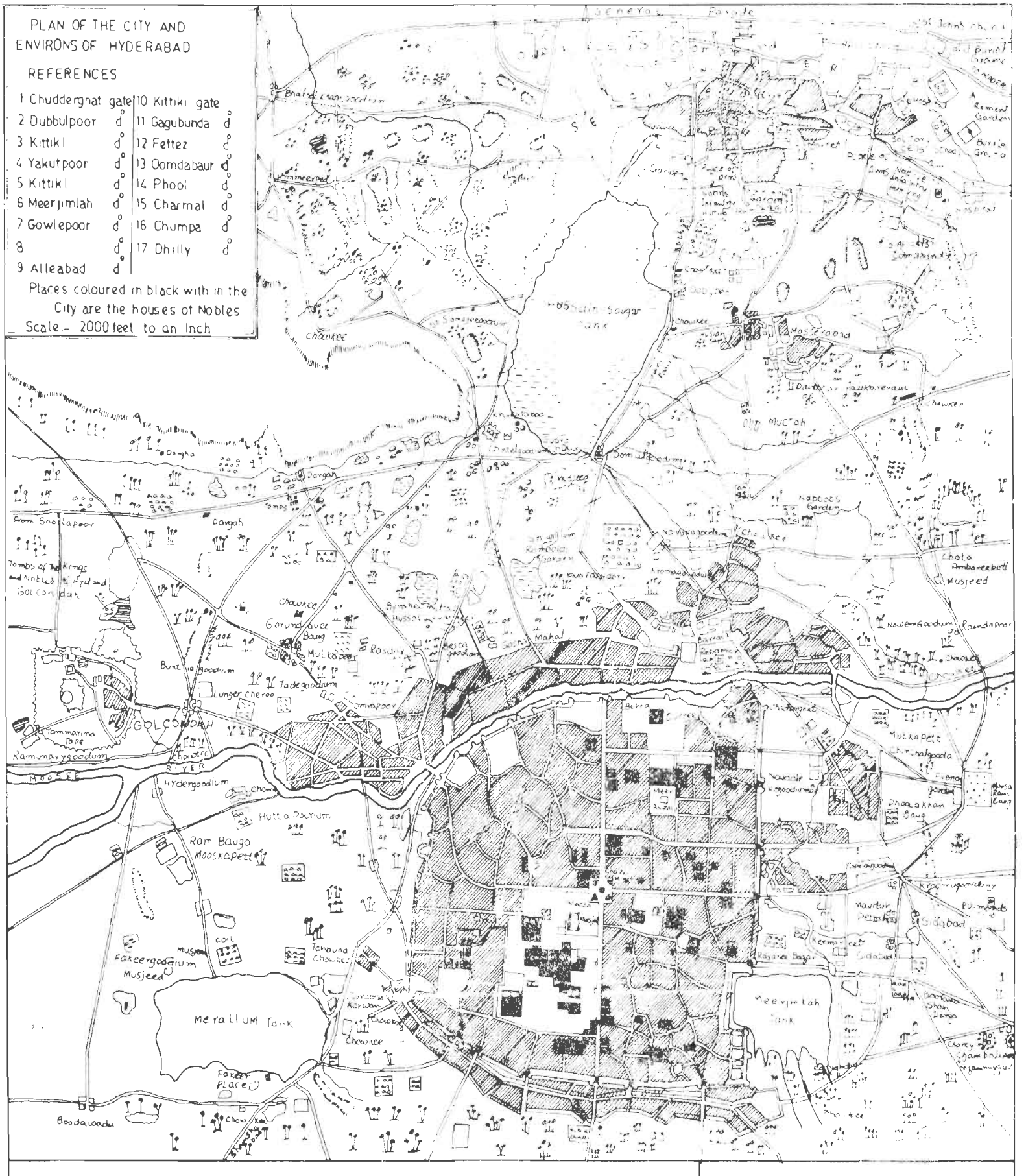
It would be appropriate to call the work conducted by the City Improvement Board as internal reorganisation since the Board confined its activity to the clearing of slums, opening the new residential areas and planning new roads though in a piece-meal way. Unfortunately, it did not have a definite plan to reshape the whole city. In spite of this restricted field of activity, the Board was able to achieve certain concrete results. The areas along the river banks, most vulnerable to floods, were converted into playgrounds and parks and in their background prominent public buildings were constructed. Such a scheme at one stroke dispensed with the congestion of building that confronted the river banks. Old congested business centres like Begum Bazar, Osman gunje and Maharajgunj were totally rebuilt and their housing density was very much reduced. Congested constructions in Moghalpura, Dabirpura, Bhoiguda, Nampally, Bazar Noorul Umera, Purani Haveli and Khairatabad were demolished and decent housing colonies were established there. New areas like Azampura, Veerannagutta, Amberpet, Mallepally and Aghapura were acquired and housing colonies according to a set pattern were established. The net result of all this was that congested areas were opened, some of the slums wore a new and pleasant look and model residential areas were established. The Housing Board rigidly controlled private constructions and insisted that they conform to the standards set by it. Apart from this reorganisation sponsored by the City Improvement Board certain readjustments in the location of State offices were also made. This move was initiated by the ruler himself who in 1914 moved his permanent residence from the city area to Chaderghat. Soon after, all the State offices moved to the north. The shift in the ruler's residence symbolised the shift in the State capital from the south bank of the river to the north. However, the city offices like that of the Municipality, the City Commissioner of Police and the Civil and Sessions Court remained within the walled city, signifying thereby that it was still the nerve centre of the civic area of the city but not of the State. The change emphasised on the importance of the north and south banks of the river initiated a mass movement of the nobility from the city proper. Asifnagar, Hyderguda, Himayatnagar and Banjara Hills were the main centres where the dignitories of the State constructed their houses. The common people of the city, for obvious reasons, lacked this mobility of the nobility.

Completion of the Rail-Road transport system and its impact on internal and metropolitan growth

The rail transport system for Hyderabad-Secunderabad was practically completed when the two cities were connected with Bangalore by a metre gauge line, and with Delhi by a broad gauge line in 1928. With the completion of the metre gauge ling with Bangalore, suburban trains were introduced on this route from Bolarum in the north to Falaknuma in the south. The introduction of the suburbam trains increased the mobility of even the common people and was a great factor in creating stable conditions in the city of Hyderabad, south of the river. It, however, encouraged ribbon development on either side of the railway track right from Falaknuma to Kachiguda (the metre gauge railway station of Hyderabad).

Completion of the railway system and the introduction of the suburban train system were also partially responsible for the location of an industrial area in Mushirabad area of Hyderabad. Prior to this, a number of industrial units had already sprung up to the east of Hussainsagar tank bund but the easy accessibility of the raw material through the net-work of the Railway encouraged the State Government to step up the growth of industries in the city. A plot of

Map-6



MAP OF HYDERABAD AND SECUNDERABAD AROUND 1845 A.D

Walled City Part Approximately In The Scale 2000 Ft To An Inch Other Parts of the city Not to Scale

Prepared By Gulam Hasan Mohiuddin

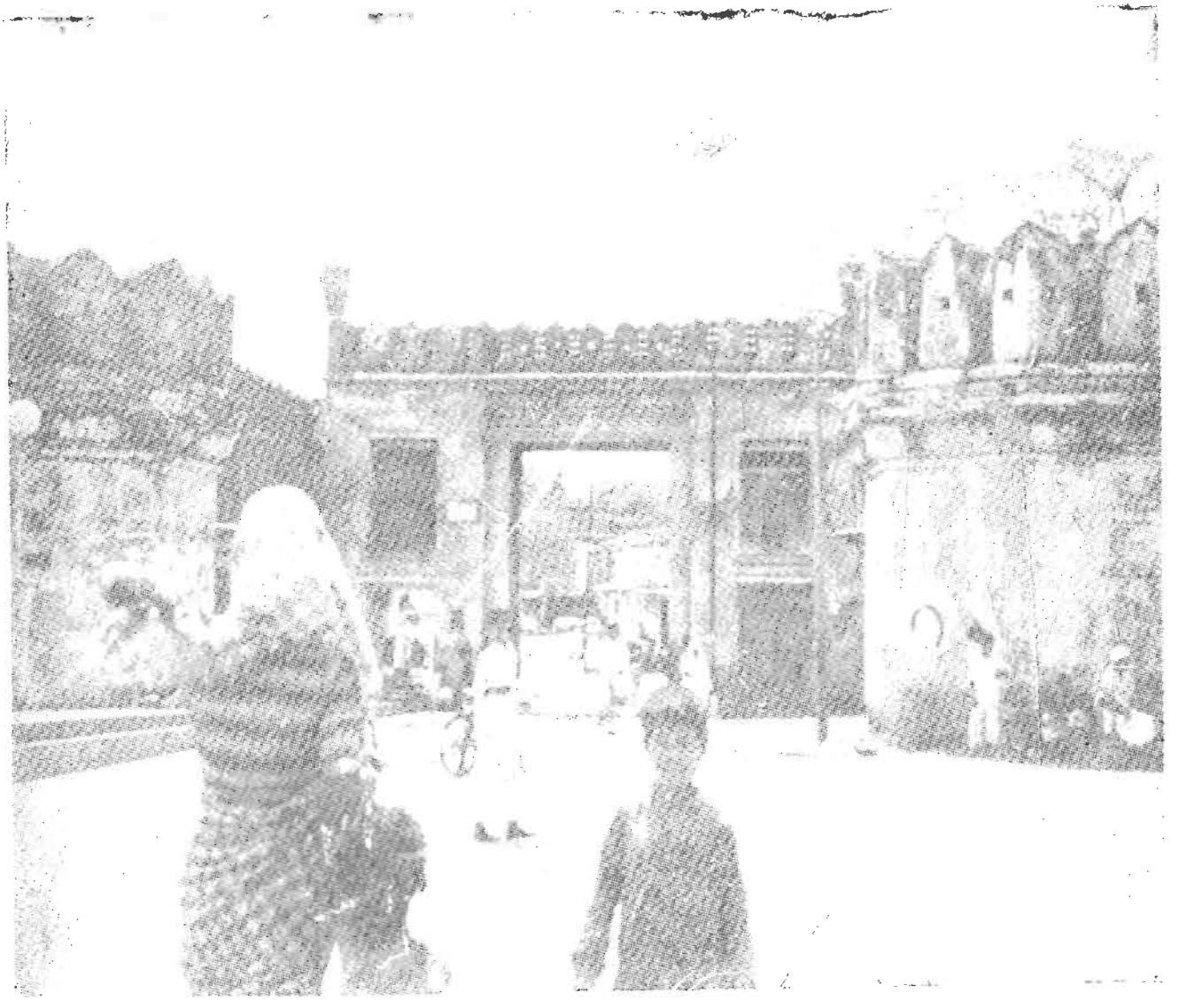


Figure 2

Punnapul Gate

land measuring 200 acres was procured in 1930, 3 miles (5 Kms.) south of Secunderabad railway station close to the thickly populated village of Mushirabad with a view to be developed as an industrial area. The establishment of this industrial area added greatly to the density of population in Mushirabad and within a short duration a ribbon of continuously built-up area developed along Mushirabad road from Bholkagudium village in the north to Narayanguda in the south.

The great expansion in the network of suburban train and bus services brought places as far away as 17 miles (28 Kms.) within forty five minutes journey from the city centre. The great increase in accessibility and mobility of the people of the two cities on the one hand welded them together more intimately and on the other hand generated a trend of metropolitan growth in the two cities. The extension of bus transport particularly made it feasible to develop industrial, educational research and residential centres away from the centre of the city. However, the expanding municipal boundaries of Hyderabad and Secunderabad have not permitted the development of any real commuter's zone in the suburbs of the two cities.

Secunderabad-Hyderabad welded into one by suburban bus and train services

The twin cities are closely linked from many angles but their economic fusion was brought about by the rapidly expanding transport system between the two cities. What was formerly a two hour drudgery between Hyderabad and Secunderabad has been reduced now to a twenty minutes pleasant journey by bus or a picturesque one by train. There are now six different routes four by bus and two by train linking the twin cities. The railway offices in Secunderabad, the industrial area and State Government offices in Hyderabad attract almost equal number of office staff and workers from both the cities. The Secunderabad wholesale merchants have their largest customers in Hyderabad. On account of political restrictions Secunderabad lacked the advantages and status of Hyderabad but they were nullified by the speedier means of transport and Secunderabad is now an important commercial and residential unit of Hyderabad.

Recent political events and their impact on the growth of the city

The two Acts of Rendition of 1936 and 1945, the Police Action of 1949 and the Re-organisation of States in 1956 mark the series of political events within the last 25 years of reaching significance on the city's history.

Acts of Rendition.—The Rendition Act of 1936 liberated the Residency Bazaars from the Administrative Control of the Resident and by that of 1945, an area of 9.32 sq. kilometres in Secunderabad, which was under the British Civil Administration, was transferred to the Nizam's Government. The first Act removed a great anomaly. The existence of a British administered area next door to the ruler's palace appeared to be an anachronism. The second Act of Rendition raised the political status of Secunderabad as it no longer was a foreign land under alien rule. Although a junior partner, yet since then Secunderabad enjoys equality of status with Hyderabad. Its freedom from the shackles of the cantonment allowed it some scope for expansion too and by 1951 the city limits extended to more than 20.72 sq. kilometres. The Rendition Act of 1945 allowed more freedom for people to settle down in Secunderabad. This was, therefore, one of the causes for the sudden rise in its population at the 1941 and 1951 censuses.

Police Action of 1949.—On the 11th of September, 1949 The Government of India launched Police Action against the State of Hyderabad and on successful completion of the same, the State was incorporated within the Union of India. The reasons for the launching of the Police Action are too well known to be recounted here. The Government of India asserted its paramountcy bequeathed to it by the British Government. The Police Action had the following effects on the city's population:

(1) A section of the over-apprehensive Muslim population of the city started migrating to Pakistan in large numbers. Most of these migrants belonged to the Jagirdar class which was the main economic prop of the city in the past. Their outward movement from the city naturally resulted in certain amount of economic dislocation of the City. The resumption of Jagirs and abolition of Jagirdari system saw the end of the Jagirdar class as such. Several of the old Jagirdars owning palatial buildings in the city could hardly continue to maintain them. The city of nobles and rich Jagirdars was transformed gradually into a city of middle classes.

(2) The disturbed law and order in some districts of the State on the eve of the Police Action led to certain population of those areas to flee to the capital city for security. Particularly the Muslim population thronged to the city.

(3) Prior to the Police Action, under the Razakar rule, Hyderabad city served as a place of refugee for certain Muslims who fled from the neighbouring States, either under duress or an apprehension of communal trouble. It is said that even Muslim refugee camps were run for them in the city.

(4) The Telangana portion of the State of Hyderabad was a great stronghold of the Communists who had resorted to a policy of terrorism during that period. Taking advantage of the disturbed political conditions of the State, the communist terrorists became very active in the rural areas of Telangana. These terrorist activities compelled the local landlords to shift to the city with their bag and baggage. These landlords were not refugees to live in refugee camps, rather with their arrival the housing

activity in the city was stepped up and consequently house rents and land prices soared up. Vidyanagar and Dilsukhnagar in Hyderabad and Jeera and New Bhoiguda in Secunderabad owe their recent development to these landlord refugees. With their arrival, the wealth of rural Telangana poured into the two cities and contributed generously to their prosperity. These landlords came in at a time when the economic structure of the cities was on the verge of collapse and proved an invaluable factor in salvaging its economy.

Re-organisation of States, 1956.—On 1st November, 1956 Hyderabad City was declared the capital city of the enlarged State of Andhra Pradesh. The offices of the State of Andhra from Kurnool and Guntur were moved into Hyderabad city. Though the trifurcation of the State took away several people to Maharashtra and Mysore (now Karnataka) States, the twin cities were more than made up by those who came from Andhra area. Overnight, the city had to provide accommodation for the new comers. This provided a landslide boom in the industrial, commercial and constructional activities of the twin cities. Every available space in the city was being rapidly filled up, to provide lodgings for thousands moving into the twin cities. Building activity was most conspicuous in Chanchalguda, Ameerpet, Mallepalli, Masab Tank, Punjagutta, Chikkadpalli, Domalguda and Amberpet in Hyderabad, and in Secunderabad again Marredpally, Begumpet, Seethaphalmandi and Walker town were the most notable. The astonishing rapidity with which the houses started sprawling is exemplified by the fact that Chikkadpalli, an area of three kilometres in Mushirabad, which was only half filled till October, 1956 is now virtually stuffed with houses. This was the area east of the Tank Bund which Dr. Balfour in 1865 described as "an unending stretch of paddy fields". It is this area now, in 1956 which is an endless pile of brick and stone, mortar and lime. It has metamorphosed beyond recognition.

SECUNDERABAD

Origin of Secunderabad

Amir Ali, hero of "The Confessions of a Thug" by Meadows Taylor, said, "We passed the village of Ulwal (Alwal), its white pagoda peeping from among the groves of tamarind and mango trees and pursuing our way, we saw on passing a ridge of rocks the camp of the army at the farfamed Hussain Sagar or as it is more often called, Secunderabad; the tents of the English glittered in the bright sun".[1] When Amir Ali said this, Secunderabad came into history. Alwal is a railway station just outside the administrative limits of Bolaram. The beautiful lake of Hussainsagar separates Secunderabad from Hyderabad. The bund across Hussain Sagar links Secunderabad with Hyderabad, and the road on the bund is considered one of the finest in India. Sunset viewed from the bund with a vast stretch of water in the fore ground and the undulating Banjara hills in the background sprinkled with tiny lamps from the windows of the ultra-modern bungalows on the hill slopes reminds many a westerner of the Bay of Naples and it is undoubtedly one of the most striking views in Hyderabad.

It was during the reign of Nawab Sikandar Jah, Asaf Jah II that the cantonment assumed importance, so much so that the question of its name was considered. It was named Secunderabad after Sikander Jah through a Firman in 1806 when the British subsidiary force under colonel Lang took up its permanent abode in the Laskar Encampment. (The translation of original Firman is given below).

"Free translation of Sikander Jah

Bahadur's letter addressed to Capt. Sydenham Bahadur, dated 25th Rabi-ul-Awwal 1222 A.H.

To

Capt. Sydenham Bahadur

"Your letter which is duly written in accordance with our historic etiquette and addressed in our traditional style has reached and pleased us. As this letter clearly evinces what friendly relation and sincere efforts the English Company and the Governor General maintain for us, all of our raiyat is delighted to receive this letter in accordance without saying.

O gust of wind, all this is due to you alone. It has been proved that your lordship sincerely desires to enhance the interest of this "Riyasate Khudadad" and the love and regard which you have for this state, none of it you have for any other state. It is obvious that conventions are mere words but your sincerity and friendship contained in them are the real things that matter. Although the conventions are mere means and outward appearance yet the interest your lordship is taking in the progress of our state confirm that you will continue your efforts and will do whatever will be useful and in the interest of our state.

May God make this grant (of land) auspicious for all well-wishers of the State in general and for your lordship in particular. By the grace of God this place has now been populated by the regiments and cantonment. It, therefore, required that it should be given a name. On account of the unity and co-operation that exists between our State and English Government, Secunderabad is proposed as its name and by this name it will be styled in future."[2]

This encampment attached to it the usual train of regimental bazars and dwellings of camp followers. Secunderabad is even now called Lashkar by the poorer classes, while the term "Regimental Bazars" still clings to a crowded locality of the present town. In

1. History and legend—Department of Information & Public Relation.

2. By the kind permission of Mr. V.K. Bawa, Director, Central Record Office, Hyderabad.

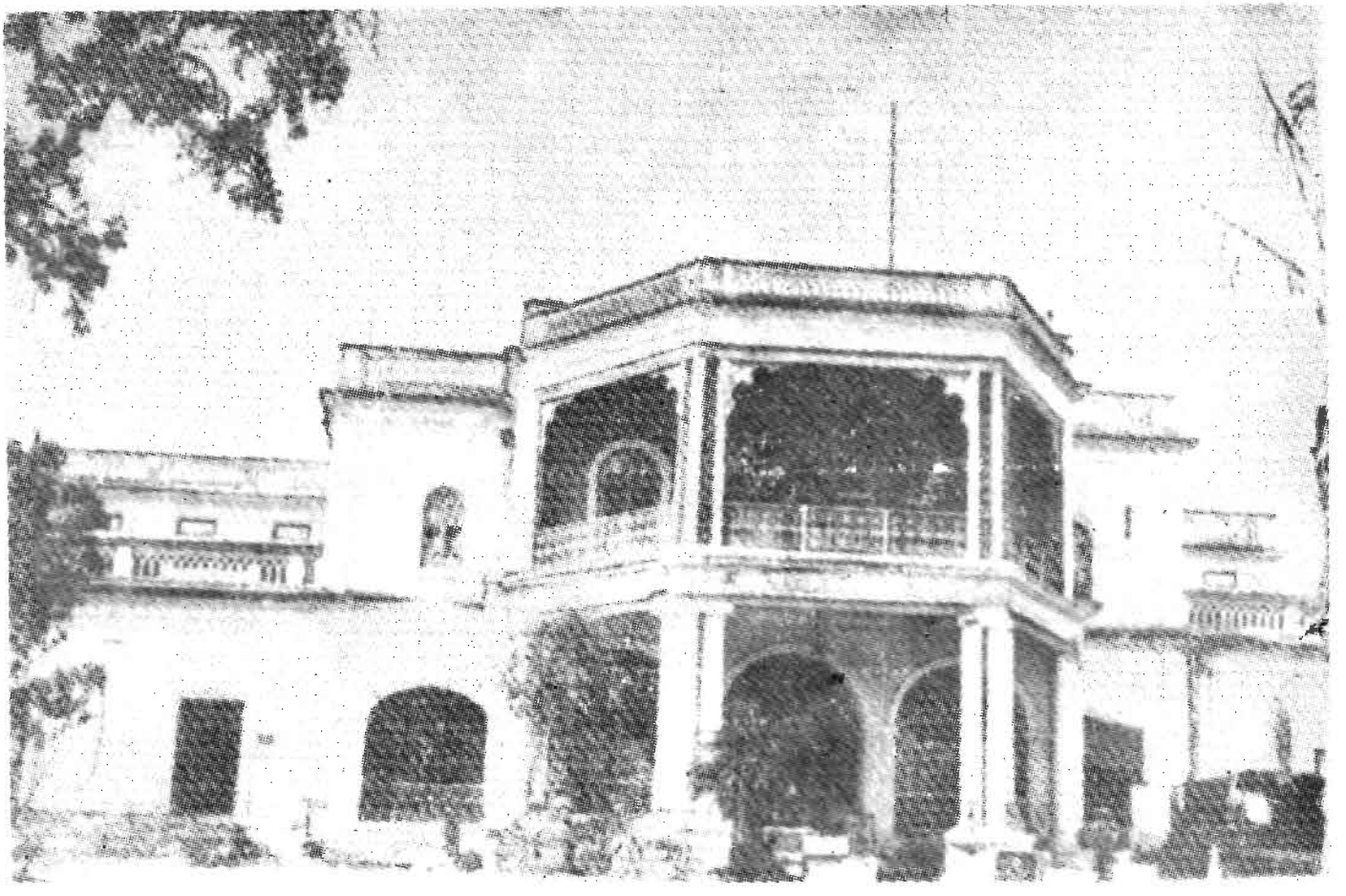


Figure 3
Basheer Bagh Palace

course of time, Secunderabad evolved into a city and became so crowded that the cantonment expanded northwards, taking in the whole of Trimulgherry and extending to Bolarum when the old Hyderabad contingent ceased to exist separately. The city also kept pace with the growth of the garrison, to whose needs it particularly catered. Some of the large mercantile firms in southern India such as Spencer's and Wrenn Bennetts', established their branches in the city, while bankers and merchants multiplied and James Street (Mahatma Gandhi Road) became the principal shopping centre. When troops gradually shifted to the higher ground, north of Alaxandra Road, their old tile roofed barracks were included in the civil area. Some of them were demolished but others like Lancer Barracks and old staff lines, were sold. The former are now occupied by the Central Railway Offices and the latter by the Secunderabad Ladies Club and civilian families. Sir Terence Keyes, one time resident at Hyderabad was responsible for setting up the Town Improvement Trust and giving Secunderabad a fine system of underground drainage, its present wide thorough-fares, including Kingsway (Rashtrapati Road) which has outravelled James Street as a shopping centre and other amenities chiefly owing to the presence of a large garrison. Secunderabad also became a great sporting centre with its parade and polo grounds, its race course and cricket, football and hockey fields. It is not only a sports centre but also the link of social life, as the number of its clubs attests and a stronghold of christian missionary endeavour and education. One of the surviving relics of the old cantonment of the subsidiary force days is the Brigade school, which was founded in thanks giving for Secunderabad being spared the horrors of the great Indian Mutiny, Another noteworthy educational institution which owes its origin to the personal efforts of prominent citizens, is the Mehbub College and its recent offshoot the Keyes Girls' High School. The name of the late Dewan Bahadur Padma Rao Mudaliar, who was familiarly known as the "Major of Secunderabad" is closely associated with both these institutions, as also with the long extinct Quadrangular cricket tournament.

Existing pattern of the Twin Cities

At present the twin cities together cover 194.25 sq. kilometres (within M.C.H. limits) Hyderabad alone having an area of 173.53 sq. kilometres. Here it is interesting to note that the area of Paris is only 77.70 sq. kilometres. The river Musi divides old and new Hyderabad which are connected by four narrow bridges. The old city is on the right or southern bank and the new city on the left or the northern bank. Most of the recent growth of Hyderabad city is on the Northern side. Hyderabad has many distinctive divisions which are small towns by themselves. The aristocratic localities are the Banjara Hills, Punjagutta, Somajiguda, Begumpet and Saifabad; while modern colonies comprise Himayathnagar, Hyderguda, Narayanguda Barkatpura, Domalguda and New Malakpet, Mallepalle; Mushirabad, Sanathnagar and Moulali are industrial areas while Adigmet is the seat of Osmania University. With the location of almost all the Government offices in the northern half of the city, the real capital of the State can be said to lie in this part of the city. The Secretariat and the Mint fringe upon the Hussain Sagar, while Shah Manzil (Raj Bhavan) in Somajiguda and adjoining palaces house the top dignitaries of the State such as the Governor, Chief Minister and other Ministers of the Government. Below the shadow of the Navbat Pahad are the old town hall (present Legislative Assembly), the Nizam Club, the National Theatre, the Police Headquarters, and the Public Gardens. Across the railway line are other residential quarters such as Red Hills and Mallepalli. The Nizam's Body Guard lines, Mansaheb's Tank and Asifnagar which were once mainly army strong points are now covered by new colonies (Shanthinagar) and Mohellahs of the present city. Khairtabad is another interesting locality where the primitive and the modern rural and urban scenes intermingle. Here, buildings vary from a hovel on a drainage sewer to such an imposing edifice as the Institution of Engineers.

Adjoining the Fateh Maidan is the Nizam College and from here to the river bank, the area comprising Abid Road, Sultan Bazar, Station Road, Afzalgunj, Moajamzahi Market, Begum Bazaar and other streets and bazars, is a great centre of trade, commerce, banking, law and business of all kinds.

Chaderghat is another picturesque locality which at one time comprised the entire area upto Gunfoundry forming the northern suburb of the city separated from it by the river Musi. According to the Imperial Gazetteer "it derives its name from a dam 12 feet high thrown across the Musi, over which the water falls like a sheet (chader)". At one time this suburb contained most of the houses of the Europeans in the service of the Nizam and also of native officials. In 1850 with the exception of the Residency and its bazaars there was scarcely a building to be found where houses may be now counted in thousands. Many of them are fine buildings. The Roman Catholic Cathedral and All Saints' school, the Old French Gun Foundry erected by M. Raymond and referred to by Malcolm (1798) as a place in which they cast excellent cannon and made serviceable Muskets, Mr. W. Rumholds house (Rumhold's Kothi) now occupied by the Nizam, the King Kothi, where the Nizam resides. the Chaderghat College, Grammar School and the fine buildings known as the Saifabad Palace, etc., once were all included in this area.

The old city which was surrounded by a stone wall flanked with bastions, and pierced with thirteen gates and twelve khirkis (of which three gates still exist) presents the Moghal style of architecture. Numerous old magnificient palaces of the Nizam and Nawabs are found here. Most of the palaces are in dilapidated condition and some have been replaced by the new buildings. The city has extended beyond its former wall limits on the south and east upto Jhanuma and Saidabad. Four bridges span the Musi. The Purana pul or old bridge is the westernmost and the Oliphant or Chaderghat bridge the eastern-most while between these two are the Afzalgunj bridge and the Muslimjung bridge. The most imposing of the buildings due

to the Qutub Shahi Kings is the Charminar occupying a central position in the old city, with four roads radiating from its base.

Secunderabad has some latest buildings of exquisite designs and modern construction. It has vast well-planned roads which are maintained neat and clean. The Secunderabad station built in stone is the largest in Andhra Pradesh. The new building of the Secunderabad Telephone Exchange built in stone and in straight lines is another addition to the beauty of the city.

Growth of Population: Hyderabad being the centrally located city of India and the capital of the then Muslim Kingdom in the South and of Andhra Pradesh State ever since its formation in 1956, has been continuously receiving a number of migrants from all over India who have been pouring in search of business, educational and employment opportunities. The increasing number of educational institutions in the field of science, engineering and technology, the availability of bus and train services in all directions to the important towns and cities in India and the aerodrome connecting the city with important industrial towns and townships further gave way to an increase in the existing population. The pleasant climate of the city has also played an important role in attracting people from outside. Visitors and people who made temporary settlements were bound to settle down permanently in the city of Hyderabad not only on account of the climatic conditions but to achieve progress in the various walks of life. Thus a large number of people from all over the country made their way to Hyderabad city where most of them built their permanent abodes.

To cater to the needs of the growing population and to maintain and further improve the sanitary conditions of the city with ever increasing population, a separate department known as 'Municipal and Road Maintenance Department' was established by Sir Salar Jung I in 1869. To carry out effective administration, the city was divided into two major divisions, viz., the Andrun and the Berun, i.e., the city inside the wall and the city outside the wall.

The area of the city at that time was 22 Sq. Miles, 2.5 Sq. miles covered by the Andrun or the walled city and 19.5 sq. miles covered by the Berun or the city outside the walls which includes the suburbs and Secunderabad City under the control of the British.

Though the first census was conducted throughout India during 1871, in Hyderabad it was conducted in 1881, i.e., a decade later for reasons not known.

The following statement gives the sex-wise break up of population of Hyderabad city as of 1881 for the two administrative divisions Andrun and Berun.

STATEMENT I(i)

Area and population of Hyderabad City as of 1881

Name of the Division	Area in Sq. miles	Population		
		Total	Male	Female
1	2	3	4	5
Hyderabad City .	21.50	354,962	181,529	173,433
(i) Andrun	2.00	123,675	61,031	62,644
(ii) Berun .	19.50	231,287	120,498	110,789

During 1881 the population of Hyderabad city was 354,962 comprising 181,529 males and 173,433 females forming 51.14 and 48.86 per cent respectively. The distribution of population in Andrun was 123,675 with 61,031 males forming 49.35 per cent and 62,644 females forming 50.65 per cent while in Berun it was 231,287 with 120,498 males and 110,789 females forming 52.10 and 47.90 per cent of the total population in the respective divisions. The male population has dominated the female population in the entire city as well as in the division Berun whereas in Andrun, the female population has dominated the male population by 1.30 per cent.

In the year 1886, a separate municipality was formed for Chaderghat area and the suburban area of Berun excluding Secunderabad which was practically under the control of the Public Works Department till 1885 was, therefore, handed over to the Municipality.

A further improvement was made in the jurisdictions of the Municipality between 1881 and 1891 during which period the city proper was divided into four divisions and the suburbs into five divisions for the convenience of carrying out effective municipal administration. There was no change in the jurisdiction of the area under the control of the British.

The following chart gives the names of the areas covered by each of the municipal divisions as at 1885.

Name of the Municipal Division	Location	Areas covered by the Municipal Division
1	2	3
1. City Municipality .	Inside the City (Andrun)	1. Meer Chowk 2. Sultan Shahi 3. Aliabad (Interior) 4. Hussaini Alam
2. Chaderghat Municipality	Outside the City (Berun)	1. Yakutpura 2. Aliabad (Exterior) 3. Afzalgunj 4. Begum Bazar 5. Karwan
3. Residency Bazar, Secunderabad and Bolaram.	Outside Hyderabad	Entire area under the control of the British

The above territorial jurisdictions were strictly followed in conducting the 1891 Census. The following Statement gives the distribution of population under the various divisions of Hyderabad Municipality as of 1891.

STATEMENT I(2)

Distribution of population under the different divisions of Hyderabad Municipality as of 1891

Name of the Municipality	Population as of 1891	1881	Variation in population during the decade 1881-1891
1	2	3	4
Hyderabad Municipality .	415,039	354,962	60,077
1. City Municipality .	180,957		
2. Chaderghat Municipality	126,624		
3. Secunderabad . .	80,626		
4. Bolarum . . .	12,123		
5. Residency Bazar . .	14,709		

The population of the city during 1891 was 415,039, the increase during the decade 1881-1891 being 60,077 persons (16.92 per cent). The City Municipality had the largest population with 180,957 (43.60 per cent) followed by Chaderghat Municipality with 126,624 (30.51 per cent), Secunderabad with 80,626 (19.43 per cent) Bolarum with 12,123 (2.92 per cent) and Residency Bazar with 14,709 (3.54 per cent).

The statement below gives the variation in population under the various divisions of Hyderabad Municipality during the decade 1891—1901.

STATEMENT I(3)

Variation in population under the different divisions of Hyderabad Municipality during the decade 1891-1901

Name of the Division	Population as of 1901	1891	Variation during the decade 1891-1901	Percentage variation
(1)	(2)	(3)	(4)	(5)
Hyderabad Municipality . .	448,466	415,039	+33,427	+8.05
1. City Municipality .	209,805	180,957	+28,848	+15.94
2. Chaderghat Municipality .	125,319	126,624	—1,305	—1.03
3. Secunderabad	83,550	80,626	+2,924	+3.63
4. Bolarum .	12,888	12,123	+765	+6.31
5. Residency Bazar	16,904	14,709	+2,195	+14.92

At the 1901 Census the city had a population of 448,466 as against 415,039 in 1891, i.e., an increase of 33,427 persons or 8.05 per cent during the decade 1891—1901. The population under all the divisions showed an increase except the Chaderghat Municipality which has recorded a population of 125,319 as against 126,624 persons in the previous decade. In this area there was a decrease of 1,305 persons or 1.03 per cent. The City Municipality and Residency Bazar areas have shown a tremendous increase of 15.94 and 14.92 per cent respectively.

The city has experienced both good and bad events during the decade 1901—1911, the most important among the good events being the extention of municipal boundaries and the re-naming of the divisions as wards and the most trecherous and unforgettable disaster being the floods in the River Musi in September, 1908, which carried away many lives and caused a great loss to property and animal wealth.

The municipal boundaries were extended beyond the original limits and the area of the city was more than doubled. The municipality has brought under its jurisdiction many sub-urban areas around the city thus increasing the area to 50 sq. miles as against the existing area of 22 sq. miles. This in turn has effected each of the municipal divisions and the area of all the municipal divisions has, therefore, increased considerably. By 1911 the Hyderabad Municipality comprised the city proper with 11.46 sq. miles (consisting of the city within the wall admeasuring 2.00 sq. miles and the city outside the wall 9.46 sq. miles), Chaderghat with 20.84 sq. miles, Residency Bazar with 0.53 sq. miles, and Secunderabad including Bolarum with 17.17 sq. miles.

While the inclusion of the surrounding areas into the Municipality had, to a great extent, increased the area and the population of the city, the disaster occasioned by the floods in 1908 had not only washed away 18,000 houses rendering a large number of people houseless but had also taken the lives and property of thousands. The people affected by the floods abandoned the river bank and built new houses in areas away from the river in order to safeguard their lives and property from the vagaries of the river. Thus the people from this area migrated to other wards which were more secure and built new houses there. These new settlements which were till then not much developed have gradually showed improvement in all aspects.

In spite of the huge loss caused to many lives, the city, however, showed an increase in population from 448,466 in 1901 to 500,623 during the 1911 Census. There was, therefore, an increase of 52,157 or 11.6 per cent. This can be studied from the following Statement.

STATEMENT I(4)

Percentage variation in the population of Hyderabad City 1881—1911

City/Ward	Population in 1911	Percentage of variation 1901-1911	1891-1901	1881-1891	1881-1911 (3 Decades)
1	2	3	4	5	6
Hyderabad City	500,623	+11.6	+8.05	+16.92	+41.03
1. City Municipality	207,562	—1.1			
(a) Andrun	131,335	+ 2.5			
Ward I	34,369	+10.8			
Ward II	34,880	+ 9.5			
Ward III	34,667	+16.6			
Ward IV	27,419	--22.6			
(b) Berun	76,227	+17.6			
Ward V	36,806	+11.6			
Ward VI	25,151	+10.6			
Ward VII	14,270	+56.1			
2. Chaderghat Municipality	161,600	+28.95			
Ward A VIII	24,906	+19.8			
Ward B IX	38,628	+40.2			
Ward C X	31,193	—14.7			
Ward D XI	24,672	+ 0.9			
Ward E XII	20,153	+26.2			
Troops	22,048	+30.1			
3. Residency Bazar	17,971	+ 6.3	+14.9		+22.1
4. Secunderabad including Bolarum	113,490	+ 3.3	+3.9		+ 7.4

It can be seen from the above statement that though the growth rate for the entire city was 11.6 during the decade 1901-1911, Ward XI under the Chaderghat Municipality recorded a very low growth rate of 0.9 while wards IV and X have recorded a negative growth rate of -22.6 and -14.7 per cents respectively. Ward VII recorded the highest growth rate of 56.1% which is five times higher than that of the city followed by 40.2% in ward IX, 26.2% in Ward XII, 19.8% in Ward VIII and 16.6% in Ward III all of which are higher than the city growth rate. The growth rate in Ward V is on par with that of the city.

The decade 1911-1921 brought great changes in the city as well as in the public life. An area of one square mile was added to the municipality thus making the total area from 50 sq. miles to 51 sq. miles. The construction of Osman Sagar and Himayat Sagar reservoirs brought under their control the flood waters and the water preserved in these reservoirs was made good use during dry summer days.

The establishment of new departments, viz., Agriculture, Sanitation, Statistics, Commerce and Industries, Paper Currency and the Co-operative Societies provided good opportunities of employment to many. The foundation of Osmania University not only provided higher education to the students in the city and its outskirts but has attracted the students from all parts of the State. In order to restore the past glory of the localities washed away by the floods in River Musi during 1908, the City Improvement Board was founded during 1912. This department took up the work of rehabilitation and by 1913 it has dismantled all the dilapidated and congested houses in the affected localities and provided model houses to the public who suffered loss at the time of floods.

During the decade 1911-1921, the city experienced good rainfall for three years only. For the remaining seven years period the rainfall was either scanty or too heavy, both causing much loss to the crops. The extremes of rainfall had resulted in famine and the outturn of all the crops during the decade was much below average. Owing to the insanitary conditions prevailing in the State, dreadful diseases like plague and Influenza had made their way into the state which again caused loss to many lives. Sight of people suffering from Plague or Influenza became a common scene in the State. The city alone had recorded about 160,000 deaths on account of plague. Owing to poor cotton crops, many of the ginning factories had to forcibly close down.

In 1912-13, the monsoon was defective both in the western and northern districts of the state, where a fodder famine prevailed for several months. In 1914-15 the monsoon was favourable and the crops were excellent, but the dislocation of trade caused by the I world war left the prices low and products of cotton and oil seeds failed to find the market. In 1915-16, the rainfall was copious and well distributed, but plague was virulent in some of the districts and affected the city

also at the close of the year. The year 1916-17 was a difficult one for the people in many respects. However, there was heavy and unseasonable rain causing heavy damage to the crops. The year witnessed the prevalence of plague in an extremely virulent form. Over 50,000 deaths occured on account of this disease in the state. This figure includes more than 15,000 deaths in Hyderabad city alone. The year 1918-19 was again singularly unfortunate. The south-west monsoon started prematurely and failed to develop any strength later on. Consequently famine relief works had to be opened and extended month by month, as one-third state came under the famine zone, with a daily average of 85,000 persons employed on relief works. Besides famine, the year witnessed a terrible scourge in the form of influenza. In the city, the disease spread very gradually at first, the daily death rate rising to 46.5 per mile by the end of September. In October, it increased rapidly reaching the alarming height of 464 deaths by the 27th of that month. It then declined and disappeared altogether by the end of November. However, plague did not disappear from the state. It accounted for more than 21,000 deaths, the city alone losing over 5,000 persons through this disease. More fatal than even plague was malaria fever, the total mortality from this cause being over 80,000 during the year. The calamities of the year, coupled with those of the preceding one, cut down the birth-rate considerably with the result that the total number of births recorded during the year was the lowest during the decade. In every year of the decade, with single exception of 1914-15, the death rate continued to be much above the birth-rate. These irregular climatic and unusual epidemic conditions naturally have had their unfavourable influence on the growth of the population and on the in-migration or out-migration of people generally.

The city covered an area of 51 sq. miles (126 sq. kms) and contained a population of 404,187, giving a density of 7,925 per square mile or 3,208 per sq. km. Though much reduced in population as compared with what it had in 1911, or even in 1901 or 1891 as could be seen from the following statement, which gives the adjusted population of the city at previous Censuses. As already pointed out, the decrease in the population of the city was mainly due to the out-breaks of contageous epidemic diseases like plague and influenza.

STATEMENT I(5)

Percentage variation in population 1881-1921

Year	Population	Percentage variation	Variation taking population in 1881 at 100
1	2	3	4
1881 . . .	354,962	..	100.0
1891 . . .	415,039	+ 12.9	112.9
1901 . . .	448,466	+ 8.0	122.0
1911 . . .	500,623	+ 8.2	132.2
1921 . . .	404,187	− 19.4	106.4

The component parts of the city, with their respective population and density in 1921 were as follows.

STATEMENT I(6)

Density of population, 1921

Division	Area in Sq. miles (sq. kms.)	Population	Density per Sq. miles (sq. kms.)
1	2	3	4
City proper . . .	11.46 28.34	144,145	12,578 (5,086)
Chaderghat . . .	21.82 (53.95)	149,348	6,844 (2,768)
Residency bazar . . .	0.53 (1.31)	15,543	29,326 (11,864)
Cantonments . . .	17.17 (42.46)	95,151	5,541 (2,215)
Total	50.98 (126.06)	404,187	7,928 (3,206)

Note.—Figures given in parenthesis in column 2 are sq. kms. and in column 4 density per sq. km.

The city proper was further divided into the city Andrun (within the walls) with an area of 2.60 sq. miles (4.95 sq. kms.) and the city Berun (outside the walls) with an area of 9.46 sq. miles (23.39 sq. kms.). The following statement exhibits all the figures relating thereto.

STATEMENT I(7)

Decadal variation in density, 1981-91 to 1911-21

City	Population in 1921	No. of persons per sq. miles (sq. kms.)	Percentage of variation				Total 1881 to 1921
			1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	
1	2	3	4	5	6	7	8
Hyderabad City	404,187	7,925 (3,205)	−19.2	+ 11.6	+ 8.1	+ 16.92	+ 13.9
1 The City Municipality . . .	144,145	12,578 (5,087)	−30.5	− 1.1	..	..	..

1	2	3	4	5	6	7	8
Andrun							
Ward I	90,531	45,265 (18,306)	—31.06	+ 2.5	..	..	..
Ward II	45,598	45,710 (18,486)	—25.5	+ 10.8	..	..	..
Ward III	22,064	44,128 (17,846)	—30.0	+ 9.5	..	..	..
Ward IV	21,354	32,852 (13,286)	—38.4	+16.6	..	..	..
	21,515	74,189 (30,003)	—21.5	+22.6	..	..	..
Berun	53,614	5,667 (2,292)	—29.6	+ 17.6	..	..	..
Ward V	27,648	12,741 (5,153)	—24.6	+ 11.6	..	..	..
Ward VI	17,796	3,699 (1,496)	—21.2	+10.9	..	..	..
Ward VII	8,170	3,294 (1,332)	—42.7	+56.1	..	..	..
2. Chaderghat Municipality	1,49,348	6,844 (2,768)	— 7.6	+ 28.95	..	..	..
Ward A VIII	22,528	5,376 (2,174)	— 9.5	+19.8	..	..	..
Ward B IX	27,123	4,410 (1,783)	—29.7	+ 40.2	..	..	..
Ward C X	25,529	58,020 (23,464)	—18.1	+14.7	..	..	..
Ward D XI	21,468	36,386 (14,715)	—12.9	+ 0.9	..	..	..
Ward E XII	16,437	4,109 (1,662)	—18.4	+26.2	..	..	..
Ward F XIII	16,978	17,324 (7,006)	..	..	..	..	..
Troops	19,285	3,526 (1,426)	—12.5	+ 30.1	..	..	..
3. Residency Bazar	15,543	29,326 (11,771)	—13.5	+ 6.3	+14.9	..	+15.8
4. Secunderabad including Bolarum	95,151	5,541 (2,241)	—16.1	+ 3.3	+ 3.9	..	+ 4.1

Note.—Figures given in parenthesis indicate density per sq. km.

It may be seen from the above statement that all the divisions of the city have lost in population since 1911, due to the ravages of plague and influenza, and thus, the density of the city has dwindled during this period from 10,012 to 7,925 per sq. mile (4,049 to 3,205 per sq. km.). In fact, the city during this decade had a population less than what it had 30 years ago. The highest density (74,189 persons per square mile or 3,003 per sq. km.) in the city proper was recorded in 1921, in ward IV of the city Andrun, but this also has suffered to the extend of 22.5 per cent, as compared with the figure of 1911. It may, however, be pointed out that even if the Cantonments are excluded, the city shows a population of 309,036, higher than that of Delhi during the decade, and still retained its position as the first largest city in India.

During the decade 1921-31 a remarkable change was brought in the sanitary conditions of the city. An epidemic of plague continued to harass the population almost every winter. Infection radiated from the congested grain markets to the outskirts of the city. Cholera, small-pox and the perennial malaria were the additional causes of ill health. The City Improvement Board set its face against the crowded and insanitary slums and demolished some of them. The suburbs dealt with by the Board were Nampalli, Akbar Jah Bazar, Erannagutta, Malakpet, Sultan Shahi, Gun Foundry, Khairatabad and Moghalpura. On these sites, new roads were laid out, drains constructed and rat proof houses built, and rented to some of the poor who were dishoused. The well-to-do moved out into the open country round about, specially into the Banjara Hills area

and built houses for themselves. Government very generously advanced loans to its officers for building houses. Thus the city expanded in area, the continuity of houses in some directions reaching distant villages of certain adjacent taluks. Extension of Roads to the new area, facilitating transport service, and the improvement of suburban railway communications during this decade had not only brought distant Mohallas or localities within easy reach of city dwellers but also helped them to develop urban characteristics. Drainage for carrying sewage and storm water had been laid and numerous unused wells with stagnant water which formed the breeding places for mosquitoes were closed. The total area of the city during the decade can not be accurately ascertained because of its peculiar constitution. On the one hand, there was the British Administered area with cantonments in the city and on the other it was interspersed with Sarf-e-Khas, Jagir and Paigah estates, which at census caused great confusion as regards territorial jurisdiction. However, the Jagir villages or Mohallas, which, owing to the rapid expansion of the city had assumed urban characteristics, were incorporated in the city. They were 46 in number. The approximate area of Hyderabad city as ascertained from various sources was as follows:

STATEMENT I(8)

Wardwise area of Hyderabad Municipality Area during 1921 and 1931

City	Area in Sq. kms.	
	1931	1921
Chanderghat	17.62	16.36
City proper and suburbs	13.18	11.46
Hyderabad Cantonment	5.20	5.46
The Residency area	0.57	0.53
Secunderabad, Bolarum and Trimulghery	19.00	17.17
Total	53.57	50.98

The prevalence of a plague epidemic at the time of census operations at 1931 proved a serious obstacle in the way of proper enumeration. The disease was so widespread that a very large number of labourers, occupational classes and other in-migrant population drifted away to distant parts while several hundreds lived outside the town limits. The absence of clear demarcation of the city limits caused confusion as to the jurisdiction of certain suburban areas. Therefore, accuracy can not be claimed for the 1931 figures. The population of the city, however, was 466,894 as compared with 404,187 in 1921. The variation from decade to decade was as follows:

STATEMENT I(9)

Decadal variation in population of Hyderabad City 1881 - 1931

Year	Area in Sq. miles	Population
1	2	3
1931	53	466,894
1921	51	404,187
1911	50	500,623
1901	26	448,466
1891	25	415,039
1881	22	354,962

It is seen from the above statement that in spite of the fact that the area had practically doubled itself during the course of three decades, the population had not materially increased. This is further evidence of the vagueness of the city jurisdiction. It appears that population has just crossed the 1901 level. During the decade, there were 104,515 births and 156,763 deaths, the excess of deaths over births being 52,248. Except in 1923, when the number of births and deaths were almost equal, deaths far exceeded births. Continuous attack of epidemics like fevers and plague from 1924 to 1928 was the principle cause of mortality In 1930, cholera and small-pox were the additional dreadful factors that affected mortality. Respiratory diseases claimed on an average 279 deaths per annum.

The density of Hyderabad city in 1931 was 8.809 persons per sq. mile (3.563 per sq. km.) as contrasted with 7.925 (3.205 per sq. km.) in 1921. Though the density per sq. mile had not increased, commensurate with the expansion of the city in size, the above figure for the city as a whole or 9,956 persons within the walled area and 8,656 outside it, did not adequately represent the congestion. The city and Chaderghat were knitted together, the only dividing line being the river Musi, but the other suburbs were far apart from one another. The density of 1931 in each ward is given below.

STATEMENT I(10)

Population of Hyderabad city by ward, as of 1931 and density per sq. miles

Ward	Area in Sq. miles (sq. kms.)	Persons	Density per sq. mile (sq. km.)
1	2	3	4
City Andrun			
Ward I	0.56 (1.38)	21,638	38,639 (28,000)
Ward II	0.50 (1.24)	14,038	28,076 (22,642)

1	2	3	4
Ward III	0.65 (1.60)	14,705	22,623 (14,139)
Ward IV	0.29 (0.72)	18,891	65,141 (90,474)
City Berun			
Ward V	3.12 (7.71)	38,307	12,278 (1,592)
Ward VI	4.81 (11.89)	18,237	3,791 (319)
Ward VII	3.25 (8.04)	11,999	3,692 (459)
Chaderghat			
Ward VIII	4.81 (11.89)	35,203	7,319 (616)
Ward IX	4.31 (10.66)	26,631	6,179 (580)
Ward X	0.44 (1.09)	12,832	29,164 (26,756)
Ward XI	0.58 (1.43)	14,209	24,498 (17,131)
Ward XII	4.63 (11.45)	25,328	5,470 (478)
Ward XIII	2.85 (7.05)	38,309	13,477 (1,912)
Hyderabad Cantonment	3.20 (7.90)	24,975	7,805 (988)
Residency Bazar	0.57 (1.41)	14,472	25,125 (17,819)
Secunderabad and Bolarum	19.0 (46.98)	120,301	6,358 (135)
Plague camps	..	16,319	..

Note. Figures in brackets in column 2 indicates area in sq k.ms. while figures in column 4 are density per sq. km.

Ward No. IV in the city which comprised Delhi Darwaza, Lal Bazar, Shakar Kotha, Hussaini Alam, Petla Burj, Charmahal and 25 other thickly populated Mohallas or localities was the most densely populated area. Ward No. VII in Berun (outside wall city) consisting of Jahanuma, Falaknuma, Tarbund, Chandrayangutta and 23 other Mohallas or localities was a separately populated area. No comparison of figures with previous census is admissible in the case of some wards owing to certain changes in their jurisdictions but the first four wards of the city Andrun as well as Wards VI and X which do not appear to have undergone any territorrial readjustment, afford interesting comparison.

STATEMENT I(11)

Ward-wise population of certain wards for the decades 1901–1931

Year	Wards					
	I	II	III	IV	VI	X
1	2	3	4	5	6	7
1931	21,638	14,038	14,705	18,891	18,237	12,832
1921	25,598	22,064	21,754	21,515	17,796	25,529
1911	34,369	34,880	34,667	27,419	25,151	31,193
1901	31,007	31,848	29,717	35,470	22,728	36,571

It will be seen from the above statement that Wards I, II and III reached the climax of density in 1911 and declined thereafter, whereas IV Ward had been steadily on the wane since 1901. Of the other two wards, the population in VI ward had been fluctuating while that in X had considerably diminished, the percentage decrease there between 1901 and 1931 being 65. On the whole, the population of the city Andrun (within the walled area) was thinning out while that of Chaderghat was increasing. This was but natural and commensurate with the sanitary and housing conditions. However, no statistics of overcrowding could be presented without a detailed study of the extent of the areas occupied by streets, non-residential buildings, which were numerous in the walled city, and type of buildings, parks and playgrounds. But it was a matter of common knowledge that there was a great shortage of housing accommodation at that time in the city owing to the activities of the City Improvement Board and the demand for large size residential houses for Government Offices and educational institutions. The following statement gives the percentage variation in population from 1881 to 1931.

STATEMENT I(12)

Percentage variation in population 1881-1891 to 1921-1931

City	Population in 1931	No. of persons per sq. mile/ sq. km.	Percentage of variation					
			1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	Total of 1881-1931
1	2	3	4	5	6	7	8	9
Hyderabad City	466,894	8,809 (3,562)	+16	—19	+ 12	+ 8	+ 17	+31.5
1. The City Municipality	306,646	9,956 (4,026)	+5	—30.5	— 10.7	..	..	..
Andrun	69,272	34,636 (14,007)	—24	—31	+3	..	..	..
Ward I	21,638	38,639 (15,262)	—16	—26	+11	..	..	..
Ward II	14,038	2,8076 (11,354)	—36	—30	+10	..	..	..
Ward III	14,705	22,623 (1,949)	—31	—38	+17	..	..	..
Ward IV	18,891	65,141 (26,344)	+12	—22	—23	..	..	..
Berun	68,543	6,131 (2,479)	+28	—30	—18	..	..	..
Ward V	38,307	12,278 (4,965)	+39	—25	+12	..	..	..
Ward VI	18,237	3,791 (1,493)	+3	—29	+11	..	..	..
Ward VII	11,999	3,692 (1,493)	+42	—43	+56	..	..	..
2. Chaderghat Municipality	152,512	8,656 (3,500)	+2	—8	+29	..	..	..
Ward A VIII	35,203	7,319 (2,960)	+56	—10	+20	..	..	..
Ward B IX	26,631	6,179 (2,499)	—2	—30	+30	..	..	..
Ward C X	12,832	29,164 (11,794)	—50	—18	+15	..	..	..
Ward D XI	14,209	24,498 (9,907)	—34	—13	+1	..	..	..
Ward E XII	25,309	13,477 (5,450)	+54	—19	+26	..	..	..
Ward F XIII	38,309	13,477 (5,450)	+126	+1,560	..	..	..	..
H.E.H. the Nizam's Cantonment	24,975	7,805 (3,156)	+30	—13	+30	..	..	..
3. Residency Bazar	14,472	25,125 (10,160)	—7	—14	+6	..	..	..
4. Secunderabad including Bolaram	120,801	6,358 (2,571)	+27	—16	+3	+4	..	..
5. Plague Camps	16,391	..	..	..	..	..	..	..

Note.—Figures in brackets in col. 3 indicate density per sq. km.

So far as the religion is concerned, the actual numerical changes in the different religions since 1881 are shown in the following statement.

STATEMENT I(13)

Distribution of population by religion as of 1881-1931

Communities	1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7
Muslims	192,343	174,526	219,896	189,125	172,861	152,387
Hindus (inclusive of Adi Hindus)	252,577	211,589	262,131	243,241	226,840	190,515
Christians	16,123	13,717	16,240	13,923	13,829	11,270
Zoroastrians	1,092	908	808	929	616	379
Jains	312	1,238	379	318	203	1
Sikhs	1,002	738	978	863	669	364
Tribals	3,380	668	41	29	..	..
Jews	27	4	12	—	21	46
Others	38	799	138	38	..	..

It will be seen from the above statement that of the Muslims in the state 12.5 per cent were concentrated in the city. When compared with the previous decade the community's strength has increased by 10%. Hindus and Christians were also increased by 18 and 17 per cent respecively, while zoroastrians had gained 20 per cent. During 1931, of the total city population, Muslims represented 41.2 per cent, Brahmanic Hindus 36.9 per cent, Adi-Hindus 17.1 per cent, Christians 3.4 per cent and others 1.4 per cent while Zoroastrians had gained 20 per cent. Similarly the sex proportions in 1931 of the different major religions are shown in the statement below:

STATEMENT I(14)

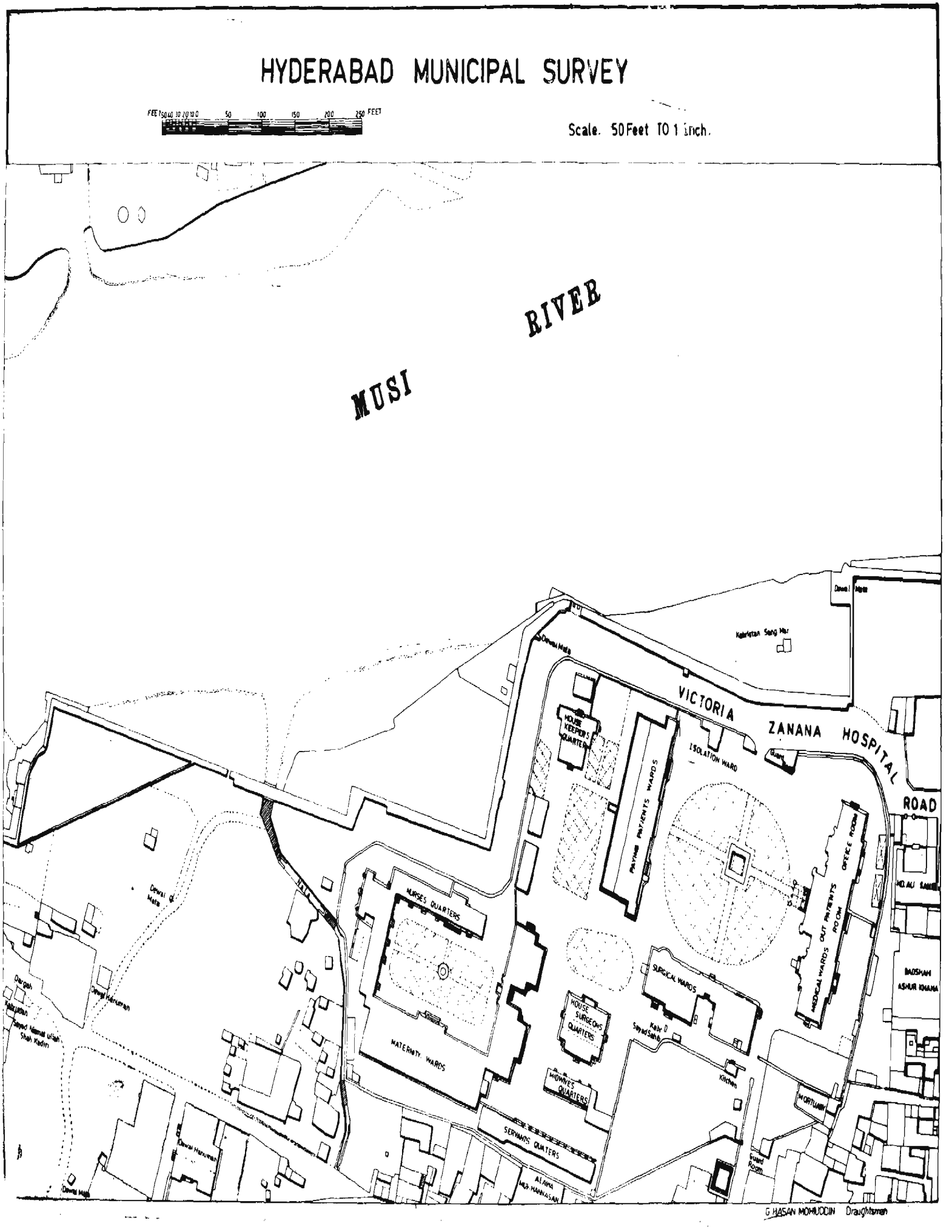
Distribution of Population by Religion and Sex as of 1921

Communities	Total in 1931	Males	Females	No. of females per 100 males
Hyderabad City	466,894	247,623	219,271	88
Muslims	192,343	103,095	89,248	86
Hindus	252,577	132,150	120,427	91
Brahmanic Hindus	177,639	90,790	81,849	90
Adi-Hindus	79,839	41,120	38,719	94
Arya Samajists	382	196	186	95
Brahma Samajists	77	44	33	73
Christians	16,123	9,217	6,906	75
Zoroastrians	1,092	548	544	99
Sikhs	1,002	690	312	45
Tribals	3,380	1,698	1,682	99
Others	377	225	152	65

It will be seen from the above statement that Zoroastrians and Tribals carried a large proportion of females than any other community. Hindus, on the other hand, would appear to be a more settled community. The low proportion of females in the Christian Community was perhaps due to the presence of British troops in the station.

The population of the city has increased from 466,894 in 1931 to 739,159 in 1941, an increase of 58.37 per cent. It is, however, interesting to note that in the race of Indian cities for places Hyderabad succeeded in retaining her fourth rank, Calcutta remaining first, Bombay second and Madras continuing to hold the third rank during the census 1941. Between 1931 and 1941, two large textile mills, two cigarette factories, a number of button factories, a silk factory, a starch factory, a tile and stone-ware factory, a glass factory and a humepipe factory, sprang up in the city, thus developing the city further into a commercial centre having several Railway Stations and two aerodromes. The increase in the city population was thus mainly due to its commerce and industries coupled with the improved public health conditions and sanitary arrangements. The prevalance and frequency of epidemics like plague, influenza, cholera etc., which formed the main characteristic features that help in reduction of death rate during the previous decades, were very much mitigated by the successful operations carried out by the Public Health Department. Respiratory diseases were no less responsible for boosting the death rate in the past. The construction of dust-proof roads-31 miles (50 kms) of Cement concrete and 12 miles (19 kms) of asphalt-in Hyderabad city had greatly minimised this evil. Economic causes, such as the growth of factories from 91 in 1931 to 178 in 1939, the development of markets and the easier access to

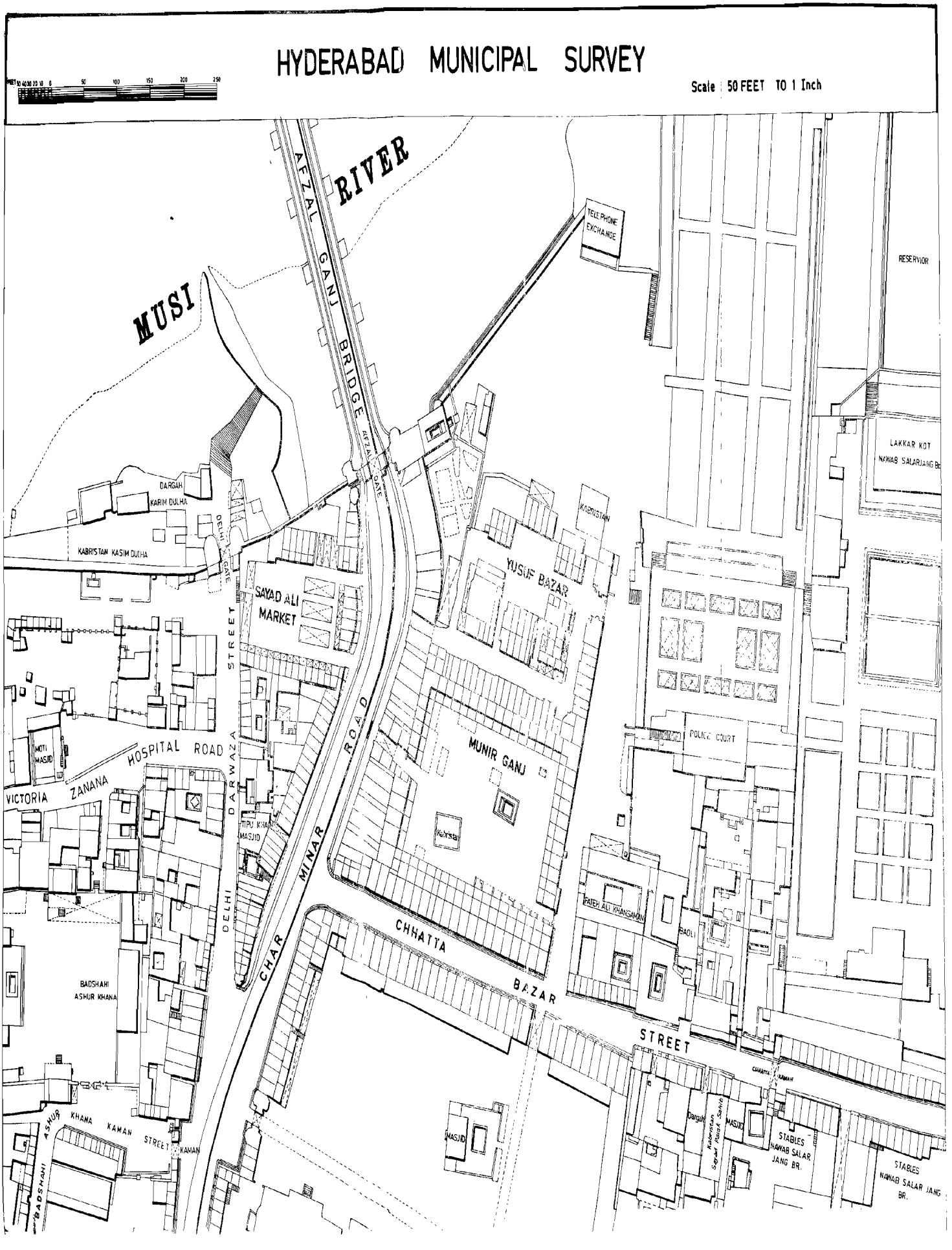
Map-7 (i)


HYDERABAD MUNICIPAL SURVEY
Scale. 50 Feet TO 1 Inch.
MUSI
RIVER
VICTORIA
ZANANA
HOSPITAL
ROAD
HOUSE KEEPER'S QUARTERS
PAYING PATIENTS WARDS
ISOLATION WARD
OFFICE ROOM
MEDICAL WARDS OUT PATIENTS ROOM
NURSES QUARTERS
SURGICAL WARDS
HOUSE SURGEONS QUARTERS
MATERNITY WARDS
MIDWIVES QUARTERS
SERVANTS QUARTERS
KITCHEN
MORTUARY
BADSHAH ASHUR KHANA
G. HASAN MOHIUDDIN Draughtsman

Map-7(ii)


HYDERABAD MUNICIPAL SURVEY
SCALE 50 Ft TO 1 INCH
PURANA PUL ROAD
PURANA PUL ROAD
CHAR MINAR ROAD
CHAR MINAR
SHAHI
MAHAL
GORI BEGAM SAHIBA
MAKKA MASJID
PANJ MAHLA ROAD
G.HASAN MOHIUDDIN Draughtsman

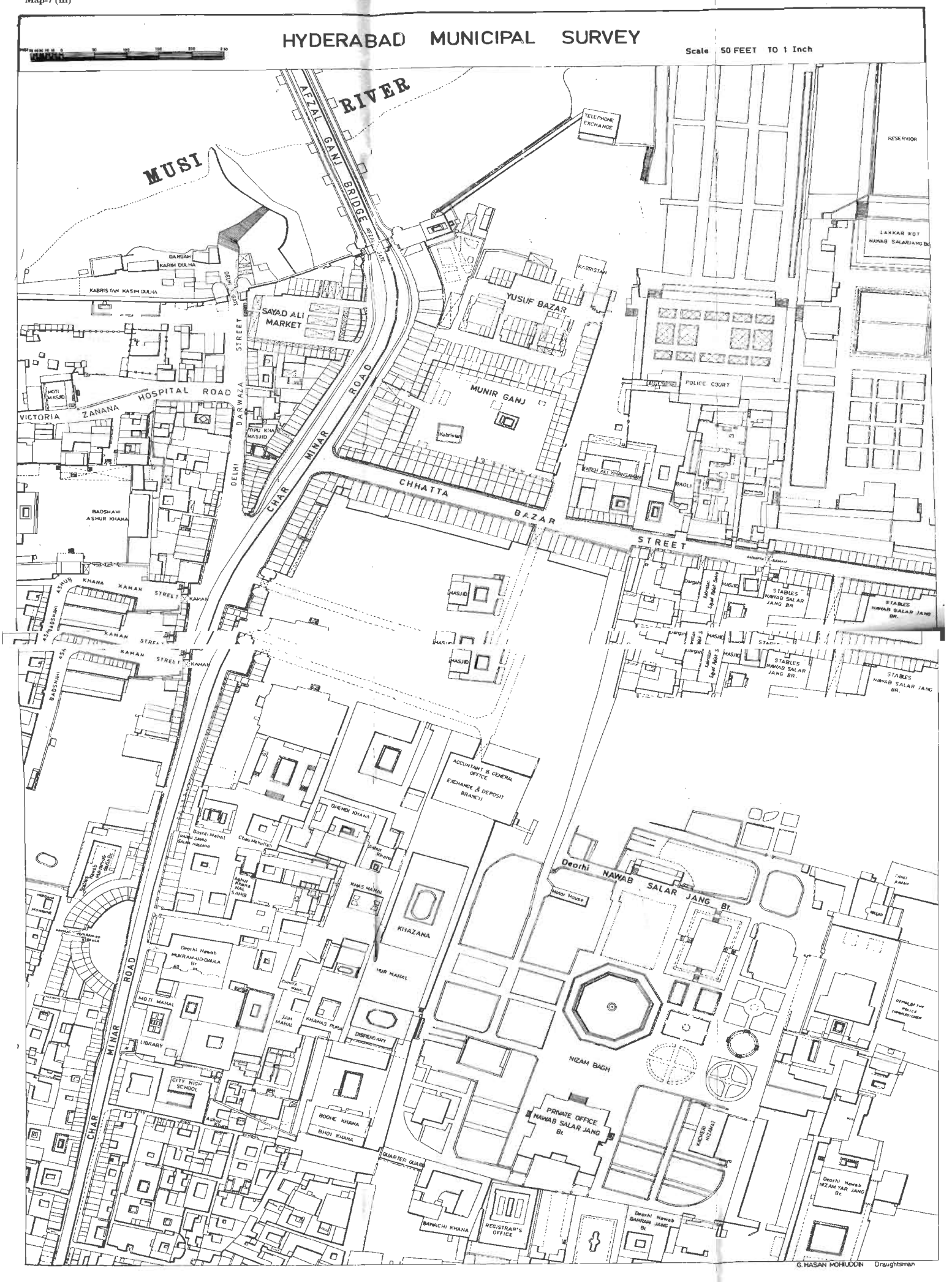
Map-7 (iii)

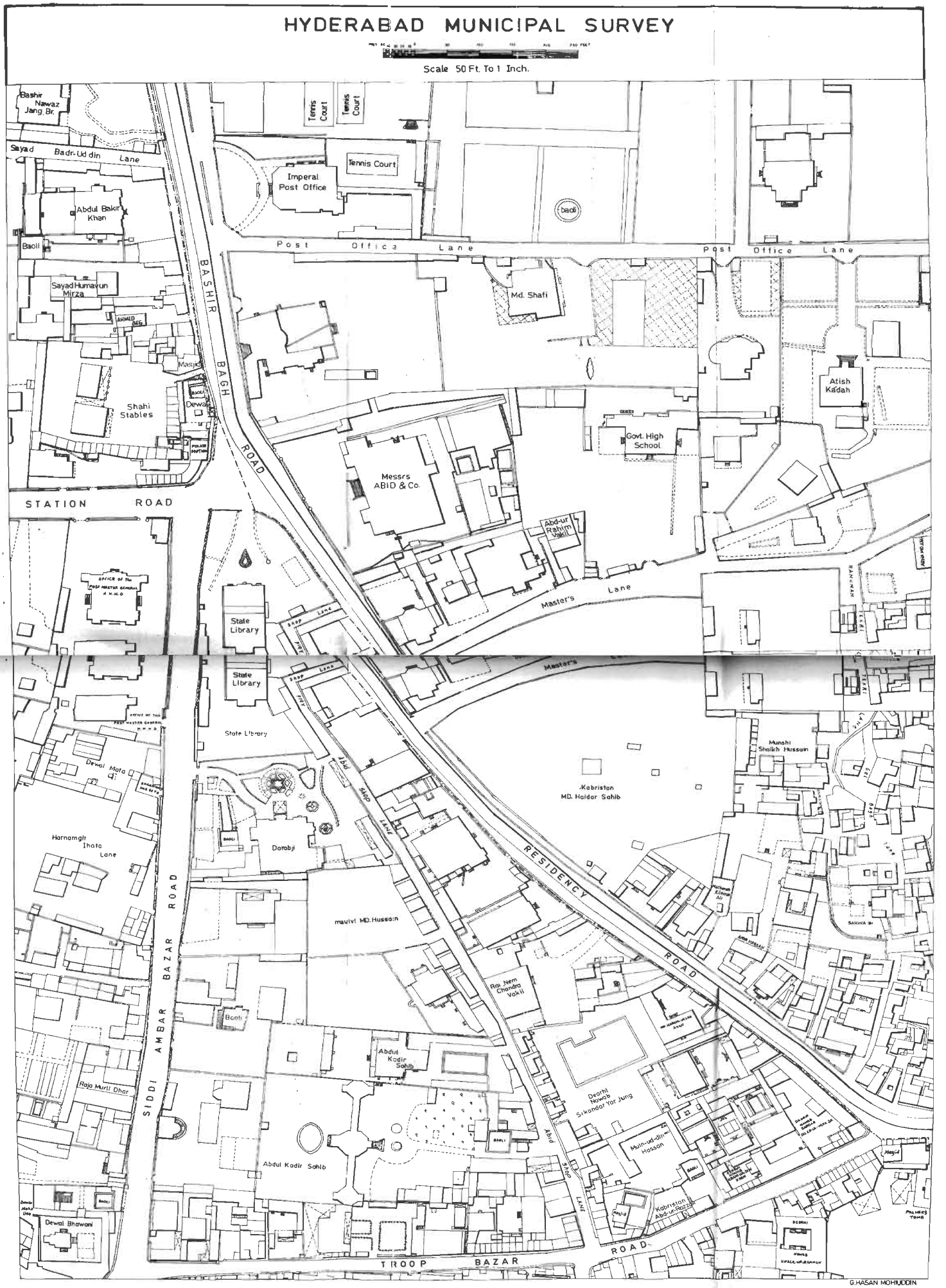

HYDERABAD MUNICIPAL SURVEY
Scale : 50 FEET TO 1 Inch
AFZAL GANJ BRIDGE
RIVER
MUSI
TELEPHONE EXCHANGE
RESERVIOR
LAKKAR KOT
NAWAB SALARJANG Br.
DARGAH KARIM DULHA
KABRISTAN KASIM DULHA
DELHI GATE
SAYAD ALI MARKET
KABRISTAN
YUSUF BAZAR
MOTI MASJID
HOSPITAL ROAD
VICTORIA ZANANA
DELHI DARWAZA STREET
CHAR MINAR ROAD
MUNIR GANJ
POLICE COURT
TIPU KHAN MASJID
BADSHAHI ASHUR KHANA
FATEH ALI KHANSAMAN
BADLI
CHHATTA BAZAR STREET
ASHUR KHANA KAMAN STREET
KAMAN
MASJID
Dargah
STABLES NAWAB SALAR JANG BR.
STABLES NAWAB SALAR JANG BR.



G.HASAN MOHIUDDIN Draughtsman

Map-7 (iii)


HYDERABAD MUNICIPAL SURVEY
Scale 50 FEET TO 1 Inch
MUSI RIVER
AFZAL GANJ BRIDGE
TELEPHONE EXCHANGE
RESERVOIR
LAKKAR KOT NAWAB SALARJANG Br.
DARGAH KARIM DULHA
KABRISTAN KASIM DULHA
KABRISTAN
SAYAD ALI MARKET
YUSUF BAZAR
MUNIR GANJ
POLICE COURT
HOSPITAL ROAD
VICTORIA ZANANA
MOTI MASJID
DELHI DARWAZA STREET
CHAR MINAR ROAD
CHHATTA BAZAR STREET
BADSHAHI ASHUR KHANA
ASHUR KHANA KAMAN STREET
MASJID
STABLES NAWAB SALAR JANG BR.
ACCOUNTANT GENERAL OFFICE EXCHANGE & DEPOSIT BRANCH
DHEMDI KHANA
Deorhi NAWAB SALAR JANG Br.
Motor House
KHAS MAHAL
KHAZANA
Deorhi Nawab MUKARAMUD-DAULA Br.
MOTI MAHAL
JAM MAHAL
KHAWAS PURA
DISPENSARY
NIZAM BAGH
LIBRARY
CITY HIGH SCHOOL
BOOHE KHANA
BHOI KHANA
PRIVATE OFFICE NAWAB SALAR JANG Br.
QUARTER GUARD
BANACHI KHANA
REGISTRAR'S OFFICE
Deorhi Nawab MUZAM YAR JANG Br.
Deorhi Nawab BAHRAM JANG Br.
G. HASAN MOHIUDDIN Draughtsman


HYDERABAD MUNICIPAL SURVEY
Scale 50 Ft. To 1 Inch.
Bashir Nawaz Jang, Br.
Sayad Badr-Ud din Lane
Abdul Bakir Khan
Baoli
Sayad Humayun Mirza
Shahi Stables
Masjid
Dewadi
Tennis Court
Tennis Court
Imperial Post Office
Tennis Court
Baoli
Post Office Lane
Post Office Lane
Md. Shafi
BASHIR BAGH ROAD
Atish Kadah
Govt. High School
Messrs ABID & Co.
Abd-ur Rahim Vakil
STATION ROAD
Master's Lane
State Library
State Library
Dewal Mata
Hanamgir Thata Lane
Darabji
Baoli
Abid Shop Lane
Master's
Munshi Sheikh Hussain
Kabristan MD. Haidar Sahib
RESIDENCY ROAD
mauivi MD. Hussain
Raj Nem Chandra Vakil
Abdul Kadir Sahib
Deorhi Nawab Sikandar Yar Jung
Muin-ud-din Hasson
Kabristan Abd-ur-Razzak
SIDDI AMBAR BAZAR ROAD
Raja Murli Dhar
Dewal Bhawani
Abdul Kadir Sahib
TROOP BAZAR ROAD
G.HASAN MOHIUDDIN

Map 8 (ii)

HYDERABAD MUNICIPAL SURVEY

Scale:- 50 Feet To 1 Inch



G.HASAN MOHIUDDIN Draughtsman

T.C.R

town afforded by improved means of transport and communications, had played their part in the development of the metropolis. The inclusion of an area of 26 sq. miles to the city limits was another important factor in this connection. Hyderabad had then comprised an area of 78.54 sq.miles (203 sq.kms.) as against 53.57 (138.6 sq.kms.) in 1931.

The City Improvement Board had laid out new roads, built rat proof sanitary houses and rented them to some of the poor who were dishoused in the clearance of slum localities. The well-to-do had moved out into the open country round about the city on account of the good roads, motor and bus services and built houses for themselves. Thus the city during the decade 1931 and 1941 had expanded in area, the continuity of houses in some directions reaching distant villages of certain adjacent taluqs, though with the unfortunate concomitant of ribbon development. Extension of roads to the new areas, facilitating motor and bus services and the increase of suburban railway services had not only brought distant Mohellas within easy reach of city dwellers but also helped them to develop urban characteristics. The population and area of the different divisions of the city in 1941 are shown in the following statement.

STATEMENT I(15)

Distribution of population and area and density ward-wise as of 1941

Division	Population	Area in sq. miles (sq. kms.)	Density per sq. mile (sq. km.)
1	2	3	4
I. (a) Hyderabad City Corporation.	511,034	31.89 (81.32)	16,025 (6,284)
(b) Hyderabad City Non-corporation (Suburban Area).	81,587	23.45 (57.99)	3,482 (1,407)
(c) H.E.H's Cantonment .	23,026	4.20	7,831
(d) Railways and Lallaguda	9,870	(10.38)	(3,169)
Total	625,517	59.54 (147.22)	10,506 (4,259)
II. British Administered Area			
(a) Secunderabad (Civil) Town	69,780	..	.
(b) Secunderabad Cantonment and Military . .	28,247	..	..
(c) Tirumalgiri Civil .	5,259	..	..
(d) Tirumalgiri Military	169	..	..
(e) Bolarum Civil . .	6,310	..	..
(f) Bolarum Military	3,577	..	..
Total British Area . .	113,642	19.00 (46.98)	5,981 (2,419)
Grand total of Hyderabad City	739,159	78.54 (194.21)	9,356) (3,784

The City Corporation area had increased by 1.09 sq.miles (2.70 sq.kms.) during the period 1931 and 1941. Jubilee Hills (2.21 sq. miles or 5.46 sq. kms.) and Sultan Bazar, formerly known as Residency (0.57 sq.miles or 1.41 sq.kms.) were then included in the municipal area. The number of females per 100 males was 93 as against 88 in 1931.

At the 1951 Census, the census city of Hyderabad was taken as consisting of Hyderabad Municipality and Hyderabad Cantonment—the latter was actually merged with Hyderabad city a month after the census enumeration in March, 1951 — and Secunderabad Municipality and Secunderabad Cantonment came into existence. The city occupied in all 83.3 sq.miles (206 sq.kms.) and was inhabited by 10,85,722 persons. The percentage distribution of these figures among its four components was as follows.

STATEMENT I(16)

Component-wise distribution of population as of 1951

Name of area	Percentage area	Percentage (Population)
1	2	3
1. Hyderabad Municipality . .	62	74
2. Hyderabad Cantonment . .	10	5
3. Secunderabad Municipality .	10	15
4. Secunderabad Cantonment .	18	6

At the 1961 Census, the concept of town-group was followed in determining the demographic characteristics of the city. Accordingly, out of 15 urban units that were in existence in Hyderabad district, 12 units, viz., Hyderabad Municipal Corporation — Hyderabad Division and Secunderabad Division, Secunderabad Cantonment including strictly military areas, Osmania University, Alwal, Macha Bolaram, Malkajgiri, Lalaguda, Zamistanpur, Attapur, Bowenpally, Fatehnagar and Kandikal were grouped into one Unit and treated as Hyderabad Town Group. The following Statement gives the population of Hyderabad Town group together with the area and population per sq.mile.

STATEMENT I(17)

Distribution of Population in the town Group of Hyderabad, 1961

Name of the Town	Population as of 1961	Are Sq. miles	per Sq. miles
Hyderabad Town Group	12,51,119	85.08 (210.38)	14,705 (5,947)
(a) Hyderabad (M.C) .	11,18,553	..	..
(i) Hyderabad Division	9,31,082	..	..
(ii) Secunderabad Division	1,87,471	..	..
(b) Secunderabad Cantonment	78,412	..	..
(c) Osmania University .	5,755	..	..
(d) Alwal . . .	9,886	..	..
(e) Zamistanpur . . .	1,877	..	..
(f) Kandikal . . .	182	..	..
(g) Bowenpalle . . .	1,696	..	..
(h) Lalaguda . . .	2,109	..	..
(i) Attapur . . .	1,968	.	
(j) Fatehnagar . . .	11,813	..	..
(k) Malkajgiri . . .	13,910	..	..
(l) Macha Bolarum . .	4,958	..	..

It may not be out of place to point out here that five places which were treated as separate urban units at the 1951 Census, viz., Begumpet, Ammuguda, Bholakpur, Khairatabad and Kanchanbag were merged with the Hyderabad Municipal Corporation and became part of Hyderabad Town Group at the 1961 Census. There were 929 females for every 1,000 males in Hyderabad Town Group at the 1961 Census, with a density of 14,705 persons per sq.mile or 5,947 persons per sq.km.

At the 1971 Census, two new concepts viz., Urban Agglomeration and Standard Urban Areas were evolved in order to give out a more meaningful picture of the urban growth. The town group concept adopted at the 1961 Census did not effectively tackle the problems involved in reporting urban statistics apart from lacking a uniform application throughout the country. It also did not bring out a spatially contiguous territory of urban-rural settlements but merely bound up loosely clustered population popularly known as the satellite towns or the constituent units whose jurisdictions were subjected to frequent changes and thus lacked in stability. Consequently, the conclusions drawn became not only invalid over a period of time but also lost spatial comparability with similar data processed both within the country and outside. These short comings reduced considerably the utility of the Town-Group concept. To enable the presentation of urban statistics on a uniform basis and also to ensure comparability of the Census data from one decade to another and with similar data available from other countries, the concepts of urban agglomeration and standard urban area were envisaged and adopted at the 1971 Census. Thus, the urban agglomeration represented only the urban population. The following areas were treated as urban agglomeration at the 1971 Census.

Name of the Urban Agglomeration	Constituent Units in the Urban Agglomeration
Hyderabad Urban Agglomeration.	(a) Hyderabad Municipal Corporation
	(i) Hyderabad Division
	(ii) Secunderabad Division
	(b) Secunderabad Cantonment
	(c) Malkajgiri
	(d) Alwal
	(e) Uppal Khalsa
	(f) Balanagar
	(g) Fatehnagar
	(h) Macha Bolaram
	(i) Osmania University
	(j) Lalaguda
	(k) Kukatpalle
	(l) Moosapet
	(m) Bowenpalle
	(n) Zamistanpur

Hyderabad City with its surrounding villages was treated as Standard Urban Area. Details about standard urban areas have been given in Table A-V at pages 175 to 185 of Part II-A of 1971 Census. The Hyderabad Urban Agglomeration comprised an area of 298.51 sq.km. as against 333.80 sq.kms. of the total urban area in the entire district. The basic area of Hyderabad Municipal Corporation actually covered an area of 169.31 Sq.Kms. which is indicative of the over-bearing influence being exercised by the central core city of Hyderabad over its neighbourhood. During the decade 1961-71, the city's growth rate of population rose steeply to 43.58% as against 10.77% in the preceding decade. This overwhelming rise was due to the vast employment opportunities opened up in the wake of the expansion of the existing industries in the city, and establishment of new industries both in public and private sectors in and around the city where new townships have sprung up. The following statement shows the details of Hyderabad Urban Agglomeration as of 1971.

STATEMENT I(18)

Distribution of Population in the constituent units of Hyderabad Urban Agglomeration, 1901-1971

Sl. No.	Name of Urban Agglomeration	Population of the City at the Census							
		1901	1911	1921	1931	1941	1951	1961	1971
1	2	3	4	5	6	7	8	9	10
	Hyderabad Urban Agglomeration	448,466	502,104	405,630	466,894	739,159	1,127,581	1,248,969	1,796,339
(a)	Hyderabad M.C.	448,466	502,104	405,630	447,390	720,032	1,026,062	1,118,553	1,607,396
	(i) Hyderabad Division	..	..	..	..	..	..	931,082	1,356,760
	(ii) Secunderabad Division	..	..	..	..	..	..	187,471	250,636
(b)	Secunderabad Cantonment	..	..	..	19,504	19,127	63,549	78,412	94,416
(c)	Osmania University	..	..	..	..	..	5,055	5,755	6,187
(d)	Zamistanpur	..	..	..	..	..	1,068	1,877	1,675
(e)	Fatehnagar	..	..	..	..	..	4,418	11,813	7,663
(f)	Bowenpalle	..	..	..	..	..	1,523	1,696	2,524
(g)	Macha Bolaram	..	..	..	..	..	3,927	4,958	6,330
(h)	Lalaguda	..	..	..	..	..	1,694	2,109	5,792
(i)	Malkajgiri	..	..	..	..	..	12,376	13,910	25,543
(j)	Uppal Khalsa	..	..	..	..	..	..	..	9,413
(k)	Alwal	..	..	..	..	..	7,909	9,886	13,420
(l)	Balanagar	..	..	..	..	..	..	..	7,950
(m)	Moosapet	..	..	..	..	..	..	..	3,345
(n)	Kukatpalle	..	..	..	..	..	..	..	4,685

There has been no change in the concept of Urban Agglomeration at 1981 Census. The following table shows the comparative picture of the population of Hyderabad Urban Agglomeration at 1971 and 1981 Censuses.

STATEMENT I(19)

Distribution of Population in the Constituent Units of Hyderabad Urban Agglomeration 1971 and 1981

		Population at	
		1981	1971
	Hyderabad Urban Agglomeration	2,545,836	1,796,339
(a)	Hyderabad Municipal Corporation (including O.Gs.)	2,187,262	1,607,396
	I. Hyderabad Municipal Corporation (Portion) Hyderabad District	2,093,488	..
(b)	Secunderabad Cantonment	135,994	94,416
(c)	Osmania University	13,234	6,187
(d)	Lalaguda	8,293	5,792
	II. Hyderabad Municipal Corporation (including O.Gs.) (Portion) Rangareddi District	93,774	
	(i) Hyderabad Municipal Corporation (Portion)	56,570	9,413
	(ii) Uppal Khalsa (O.G.)	15,856	
	(iii) Ramanthapur Khalsa (O.G.)	12,544	
	(iv) Saroornagar (O.G.)	8,804	
(e)	Malkajgiri (P)	65,776	25,543
(f)	Fatehnagar (P)	21,173	7,663
(g)	Bowenpalle (P)	2,683	2,524
(h)	Alwal	21,233	
	(i) Alwal (P)	20,970	13,420
	(ii) Dommaiguda (Outgrowth)	263	
(i)	Balanagar	15,737	
	(i) Balanagar (P)	15,043	7,950
	(ii) Jinkalwada (Outgrowth)	694	
(j)	Kukatpalle	10,753	
	(i) Kukatpalle (P)	9,495	4,685
	(ii) Bhagameeri (Outgrowth)	1,258	
(k)	Macha Bolaram	11,076	
	(i) Macha Bolaram (P)	8,520	6,330
	(ii) Kowkur (Outgrowth)	2,556	
(l)	Yapral (P)	6,940	..
(m)	Qutbullapur (P)	24,002	
(n)	Kapra (P)	15,367	
(o)	Moosapet (P)	6,313	
	Zamistanpur	..	1,675

O. G. –Out growth; P –Panchayat

The above figures clearly show that they are not concerned directly with distinguishing urban clusters.

The above figures clearly show that they are not concerned directly with distinguishing urban clusters or agglomerations in the texture of settlement, but are content to separate the population of unit areas which for purposes of administration are regarded as urban and rural respectively. Moreover, now-a-days there is no distinction either socially or physically for a simple clear-cut dichotomy of town and country; rather it is an urban-rural continuum that presents itself. There is no point where the rural area either ends or the urban area begins. There has, however, been no changes in the basic area of Hyderabad Municipal Corporation during the decade 1971-81, while the population of urban agglomeration increased by 41.72% compared to the 1971 figure. The total population of Urban Agglomeration as per 1981 Census is 25,45,836.

The total population of Hyderabad (Municipal Corporation) [Municipal corporation in Hyderabad and Rangareddi districts excluding out growth] as of 1981 is 2,150,058 of which 1,814,925 forming 84.41 per cent pertains to Hyderabad Division and 335,133 forming 15.59 per cent belongs to Secunderabad Division. The maximum population of 177,299 forming 8.25 per cent to the total population is found in Ward 1 while the minimum population of 7,686 forming 0.36 per cent is found in ward 3 of Secunderabad Division. The males form 51.80 per cent while the females form 48.20 per cent of the population. There are altogether 1,113,644 males and 1,036,414 females. (Statement I-20).

There are 193,624 persons belonging to Scheduled Castes of whom 98,544 are males and 95,080 are females. The Scheduled Caste population forms 9.01 per cent of the total population. The males form 8.85 per cent to the total male population while the females form 9.17 per cent to the total female population. Though the number of females belonging to Scheduled Castes is less than that of the males, the percentage of females to total females is higher than that of males. The concentration of Scheduled Caste Population is maximum in Ward 6 of Secunderabad Division with 27.90 per cent and the minimum is also found in the same Division in Ward 4. Secunderabad Division has recorded 13.81 per cent of the Scheduled Caste population while Hyderabad Division has recorded only 8.12 per cent to the total (Statement I-21).

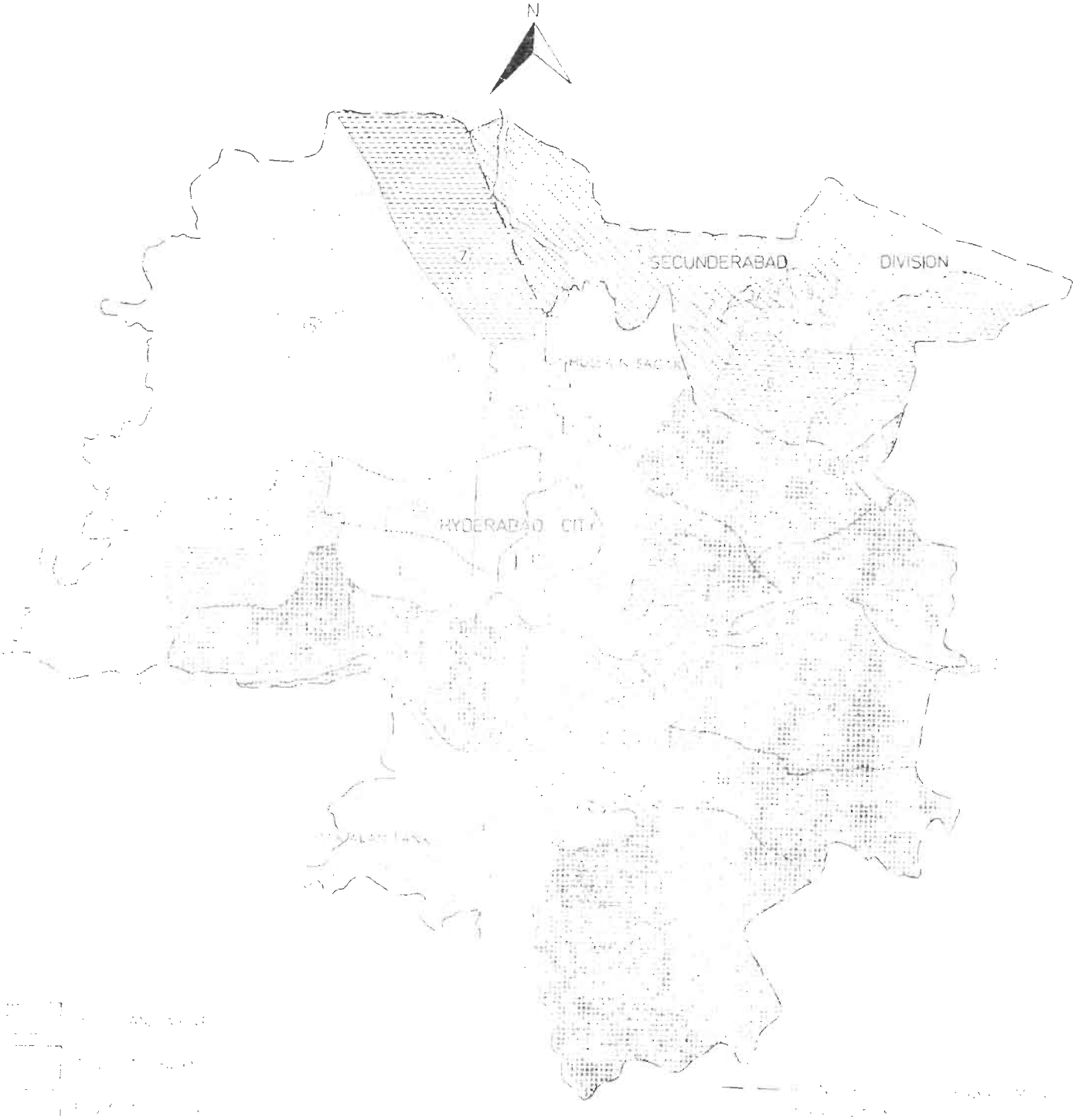
STATEMENT I(20)

Wardwise distribution of population of Municipal Corporation of Hyderabad as of 1981

Ward No.	Population as of 1981			Percentage to Total Population	
	Persons	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)
Municipal Corporation of Hyderabad	2,150,058	1,113,644	1,036,414	51.80	48.20
Hyderabad Division	1,814,925	942,349	872,576	51.92	48.08
Ward 1	177,299	91,692	85,607	51.72	48.28
2	87,677	45,567	42,170	51.90	48.10
3	89,203	45,992	43,211	51.56	48.44

Map-9

HYDERABAD CITY
WARD-WISE POPULATION 1981



STATEMENT I(20) – *Contd.*

(1)	(2)	(3)	(4)	(5)	(6)
Ward 4	41,911	21,750	20,161	51.90	48.10
5	73,781	38,477	35,304	52.15	47.85
6	69,806	36,125	33,681	51.75	48.25
7	52,905	27,775	25,130	52.50	47.50
8	82,784	42,763	40,021	51.66	48.34
9	54,850	33,901	20,949	61.81	38.19
10	63,646	32,600	31,046	51.22	48.78
11	57,490	29,532	27,958	51.37	48.63
12	57,492	29,689	27,803	51.64	48.36
13	110,897	57,139	53,758	51.52	48.48
14	69,848	36,112	33,736	51.70	48.30
15	38,258	19,830	18,428	51.83	48.17
16	134,644	69,415	65,229	51.55	48.45
17	129,067	66,328	62,739	51.39	48.61
18	110,002	56,714	53,288	51.56	48.44
19	64,338	33,393	30,945	51.90	48.10
20	75,793	38,612	37,181	50.94	49.06
21	49,317	25,297	24,020	51.29	48.71
22	59,215	30,453	28,762	51.43	48.57
23	64,702	33,253	31,449	51.39	48.61
Secunderabad Division	335,133	171,295	163,838	51.11	48.89
Ward 1	38,073	19,796	18,277	51.99	48.01
2	11,456	5,825	5,631	50.85	49.15
3	7,686	3,962	3,724	51.55	48.45
4	7,902	4,045	3,857	51.19	48.81
5	11,738	6,011	5,727	51.21	48.79
6	44,910	22,988	21,922	51.19	48.81
7	16,032	8,434	7,598	52.61	47.39
8	11,603	5,901	5,702	50.86	49.14
9	13,917	6,818	7,099	48.99	51.01
10	36,530	18,336	18,194	50.19	49.81
11	44,795	22,828	21,967	50.96	49.04
12	90,491	46,351	44,140	51.22	48.78

STATEMENT I(21)

Ward-wise distribution of Scheduled Caste Population of Municipal Corporation of Hyderabad as of 1981

Ward No.	Population as of 1981			Scheduled Caste Population			Percentage to Total		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Municipal Corporation of Hyderabad	2,150,058	1,113,644	1,036,414	193,624	98,544	95,080	9.01	8.85	9.17
Hyderabad Division	1,814,925	942,349	872,576	147,347	75,039	72,308	8.12	7.96	8.29
Ward 1	177,299	91,692	85,607	18,910	9,576	9,334	10.67	10.44	10.90
2	87,677	45,507	42,170	7,782	3,928	3,854	8.88	8.63	9.14
3	89,203	45,992	43,211	6,370	3,237	3,133	7.14	7.04	7.25
4	41,911	21,750	20,161	1,187	597	590	2.83	2.74	2.93
5	73,781	38,477	35,304	7,494	3,838	3,656	10.16	9.97	10.36
6	69,806	36,125	33,681	9,234	4,714	4,520	13.23	13.05	13.42
7	52,905	27,775	25,130	3,557	1,828	1,729	6.72	6.58	6.88
8	82,784	42,763	40,021	8,871	4,540	4,331	10.72	10.62	10.82

STATEMENT I(21)—(*Contd.*)

1	2	3	4	5	6	7	8	9	10
Ward 9 . . .	54,850	33,901	20,949	4,639	2,303	2,336	8.46	6.79	11.15
10 . . .	63,646	32,600	31,046	6,664	3,371	3,293	10.47	10.34	10.61
11 . . .	57,490	29,532	27,958	5,481	2,809	2,672	9.53	9.51	9.56
12 . . .	57,492	29,689	27,803	5,798	2,984	2,814	10.08	10 05	10.12
13 . . .	110,897	57,139	53,758	9,255	4,687	4,568	8.35	8.20	8.50
14 . . .	69,848	36,112	33,736	8,491	4,255	4,236	12.16	11.78	12.56
15 . . .	38,258	19,830	18,428	2,982	1,498	1,484	7.79	7.55	8.05
16 . .	134,644	69,415	65,229	11,091	5,644	5,447	8.24	8.13	8.35
17 . . .	129,067	66,328	62,739	7,075	3,608	3,467	5.48	5.44	5.53
18 . . .	110,002	56,714	53,288	10,147	5,233	4,914	9.22	9.23	9.22
19 . . .	64,338	33,393	30,945	1,303	702	601	2.03	2.10	1.94
20 . . .	75,793	38,612	37,181	3,464	1,757	1,707	4.57	4.55	4.59
21 . . .	49,317	25,297	24,020	1,833	902	931	3.72	3.57	3.88
22 . . .	59,215	30,453	28,762	1,983	1,011	972	3.35	3.32	3.38
23 . . .	64,702	33,253	31,449	3,736	2,017	1,719	5.77	6.07	5.47
Secunderabad Division .	335,133	171,295	163,838	46,277	23,505	22,772	13.81	13.72	13.90
Ward 1 . . .	38,073	19,796	18,277	3,485	1,808	1,677	9.15	9.13	9.18
2 . . .	11,456	5,825	5,631	1,080	547	533	9.43	9.39	9.47
3 . . .	7,686	3,962	3,724	80	51	29	1.04	1.29	0 78
4 . . .	7,902	4,045	3,857	4	1	3	0.05	0.02	0.08
5 . . .	11,738	6,011	5,727	1,298	678	620	11.06	11.28	10.83
6 . . .	44,910	22,988	21,922	12,531	6,280	6,251	27.90	27.32	28.51
7 . . .	16,032	8,434	7,598	2,754	1,456	1,298	17.18	17.26	17.08
8 . . .	11,603	5,901	5,702	272	137	135	2.34	2.32	2.37
9 . . .	13,917	6,818	7,099	672	326	346	4.83	4.78	4.87
10 . . .	36,530	18,336	18,194	7,451	3,791	3,660	20.40	20.68	20.12
11 . . .	44,795	22,828	21,967	4,122	2,104	2,018	9.20	9.22	9.19
12 . . .	90,491	46,351	44,140	12,528	6,326	6,202	13.84	13.65	14.05

The Scheduled Tribe Population forms 0.67 per cent to the total population. Of the 14,351 persons belonging to Secheduled Tribes 7,478 are males and 6,873 are females. They form 0.67 per cent and 0.66 per cent respectively to the total male and female population of Municipal Corporation of Hyderabad. Ward 18 has the largest population of Scheduled Tribes with 2,980 persons followed by Ward 7 with 2,231 persons and ward 8 with 1,052 persons. In Secunderabad Division ward 12 has the largest Scheduled Tribe population with 746. Not a single person belonging to the Scheduled Tribes was recorded in wards 2 and 4 of Secunderabad Division (Statement I-22).

The sex ratio of the Municipal Corporation of Hyderabad stands at 931 females per 1,000 males. The Secunderabad Division has recorded a higher sex ratio of 956 females per 1,000 males while in Hyderabad Division it is 926. Ward 9 of Secunderabad Division has the highest sex ratio with 1,041 females (Statement I-23).

Statement I-24 gives the distribution of population ward-wise for the decades 1971 and 1981 and also the decadal variation in population. The population has increased from 1,607,396 in 1971 to 2,150,058 in 1981, the decadal variation being + 458,165 persons or + 33.76 per cent. There has been an increase of 279,790 (33.55 per cent) males and 262,872 (33.98 per cent) females during the above decade. The increase in population in Secunderabad Division is lower than that in the entire Corporation with 33.71 per cent or 84,497 persons while that in Hyderabad Division is almost on par with that of the Corporation with 33.77 per cent or 458,165 persons.

STATEMENT (22)

Ward-wise distribution of Scheduled Tribe Population of Municipal Corporation of Hyderabad as of the 1981 Census

Ward No.	Population as of 1981			Scheduled Tribe Population			Percentage to total		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
MCH	2,150,058	1,113,644	1,036,414	14,351	7,478	6,873	0.67	0.67	0.66
Hyderabad Division	1,814,925	942,349	872,576	11,723	6,135	5,588	0.65	0.65	0.64
Ward 1	177,299	91,692	85,607	475	254	221	0.27	0.28	0.26
2	87,677	45,507	42,170	622	316	306	0.71	0.69	0.73
3	89,203	45,992	43,211	167	87	80	0.19	0.19	0.19
4	41,911	21,750	20,161	22	12	10	0.05	0.06	0.05
5	73,781	38,477	35,304	103	63	40	0.14	0.16	0.11
6	69,806	36,125	33,681	268	139	129	0.38	0.38	0.38
7	52,905	27,775	25,130	2,231	1,132	1,099	4.22	4.08	4.37
8	82,784	42,763	40,021	1,052	546	506	1.27	1.28	1.26
9	54,850	33,901	20,949	441	225	216	0.80	0.66	1.03
10	63,646	32,600	31,046	73	40	33	0.11	0.12	0.11
11	57,490	29,532	27,958	88	45	43	0.15	0.15	0.15
12	57,492	29,689	27,803	98	51	47	0.17	0.17	0.17
13	110,897	57,139	53,758	281	154	127	0.25	0.27	0.24
14	69,848	36,112	33,736	279	151	128	0.40	0.42	0.38
15	38,258	19,830	18,428	54	28	26	0.14	0.14	0.14
16	134,644	69,415	65,229	1,008	510	498	0.75	0.73	0.76
17	129,067	66,328	62,739	619	356	263	0.48	0·54	0.42
18	110,002	56,714	53,288	2,980	1,559	1,421	2.71	2.75	2.67
19	64,338	33,393	30,945	254	139	115	0.39	0.42	0.37
20	75,793	38,612	37,181	431	211	220	0.57	0.55	0.59
21	49,317	25,297	24,020	16	7	9	0.03	0.03	0.04
22	59,215	30,453	28,762	113	72	41	0.19	0.24	0.14
23	64,702	33,253	31,449	48	38	10	0.07	0.11	0.03
Secunderabad Division	335,133	171,295	163,838	2,628	1,343	1,285	0.78	0.78	0.78
Ward 1	38,073	19,796	18,277	679	354	325	1.78	1.79	1.78
2	11,456	4,825	5,631	..	..	..	..	..	..
3	7,686	3,962	3,724	1	1	..	0.01	0 03	..
4	7,902	4,045	3,857	..	..	..	..	..	..
5	11,738	6,011	5,727	12	6	6	0.10	0.10	0.10
6	44,910	22,988	21,922	277	146	131	0.62	0.64	0.60
7	16,032	8,434	7,598	80	40	40	0.50	0.47	0.53
8	11,603	5,901	5,702	1	1	..	0.01	0.02	..
9	13,917	6,818	7,099	39	12	27	0 28	0.18	0.38
10	36,530	18,336	18,194	521	256	265	1.43	1.40	1.46
11	44,795	22,828	21,967	272	144	128	0.61	0.63	0.58
12	90,491	46,351	44,140	746	383	363	0.82	0 83	0.82

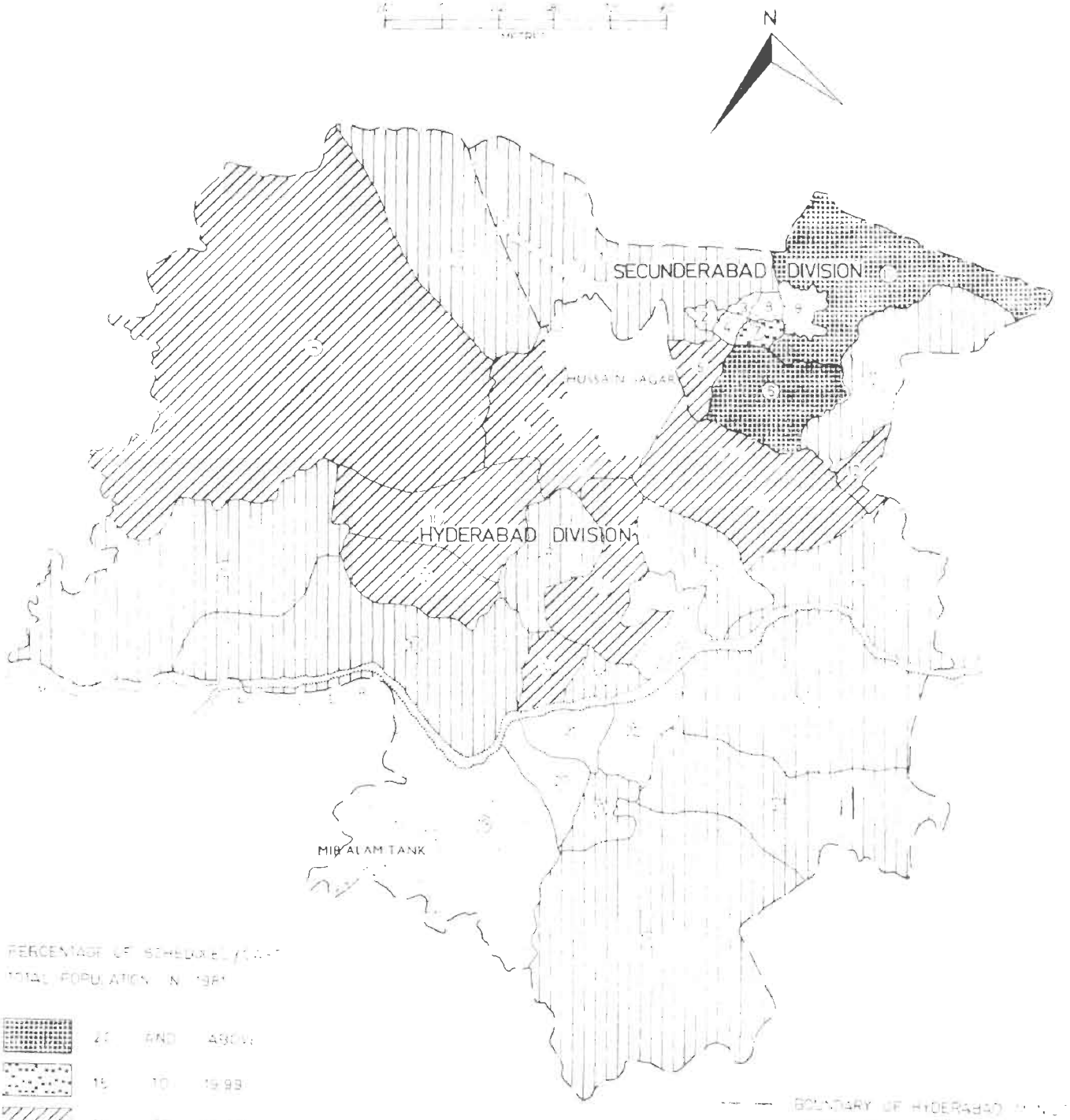
Map-10

HYDERABAD CITY

SCHEDULED CASTE POPULATION

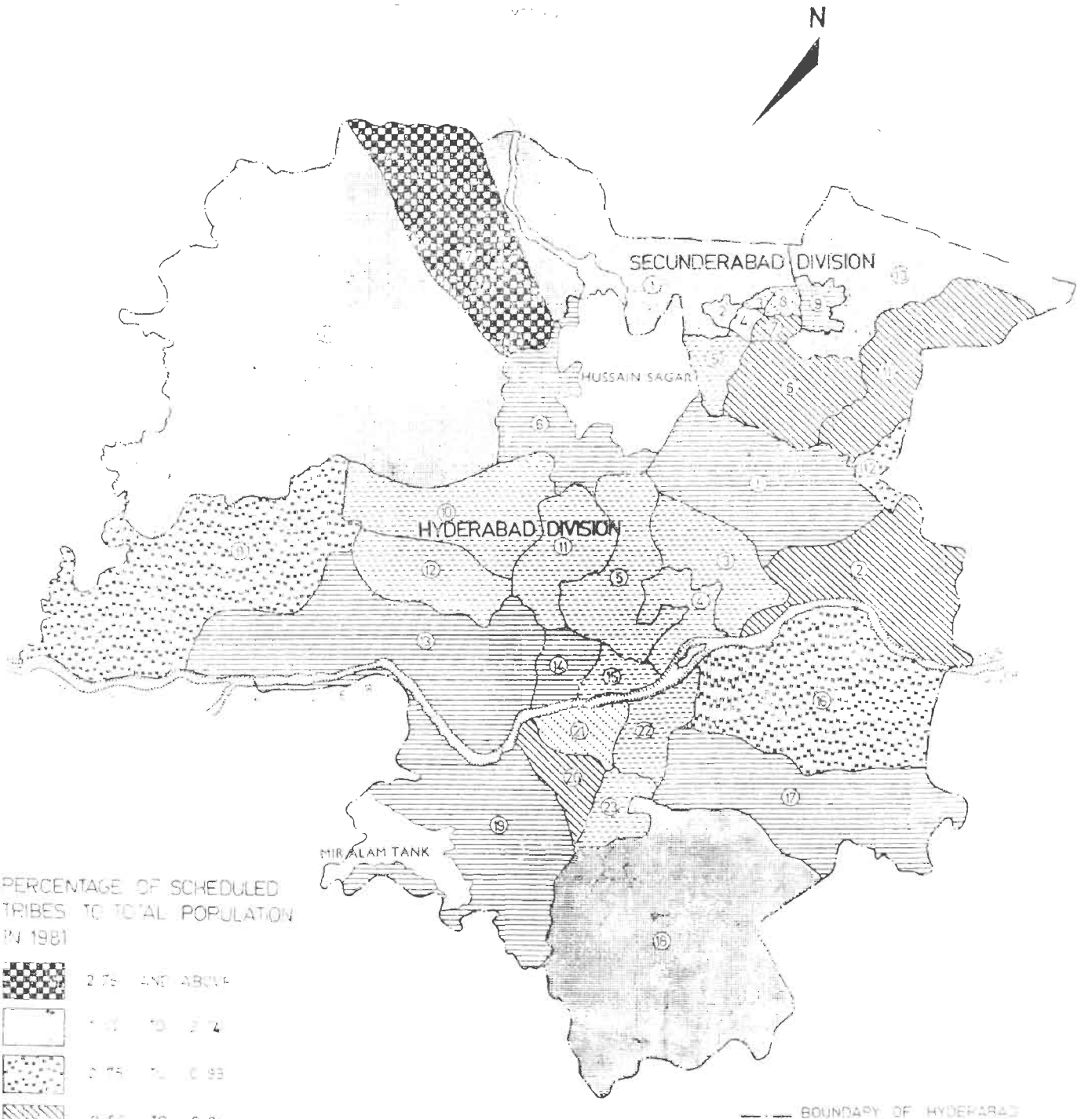
WARD - WISE

1981



Map-11

HYDERABAD CITY
SCHEDULED TRIBE POPULATION
WARD-WISE
(1981)



STATEMENT I (23)

Ward-wise Sex Ratio of Municipal Corporation of Hyderabad, 1981

Ward No.	Population as of 1981			Sex Ratio
	Persons	Males	Females	(Females per 1000 Males)
1	2	3	4	5
MCH . .	2,150,058	1,113,644	1,036,414	931
HYDERABAD DIVN.	1,814,925	942,349	872,576	926
Ward 1 .	177,299	91,692	85,607	934
2 .	87,677	45,507	42,170	927
3 .	89,203	45,992	43,211	940
4 .	41,911	21,750	20,161	927
5 .	73,781	38,477	35,304	918
6 .	69 806	36,125	33,681	932
7 .	52,905	27,775	25,130	905
8 .	82,784	42,763	40,021	936
9 .	54,850	33,901	20,949	618
10 .	63,646	32,600	31,046	952
11 .	57,490	29,532	27,958	947
12 .	57,492	29,689	27,803	936
13 .	110,897	57,139	53,758	941
14 .	69,848	36,112	33,736	934
15 .	38,258	19,830	18,428	929
16 .	134,644	69,415	65,229	940
17 .	129,067	66,328	62,739	946
18 .	110,002	56,714	53,288	940
19 .	64,338	33,393	30,945	927
20 .	75,793	38,612	37,181	963
21 .	49,317	25,297	24,020	950
22 .	59,215	30,453	28,762	944
23 .	64,702	33,253	31,449	946
SECUNDERABAD DIVN.	335,133	171,295	163,838	956
Ward 1 .	38,073	19,796	18,277	923
2 .	11,456	5,825	5,631	967
3 .	7,686	3,962	3,724	940
4 .	7,902	4,045	3,857	954
5 .	11,738	6,011	5,727	953
6 .	44,910	22,988	21,922	954
7 .	16,032	8,434	7,598	901
8 .	11,603	5,901	5,702	966
9 .	13,917	6,818	7,099	1,041
10 .	36,530	18,336	18,194	992
11 .	44,795	22,828	21,967	962
12 .	90,491	46,351	44,140	952

STATEMENT I (24)

Variation in population, 1971 – 1981 of Municipal Corporation of Hyderabad, Ward-wise

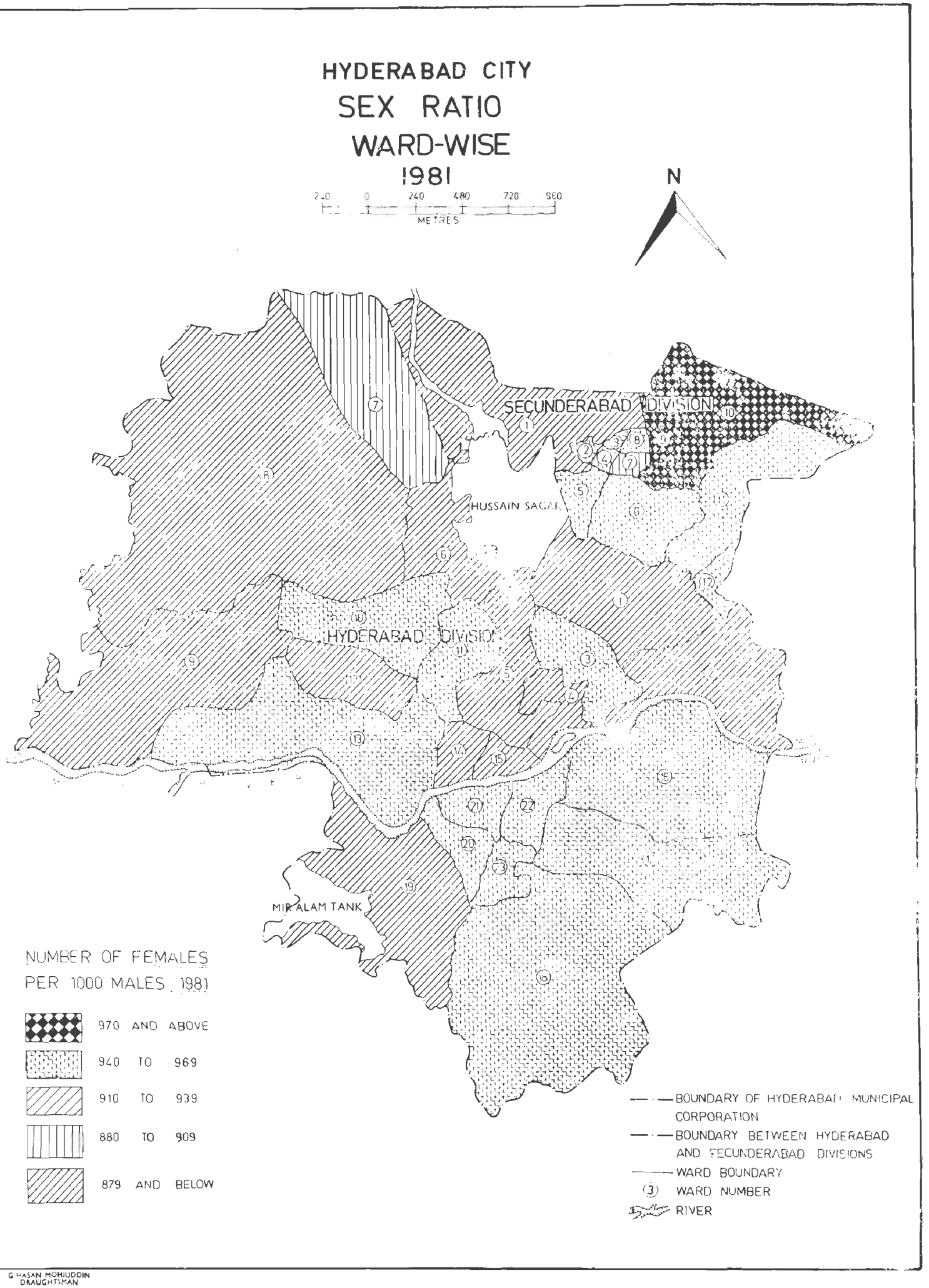
Ward No.	Population as of 1981			Population as of 1971			Variation in population 1971-1981		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
MCH	2,150,058	1,113,644	1,036,414	1,607,396	833,854	773,542	+542,662 (+33.76)	+279,790 (+33.55)	+262,872 (+33.98)
HYDERABAD DIVN .	1,814,925	942,349	872,576	1,356,760	704,547	652,213	+458,165 (+33.77)	+237,802 (+33.75)	+220,363 (+33.79)
Ward 1 . . .	177,299	91,692	85,607	131,219	68,137	63,082	+46,080 (+35.12)	+23,555 (+34.57)	+22,525 (+35.71)
2 . . .	87,677	45,507	42,170	62,004	32,019	29,985	+25,673 (+41.41)	+13,488 (+42.12)	+12,185 (+40.64)
3 . . .	89,203	45,992	43,211	81,918	42,787	39,131	+7,285 (+8.89)	+3,205 (+7.49)	+4,080 (+10.43)
4 . . .	41,911	21,750	20,161	40,526	21,597	18,929	+1,385 (+3.42)	+153 (+0.71)	+1,232 (+6.51)
5 . . .	73,781	38,477	35,304	67,633	35,186	32,447	+6,148 (+9.09)	+3,291 (+9.35)	+2,857 (+8.81)
6 . . .	69,806	36,125	33,681	49,920	25,704	24,216	+19,886 (+39.84)	+10,421 (+40.54)	+9,465 (+39.09)
7 . . .	52,905	27,775	25,130	32,283	16,975	15,308	+20,622 (+63.88)	+10,800 (+63.62)	+9,822 (+64.16)
8 . . .	82,784	42,763	40,021	35,037	18,335	16,702	+47,747 (+136.28)	+24,428 (+133.23)	+23,319 (+139.62)
9 . . .	54,850	33,901	20,949	35,895	21,266	14,629	+18,955 (+52.81)	+12,635 (+59.41)	+6,320 (+43.20)
10 . . .	63,646	32,600	31,046	46,649	23,939	22,710	+16,997 (+36.64)	+8,661 (+36.18)	+8,336 (+36.71)
11 . . .	57,490	29,532	27,958	51,075	26,169	24,906	+6,415 (+12.56)	+3,363 (+12.85)	+3,052 (+12.25)

1	2	3	4	5	6	7	8	9	10
Ward 12 . . .	57,492	29,689	27,803	31,227	16,234	14,993	+26,265 (+84.11)	+13,455 (+82.88)	+12,810 (+85.44)
13 . . .	110,897	57,139	53,758	72,228	37,255	34,973	+38,669 (+53.54)	19,884 (+53.37)	+18,785 (+53.71)
14 . . .	69,848	36,112	33,736	64,977	33,715	31,262	+4,871 (+7.50)	+2,397 (+7.11)	+2,474 (+7.91)
15 . . .	38,258	19,830	18,428	39,574	20,886	18,688	—1,316 (—3.33)	—1,056 (—5.06)	—260 (—1.39)
16 . . .	134,644	69,415	65,229	99,055	51,283	47,772	+35,589 (+35.93)	+18,132 (+35.36)	+17,457 (+36.54)
17 . . .	129,067	66,328	62,739	88,442	44,998	43,444	+40,625 (+45.93)	+21,330 (+47.40)	+19,295 (+44.41)
18 . . .	110,002	56,714	53,288	76,476	39,309	37,167	+33,526 (+43.84)	+17,405 (+44.28)	+16,121 (+43.37)
19 . . .	64,338	33,393	30,945	37,714	19,693	18,021	+26,624 (+70.59)	+13,700 (+69.57)	+12,924 (+71.72)
20 . . .	75,793	38,612	37,181	63,823	32,676	31,147	+11,970 (+18.75)	+5,936 (+18.17)	+6,034 (+19.37)
21 . . .	49,317	25,297	24,020	45,939	23,528	22,411	+3,378 (+7.35)	+1,769 (+7.52)	+1,609 (+7.18)
22 . . .	59,215	30,453	28,762	49,918	25,495	24,423	+9,297 (+18.62)	+4,958 (+19.45)	+4,339 (+17.77)
23 . . .	64,702	33,253	31,449	53,228	27,361	25,867	+11,474 (+21.56)	+5,892 (+21.53)	+5,582 (+21.58)
SECUNDERABAD DIVN.	335,133	171,295	163,838	250,636	129,307	121,329	+84,497 (+33.71)	+41,988 (+32.47)	+42,509 (+35.04)
Ward 1 . . .	38,073	19,796	18,277	27,486	14,451	13,035	+10,587 (+38.52)	+5,345 (+36.99)	+5,242 (+40.21)
2 . . .	11,456	5,825	5,631	11,611	5,973	5,638	—155 (—1.33)	—148 (—2.48)	—7 (—0.12)
3 . . .	7,686	3,962	3,724	7,994	4,144	3,850	—308 (—3.85)	—182 (—4.39)	—126 (—3.27)
4 . . .	7,902	4,045	3,857	8,776	4,517	4,259	—874 (—9.96)	—472 (—10.45)	—402 (—9.44)
5 . . .	11,738	6,011	5,727	9,368	4,885	4,483	+2,370 (+25.30)	+1,126 (+23.05)	+1,244 (+27.75)
6 . . .	44,910	22,988	21,922	35,658	18,496	17,162	+9,252 (+25.95)	+4,492 (+24.29)	+4,760 (+27.74)
7 . . .	16,032	8,434	7,598	15,775	8,368	7,407	+257 (+1.63)	+66 (+0.79)	+191 (+2.58)
8 . . .	11,603	5,901	5,702	11,473	5,902	5,571	+130 (+1.13)	—1 (—0.22)	+131 (+2.35)
9 . . .	13,917	6,818	7,099	13,475	6,729	6,746	+442 (+3.28)	+89 (+1.32)	+353 (+5.23)
10 . . .	36,530	18,336	18,194	28,892	14,687	14,205	+7,638 (+26.44)	+3,649 (+24.85)	+3,989 (+28.08)
11 . . .	44,795	22,828	21,967	23,619	12,095	11,524	+21,176 (+89.66)	+10,733 (+88.74)	+10,443 (+90.62)
12 . . .	90,491	46,351	44,140	56,509	29,060	27,449	+33,982 (+60.14)	+17,291 (+59.50)	+16,691 (+60.81)

The percentage of literates in the city calculated on the total population of all ages works out to 57.79 per cent which is 5 per cent more than that recorded in the previous decade. Secunderabad Division has recorded a higher rate of literacy with 62.09 while in Hyderabad Division it is 57.00. There are altogether 1,242.608 literates in the city of whom 735,332 are males and 507,276 are females. The literacy rate among males is 66.03 while among females it is 48.95. In spite of the increase in the number of schools and the facilities extended for higher education the city has not showed much progress during the decade. Though the illiterates form 33.97 per cent among males which is only one third of the total male population, among females more than 50 per cent are still illiterates (Statement I-25).

During the 1981 Census persons engaged in economic activity have been classified as main workers and marginal workers, workers being those engaged in full-time economic activity throughout the year and part-time workers such as those engaged in economic activity for a period of less than half the year or below 183 days are called marginal workers.

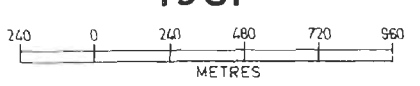
Map-12

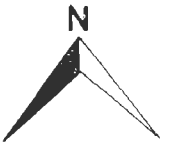


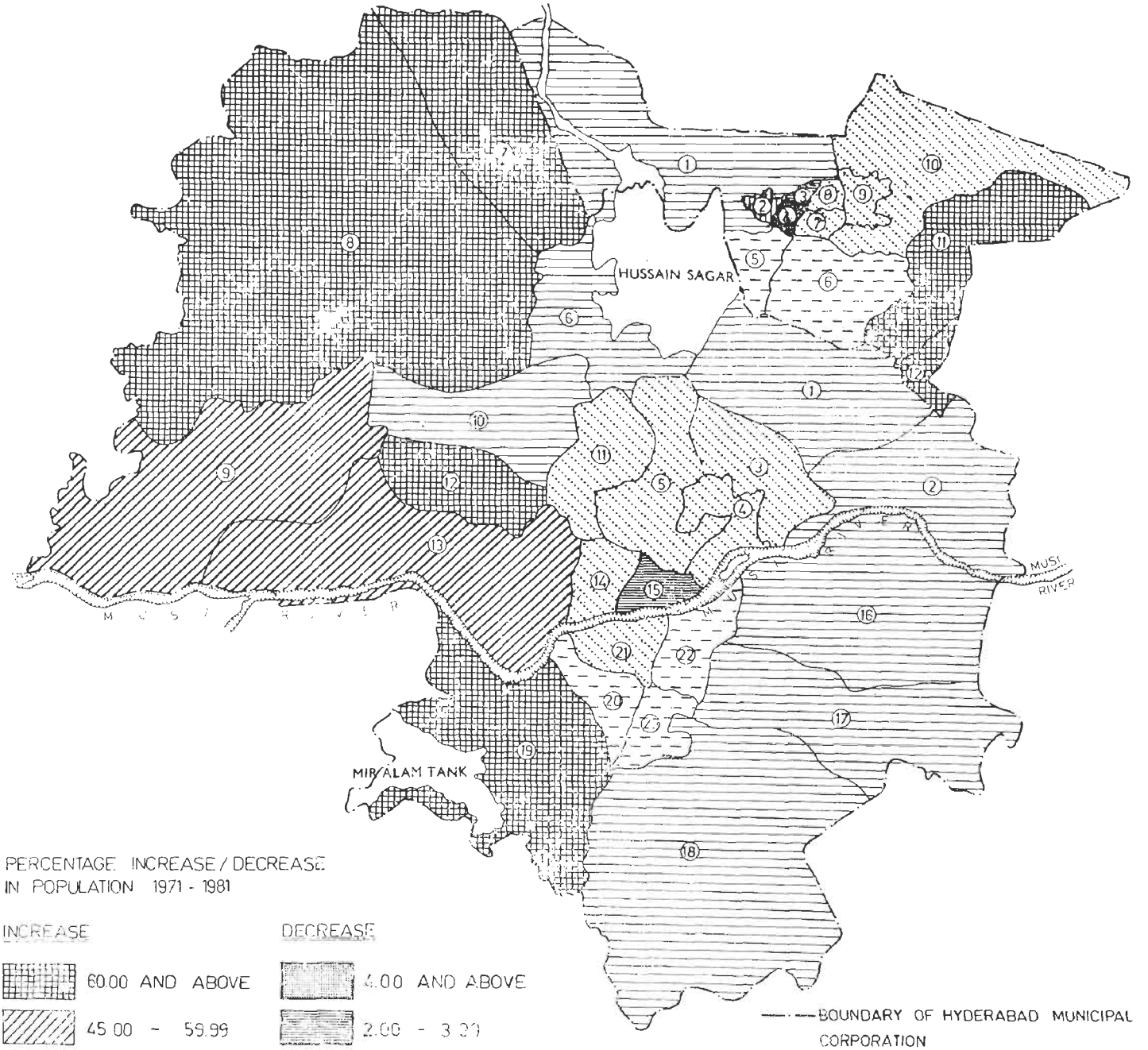
G HASAN MOHIUDDIN
DRAUGHTSMAN

Map-13

HYDERABAD CITY
VARIATION IN POPULATION
WARD - WISE
1981







PERCENTAGE INCREASE / DECREASE IN POPULATION 1971 - 1981

INCREASE

- 60.00 AND ABOVE
- 45.00 - 59.99
- 30.00 - 44.99
- 15.00 - 29.99
- 14.99 AND BELOW

DECREASE

- 4.00 AND ABOVE
- 2.00 - 3.99
- 1.99 AND BELOW

- BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION
- BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS
- WARD BOUNDARY
- (3) WARD NUMBER
- RIVER

G. HASAN MUHIUDDIN
DRAUGHTSMAN

The workers participation in the city for the above two categories of workers is 27.42 per cent of whom 27.29 per cent are main workers and only 0.13 per cent are marginal workers. The remaining 72.58 per cent are non-workers. Of the 2,150,058 persons dwelling in the city, 586,646 persons are workers, 2,914 are marginal workers and 1,560,498 are non-workers (Statement I-26).

STATEMENT I—(25)

Ward-wise distribution of literates of Municipal Corporation of Hyderabad as of 1981

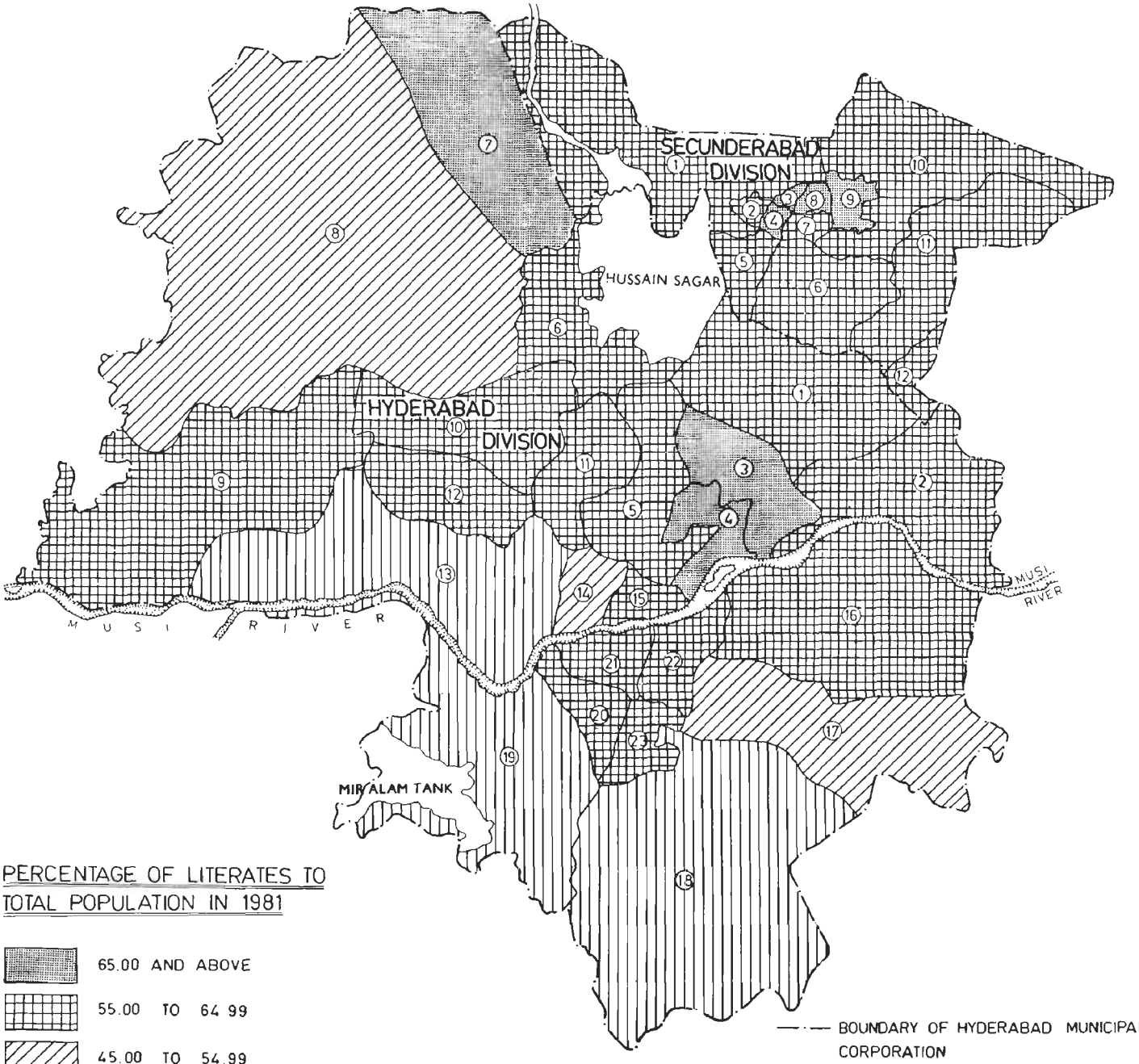
Ward No.	Population as of 1981			Literates			Percentage of Literates to		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Municipal Corporation of Hyderabad.	2,150,058	1,113,644	1,036,414	1,242,608	735,332	507,276	57.79	66.03	48.95
Hyderabad Division	1,814,925	942,349	872,576	1,034,513	614,797	419,716	57.00	65.24	48.10
Ward 1	177,299	91,692	85,607	1,08,206	63,766	44,440	61.03	69.54	51.91
2	87,677	45,507	42,170	53,668	31,478	22,190	61.21	69.17	52.62
3	89,203	45,992	43,211	61,123	34,611	26,512	68.52	75.25	61.35
4	41,911	21,750	20,161	29,543	16,855	12,688	70.49	77.49	62.93
5	73,781	38,477	35,304	42,086	24,497	17,589	57.04	63.67	49.82
6	69,806	36,125	33,681	41,256	24,234	17,022	59.10	67.07	50.54
7	52,905	27,775	25,130	34,475	20,250	14,225	65.16	72.91	56.61
8	82,784	42,763	40,021	41,832	25,337	16,483	50.53	59.27	41.19
9	54,850	33,901	20,949	34,462	25,455	9,007	62.83	75.09	42.99
10	63,646	32,600	31,046	40,398	22,863	17,535	63.47	70.13	56.48
11	57,490	29,532	27,958	34,254	19,717	14,537	59.58	66.76	52.00
12	57,492	29,689	27,803	32,466	19,037	13,429	56.47	64.12	48.30
13	110,897	57,139	53,758	47,377	30,130	17,247	42.72	52.73	32.08
14	69,848	36,112	33,736	33,528	21,063	12,465	48.00	58.33	36.95
15	38,258	19,830	18,428	23,759	14,588	9,171	62.10	73.57	49.77
16	134,644	69,415	65,229	83,233	47,544	35,689	61.82	68.49	54.71
17	129,067	66,328	62,739	69,933	41,092	28,841	54.18	61.95	45.97
18	110,002	56,714	53,288	49,042	30,938	18,104	44.58	54.55	33.97
19	64,338	33,393	30,945	28,364	17,325	11,039	44.09	51.88	35.67
20	75,793	38,612	37,181	42,485	24,693	17,792	56.05	63.95	47.85
21	49,317	25,297	24,020	30,450	17,791	12,659	61.74	70.33	52.70
22	59,215	30,453	28,762	33,962	19,372	14,590	57.35	63.61	50.73
23	64,702	33,253	31,449	38,611	22,151	16,460	59.68	66.61	52.34
Secunderabad Division	335,133	171,295	163,838	208,095	120,535	87,560	62.09	70.37	53.44
Ward 1	38,073	19,796	18,277	24,330	14,257	10,073	63.90	72.02	55.11
2	11,456	5,825	5,631	6,852	3,971	2,881	59.81	68.17	51.16
3	7,686	3,962	3,724	5,225	2,947	2,278	67.98	74.38	61.17
4	7,902	4,045	3,857	5,189	3,101	2,088	65.67	76.66	54.14
5	11,738	6,011	5,727	6,907	3,937	2,970	58.84	65.50	51.86
6	44,910	22,988	21,922	25,577	14,809	10,768	56.95	64.42	49.12
7	16,032	8,434	7,598	10,031	5,898	4,133	62.57	69.93	54.40
8	11,603	5,901	5,702	8,239	4,670	3,569	71.01	79.14	62.59
9	13,917	6,818	7,099	10,015	5,430	4,585	71.96	79.64	64.59
10	36,530	18,336	18,194	20,816	11,651	9,165	56.98	63.54	50.37
11	44,795	22,828	21,967	27,045	15,895	11,150	60.38	69.63	50.76
12	90,491	46,351	44,140	57,869	33,969	23,900	63.95	73.29	54.15

Map-14

HYDERABAD CITY
LITERACY
WARD-WISE
1981

240 0 240 480 720 960
METRES

N



PERCENTAGE OF LITERATES TO TOTAL POPULATION IN 1981

- 65.00 AND ABOVE
- 55.00 TO 64.99
- 45.00 TO 54.99
- 44.99 AND BELOW

- BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION
- BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS
- WARD BOUNDARY
- ③ WARD NUMBER
- RIVER

G.HASAN MOHIUDDIN
DRAUGHTSMAN

In Hyderabad Division the workers form 27.20 per cent with 27.08 per cent full time workers and 0.12 per cent marginal workers while in Secunderabad Division the proportion is slightly higher, i.e., 28.39 per cent and 0.20 per cent respectively. Though the work participation rate stands at 27.42 per cent for the entire city, Ward 9 of Hyderabad Division has recorded the highest rate of 41.21 per cent followed by Wards 6 and 5 of Secunderabad Division with 30.90 per cent and 30.49 per cent respectively.

The non-workers form 72.58 per cent of the total population. Except in Ward 9 of Hyderabad Division where non-workers form 58.79 per cent, in the rest of the wards, the percentages of non-workers range from 70.49 to 76.22 per cent of the entire population in the wards. Secunderabad Division the non-workers form 69.10 to 73.16 per cent. The non-workers in both the divisions form about 70 to 75 per cent of the total population in the respective divisions.

Among the full-time workers, the male participation rate is 46.73 per cent to the total male population and the female participation is only 5.40 per cent. The same as for Hyderabad Division is slightly less with 46.45 per cent and 6.16 per cent while for Secunderabad Division it is higher than the city average with 48.22 per cent and 7.64 per cent (Statement I-27).

STATEMENT I—(26)

Distribution of workers, Marginal workers and Non-workers of Municipal Corporation of Hyderabad, 1981

Ward No.	Population as of 1981	Workers	Percentage of workers to total population	Marginal Workers	Percentage of marginal workers to total population	Non-workers	Percentage of Non-workers to total population
1	2	3	4	5	6	7	8
Municipal Corporation of Hyderabad.	2,150,058	586,646	27.29	2,914	0.13	1,560,498	72.58
Hyderabad Division .	1,814,925	491,516	27.08	2,228	0.12	1,321,181	72.80
Ward 1 . . .	177,299	49,915	28.15	219	0.13	127,165	71.72
2 . . .	87,677	24,027	27.40	225	0.26	63,425	72.34
3 . . .	89,203	25,251	28.31	85	0.09	63,867	71.60
4 . . .	41,911	11,684	27.88	66	0.16	30,161	71.96
5 . . .	73,781	21,303	28.87	70	0.10	52,408	71.03
6 . . .	69,806	19,964	28.60	142	0.20	49,700	71.20
7 . . .	52,905	15,501	29.30	112	0.21	37,292	70.49
8 . . .	82,784	23,160	27.98	118	0.14	59,506	71.88
9 . . .	54,850	22,547	41.11	59	0.10	32,244	58.79
10 . . .	63,646	15,707	24.68	130	0.20	47,809	75.12
11 . . .	57,490	14,869	25.86	70	0.13	42,551	74.01
12 . . .	57,492	14,888	25.90	78	0.13	42,526	73.97
13 . . .	110,897	29,955	27.01	71	0.07	80,871	72.92
14 . . .	69,848	19,411	27.79	228	0.33	50,209	71.88
15 . . .	38,258	11,098	29.01	89	0.23	27,071	70.76
16 . . .	134,644	34,690	25.76	91	0.07	99,863	74.17
17 . . .	129,067	30,674	23.77	15	0.01	98,378	76.22
18 . . .	110,002	28,912	26.28	117	0.11	80,973	73.61
19 . . .	64,338	15,955	24.80	42	0.06	48,341	75.14
20 . . .	75,793	18,669	24.63	114	0.15	57,010	75.22
21 . . .	49,317	12,461	25.27	37	0.07	36,819	74.66
22 . . .	59,215	14,927	25.21	11	0.02	44,277	74.77
23 . . .	64,702	15,948	24.65	39	0.06	48,715	75.29
Secunderabad Division .	335,133	95,130	28.39	689	0.20	239,317	71.41
Ward 1 . . .	38,073	10,888	28.60	127	0.33	27,058	71.07
2 . . .	11,456	3,335	29.11	10	0.09	8,111	70.80
3 . . .	7,686	2,165	28.17	89	1.16	5,432	70.67
4 . . .	7,902	2,146	27.16	11	0.15	5,745	72.69
5 . . .	11,738	3,572	30.43	7	0.06	8,159	69.51
6 . . .	44,910	13,845	30.83	31	0.07	31,034	69.10
7 . . .	16,032	4,482	27.96	2	0.01	11,548	72.03

1	2	3	4	5	6	7	8
Ward 8 . . .	11,603	3,364	28.99	36	0.31	8,203	70.70
9 . . .	13,917	3,849	27.66	16	0.11	10,052	72.23
10 . . .	36,530	11,057	30.27	97	0.26	25,376	69.47
11 . . .	44,795	12,379	27.63	17	0.04	32,399	72.33
12 . . .	90,491	24,048	26.58	243	0.26	66,200	73.16

STATEMENT I (27)

Percentage of workers to total population of Municipal Corporation of Hyderabad, 1981

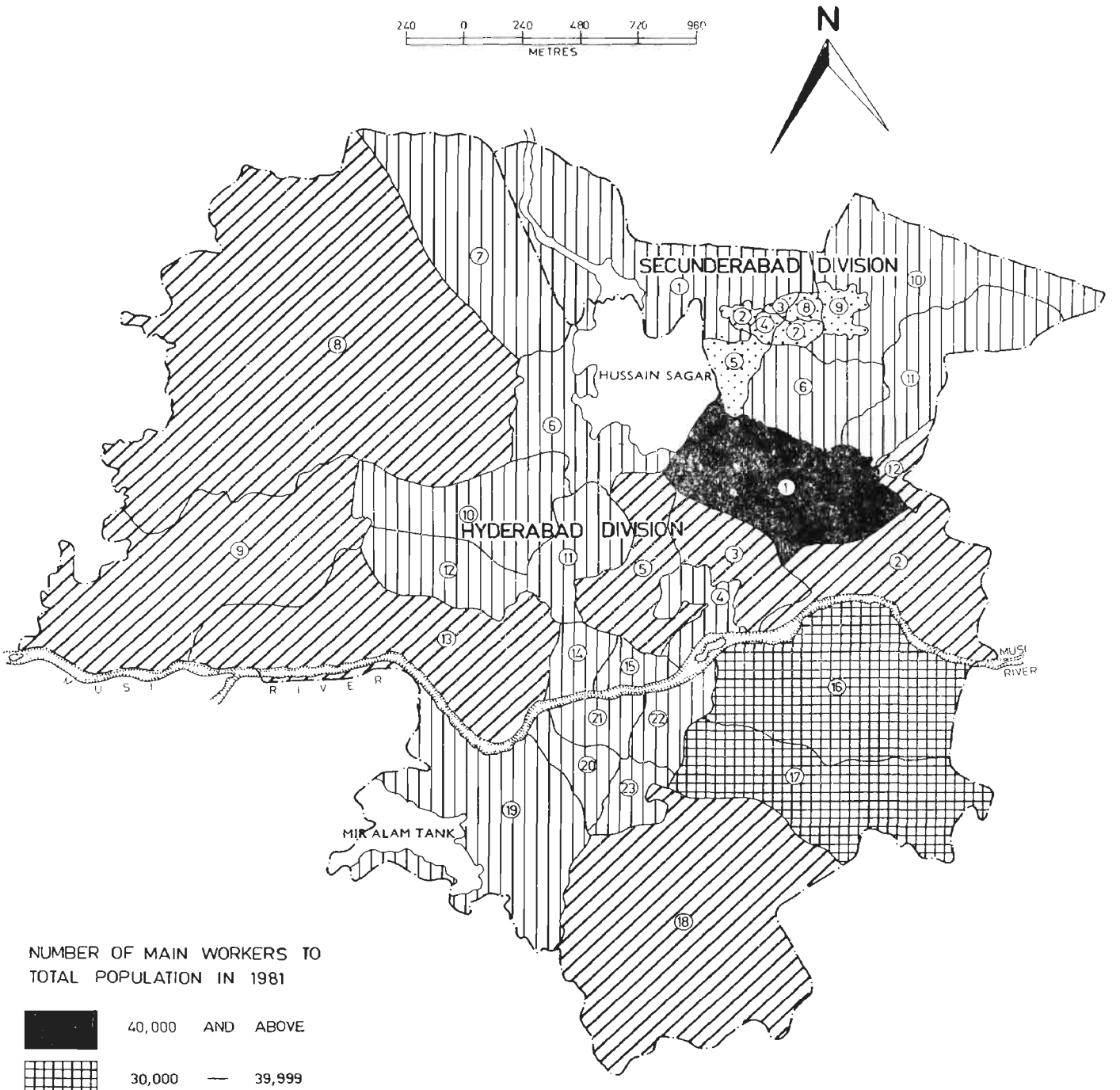
Ward No.	Population as of 1981			Workers as of 1981			Percentage of workers to		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Municipal Corporation of Hyderabad.	2,150,058	1,113,644	1,036,414	586,646	520,359	66,287	27.29	46.73	6.40
Hyderabad Division .	1,814,925	942,349	872,576	491,516	437,754	53,762	27.08	46.45	6.16
Ward 1 . . .	177,299	91,692	85,607	49,915	43,463	6,452	28.15	47.40	7.54
2 . . .	87,677	45,507	42,170	24,027	21,229	2,798	27.40	46.65	6.64
3 . . .	89,203	45,992	43,211	25,251	21,265	3,986	28.31	46.24	9.22
4 . . .	41,911	21,750	20,161	11,684	10,165	1,519	27.88	46.74	7.53
5 . . .	73,781	38,477	35,304	21,303	18,595	2,708	28.87	48.33	7.67
6 . . .	69,806	36,125	33,681	19,964	16,922	3,042	28.60	46.84	9.03
7 . . .	52,905	27,775	25,130	15,501	13,578	1,923	29.30	48.89	7.65
8 . . .	82,784	42,763	40,021	23,160	20,416	2,744	27.98	47.74	6.86
9 . . .	54,850	33,901	20,949	22,547	21,596	951	41.11	63.70	4.54
10 . . .	63,646	32,600	31,046	15,707	13,582	2,125	24.68	41.66	6.84
11 . . .	57,490	29,532	27,958	14,869	12,965	1,904	25.86	43.90	6.81
12 . . .	57,492	29,689	27,803	14,888	13,444	1,444	25.90	45.28	5.19
13 . . .	110,897	57,139	53,758	29,955	27,267	2,688	27.01	47.72	5.00
14 . . .	69,848	36,112	33,736	19,411	17,403	2,008	27.79	48.19	5.95
15 . . .	38,258	19,830	18,428	11,098	9,937	1,161	29.01	50.11	6.30
16 . . .	134,644	69,415	65,229	34,690	30,192	4,498	25.76	43.49	6.90
17 . . .	129,067	66,328	62,739	30,674	28,776	1,898	23.77	43.38	3.03
18 . . .	110,002	56,714	53,288	28,912	25,801	3,111	26.28	45.49	5.84
19 . . .	64,338	33,393	30,945	15,955	15,019	936	24.80	44.98	3.02
20 . . .	75,793	38,612	37,181	18,669	17,032	1,637	24.63	44.11	4.40
21 . . .	49,317	25,297	24,020	12,461	11,594	867	25.27	45.83	3.61
22 . . .	59,215	30,453	28,762	14,927	13,199	1,728	25.21	43.34	6.01
23 . . .	64,702	33,253	31,449	15,948	14,314	1,634	24.65	43.05	5.20
Secunderabad Division .	335,133	171,295	163,838	95,130	82,605	12,525	28.39	48.32	7.64
Ward 1 . . .	38,073	19,796	18,277	10,888	9,564	1,324	28.60	48.31	7.24
2 . . .	11,456	5,825	5,631	3,335	3,036	299	29.11	52.12	5.31

1		2	3	4	5	6	7	8	9	10
Ward	3 . . .	7,686	3,962	3,724	2,165	1,955	171	23.17	50.25	4.67
	4 . . .	7,902	4,045	3,857	2,446	2,024	132	27.16	50.04	3.16
	5 . . .	11,738	6,011	5,727	3,572	3,086	286	30.43	51.34	8.49
	6 . . .	44,910	22,988	21,922	13,845	11,723	2,522	70.83	49.26	11.50
	7 . . .	16,032	8,434	7,598	4,482	4,073	409	27.96	48.28	5.38
	8 . . .	11,603	5,901	5,702	3,364	2,883	481	28.99	48.86	8.44
	9 . . .	13,917	6,818	7,099	3,849	3,070	779	27.66	45.05	10.97
	10 . . .	36,530	18,336	18,194	11,057	9,217	1,840	30.27	50.27	10.11
	11 . . .	44,795	22,828	21,967	12,379	10,958	1,421	27.63	49.00	6.47
	12 . . .	90,491	46,351	44,140	24,048	21,380	2,668	26.58	46.13	6.04

Though the area and population of Secunderabad Division is less than that compared with Hyderabad Division the percentage of literates and work participation rate are higher than Hyderabad Division as well as the entire city. Hyderabad has more commercial importance while Secunderabad comprises mostly decent residential areas with well educated and well placed people. As such Secunderabad Division has recorded a higher percentage of literates and workers.

Map-15

HYDERABAD CITY
MAIN WORKERS
WARD-WISE
1981



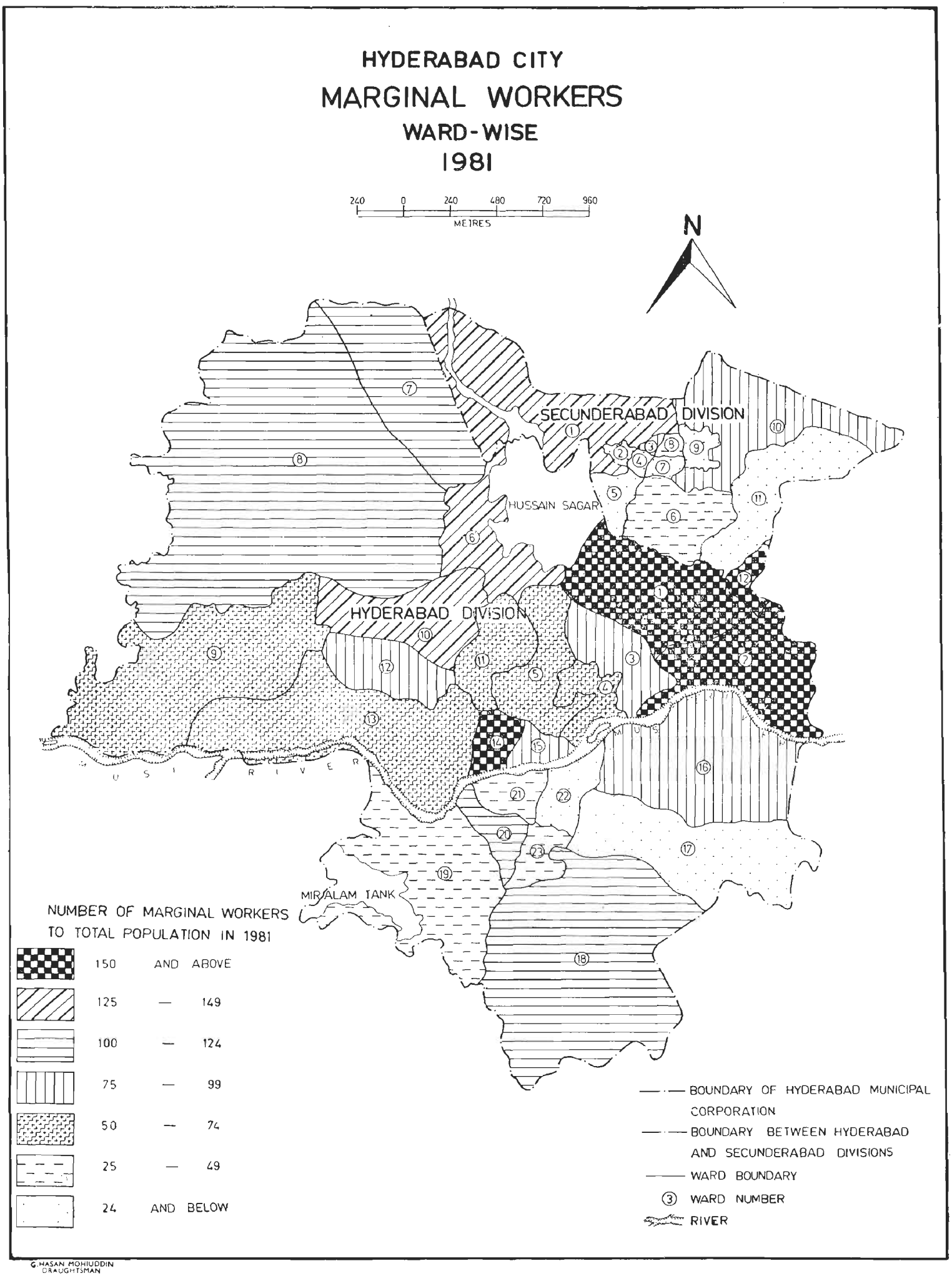
NUMBER OF MAIN WORKERS TO TOTAL POPULATION IN 1981

- 40,000 AND ABOVE
- 30,000 — 39,999
- 20,000 — 29,999
- 10,000 — 19,999
- 9,999 AND BELOW

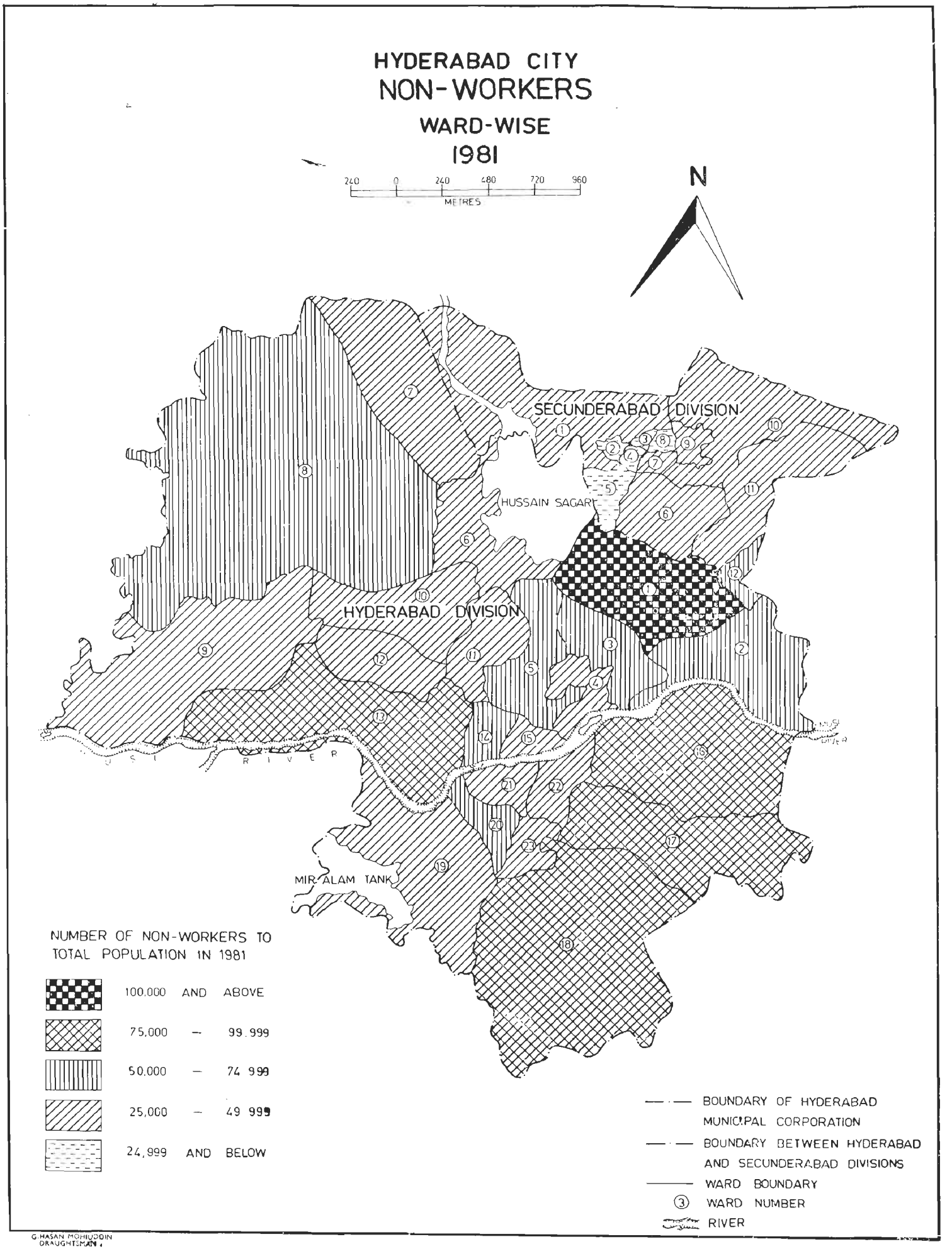
— · — BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION
— · — BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS
——— WARD BOUNDARY
③ WARD NUMBER
RIVER

G.HASAN MOHIUDDIN
DRAUGHTSMAN

Map-16


HYDERABAD CITY
MARGINAL WORKERS
WARD-WISE
1981
240 0 240 480 720 960
METRES
N
SECUNDERABAD DIVISION
HUSSAIN SAGAR
HYDERABAD DIVISION
MUSI RIVER
MIR ALAM TANK
NUMBER OF MARGINAL WORKERS TO TOTAL POPULATION IN 1981
150 AND ABOVE
125 — 149
100 — 124
75 — 99
50 — 74
25 — 49
24 AND BELOW
BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION
BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS
WARD BOUNDARY
WARD NUMBER
RIVER
G.HASAN MOHIUDDIN
DRAUGHTSMAN

Map-17



G.HASAN MOHIUDDIN
DRAUGHTSMAN

CHAPTER II

HISTORICAL MONUMENTS

The city of Hyderabad has been a laboratory right from its inception in which search for freedom was carried on and experiences were tested. The design of this historical city is the warp and woof of peoples lives; the pattern is woven with the toil of mind and hand guided by a purpose. Its design is extricably woven in the social order of the people. The design of the city reveals symbols of the dominant economic, social, political and spiritual pattern of civilization, culture and architecture. Differences in habits of domicile as well as in the distribution of historic architectural styles which persist more specially in the monumental buildings, contribute significant and often striking features to the profiles of the city with which they are associated. The architectural prominence of various religious buildings as urban landmarks throws emphasis upon contrasts in the face of the city that expresses differences of faith. The numerous mosques, temples, churches located in the city are deeply expressive of the cultural tradition. It has, however, been a melting pot of cultural forces and its design is the expression. It is an admitted fact that urban forms in all great periods of culture were the contemporary expression of creative workers in their day. Neither order in our cities nor culture in our society can be expected without the creative expression of the contemporary characters of our time. A close study of the city's historical monuments and palaces built by the founder of the city as well as successive rulers shows that there has been an integrity of character in fine buildings and places that command respect through the years. It is the integrity of creative efforts, the quality of being genuine. It is the quality that gives harmony and continuity to creative works of all cultures, i.e., Hindu, Muslim, Anglo-Indian, French, English, Roman, Persian, etc. Subsequent changes in the style of buildings in the city are reflected in the above forms.

This historical city which was founded by Sultan Quli Qutub Shah has taken shape over the years through the enterprise of all the people. Moved by their desires, their opportunities, and the evolution of changing conditions, the city has been in a continuous state of flex and its plan must have accommodated a variety of forms. Hyderabad city has been subjected to the process of continuous remodelling through the ages, and the variety of form is the result of forces which dominated during the successive period of its history. Thus, we find the motives of city builders, from emperors to subdividers reflected in the design they have stamped upon this historical city. In successive phases of human history and successive scenes of urban development, the city appears in new or different guise s the mirror of its age and the epitome of its region. Its equipment of institutions and the structural forms in which they are housed throw significant light upon the ideas and social habits of its people. In this way, the internal structure of the city faithfully reflects the impact and relation of distinct communities.

It would not be out of place to point out here that it is only when a building entirely fulfills the purpose for which it is intended bears the impress of a genuine style that it takes rank as a work of architecture. This definition, exclusive, though it appears at first sight to be brings within the province of the art every structure which combines with practical utility and beauty of design and execution, from the humblest cottage to the most dignified temple or palace. Suitability of material and harmony with its surroundings are among the minor factors that give to a building vitality of character and contribute to its enduring value, a value enhanced by its reflection of the needs and aspirations of those by whom and for whom it was erected. In the various countries which fell under the influence of the followers of Mohammed, a style of architecture was evolved that had marked affinities with the Byzantine. The first mosques have been designed, it is supposed, by Christian architects of oriental origin, who retained the square or circular ground-plan of early churches, though they modified the interior to suit the requirements of the new religion, introducing, for instance, a central tank for ablutions. The term Byzantine has been given to the style of architecture which was the outcome of the fusion of the best building traditions of the East and of the West, the former contributing the distinctive structural feature of the dome, with minor details of richness of colouring and lavishness of decoration, the latter dignified symmetry of proportion and scientific solidity of construction. Mosques intended for worship only, generally, had flat roofs, the use of the dome being at first distinctive of a burial place, but as it very soon became usual to enter in mosques, the dome came to be quoted as a distinctive feature of them. By degrees simple unadorned mosques were replaced by vast buildings with many arcaded courts entered from ornate lateral doorways, whilst certain characteristic features were introduced, of which the chief were the stalactite vaulting, the name of which explains itself, the horse-shoe arch, and the minaret, the last named a turret of several stories gradually decreasing in circumference, each with a balcony of its own from which the "Muazin" calls the faithful to prayer. Pointed arches were also constantly employed as well as the form known as cusped, that is to say one with a triangular projection springing from the inner curve

In India, the mosques and palaces erected by the Muslim conquerors and their successors are even

more beautiful and impressive than Buddhist and Hindu buildings. Their distinctive characteristics, as in Egypt, Persia, and Spain, are the skilful combination of the dome, the arch and the minaret, and the lavish surface decoration of the interior, with certain other pecularities that were the outcome of local tradition. More attention was given, for instance, to external appearance; huge recessed gateways and colonnaded cloisters surmounted by rows of purely decorative domes on pilasters, being of frequent occurrences. At the same time, stalactite vaulting was rarely employed, whilst horizontal courses of corbles or arches in wheih each stone projects slightly beyond that on which it rests, were used as supports for the domes instead of pendentives. Among the most noteworthy still existing examples of Indo-Saracenic architecture are the 16th century tombs, Toli Masjid, Charminar, Mecca Masjid and Jama Masjid that have certain details recalling Hindu past and lintal structures. The 'Toli Masjid' situated in Karwan locality on the main road side leading to Golconda Fort is exceptionally beautiful on account of its internal decoration and its graceful minarets, in which the Saracenic style may justly be said to have reached its culmination, nothing that can be compared with it having been since produced either in India or elsewhere.

A close study of the Qutub Shahi buildings shows the style of Saracenic Architecture because of rulers' cordial relation due to religious affinity with Persia where Saracenic architecture first attained the structural dignity and appropriateness of ornamentation. These Qutub Shahi buildings mark the evolution of a new architectural form in the Deccan during 16th Century. In southern India one can find three distinct styles of Muslim architecture, the Bahmani style at Gulberga and Bidar, the Adil Shahi style at Bijapur and the Qutub Shahi style at Hyderabad. From the historical point of view, the Bahmani style is the oldest, i.e., 14th to 16th centuries and characterised by the magnificence and individuality of its buildings. The Adil Shahi style flourished between the 15th and 17th centuries. For grandeur of conception and boldness of construction its buildings are unsurpassed in India. Though the Qutub Shahi style belongs to the 16th and 17th centuries, it shows signs of decadence which was invading art in those days. It is a mixture of Persian, Pathan and Hindu forms, and being evolved in electric principles the lack of homogeneous development is often painfully apparent. The Chief peculiarities of the style are the miniature decorative galleries encircling the minars and the profusion of stucco decoration, which does not harmonise well with the general solidity of the stone edifices. Altogether, the tombs form a picturesque group the oldest, historical monuments in Hyderabad. They are mostly uniform in appearance, each standing in the centre of a raised quadrangular platform supporting an arcade of an equal number of pointed arches topped by a lofty flat terrace with a minaret at each corner. The arcades form a verandah which gives an appearance of bulk to the building. The body of the building rises 30 to 50 feet above the terrace and is surmounted by a balustrade flanked with minarets smaller than these on the terrace. From the centre of this balustrade springs the dome, set in an ornate cup of lotus lilies. The material, used for the erection of these buildings is grey granite, embellished with stucco and encaustic glaze. Originally each tomb had a mosque as an adjunct, which gives it the sanctity of a sanctuary. There are more than 30 tombs in the complex besides some open air tombs, raised over plinths of the noble men, etc. Of these, only the tombs of seven Kings are worthseen. The Toli Masjid, as already pointed out, is probably one of the finest buildings representing the culmination of the Qutub Shahi architecture. It was built in the year 1671 AD in the reign of King Abdullah Qutub Shah. The main building is divided into two Dalans or halis, a nave and one aisle, the outer one being provided with five arched openings and the inner one with only three. Two minarets each about 20 meters high flank the building on either side. The pillars at the corners consist of pot shaped bases which support octagonal shafts and lotus capitals, over which the minars with moulded shafts and diminutive balustrades topped by domes and finicals. The parapets over the top of the building comprise series of miniature arches closed with perforated screens of various designs. The pot bases of the pillars are reminiscent of the Buddhist and Hindu architecture.

Another magnificant building is Charminar or the four minarets. It is built upon four grand arches facing north, south, east and west. The plan is square, each side measuring 20 meters while the four arches are 11 meters broad and 20 meters high above the plinth level. The Minarets which are four storied rise to 20 meters, from the roof of the building and 24 meters from the plinth level. In order to minimise the height to the observer, the architect has set up a double screen of arched openings at the top of the roof between the minarets. The various designs of these openings are extremely delicate. The western section of the roof is taken up by a mosque which is perhaps one of the most beautiful constructions of the Qutub Shahi period. Similarly, Mecca Masjid, Badshahi Ashur Khana, Masjid Hayathnagar and Jame Masjid erected by Qutub Shahi rulers represent the style of Indo-Saracenic architecture.

When through the breaking up of the power of the Qutub Shahi rulers in Hyderabad, the architecture introduced by them seemed fated to share their decline, a kind of revival of it took place in the city through the conquest of this city by the Asif Jahi rulers in 1712. Unfortunately, however, the style made no real progress here, the mosques and other buildings erected by the new rulers, i.e., Town Hall (present assembly building), Osmania General Hospital, High Court, Unani Hospital, Archeological building at Public Gardens, Asifia Library (Central Library), Purani Haveli, Kilwat Mubark, etc., being rather Byzantine than Saracenic. On the arrival of the Britishers and the French under various political agreements with the Nizam, the city took a different shape in the field of architecture. The contemporary

Map-18

HYDERABAD CITY

LOCATION OF HISTORICAL MONUMENTS

240 0 240 480 720 960
METERS



G.HASAN MOHIUDDIN
DRAUGHTSMAN

British way of life is epitomised in the semi-detached suburban villas with garden plots at back and front, which occupied great tracts of Secunderabad, Bolarum and Trilmalgiri, north of man-made Hussain Sagar of Hyderabad city. Here the town-scape mirrors a different world, and this notwithstanding the common and important function of the town as a principal medium of Westernisation, and perhaps its strongest expression in the oriental landscape. Always most enthusiastic builders, the Britishers found in the land of their adoption, fuller scope for their energies than in their own and before they became absorbed in the race they had controlled, they left their impress throughout the length and breadth of their new domain, monasteries, cathedrals, and churches, castles, and dwelling houses rising up in every direction, all stamped with a most distinctive character, the results of the welding into one of Anglo-Saxon and Norman traditions, and the modification of a foreign style by local conditions of material and environment. In many cases, somewhat crude and heavy, Norman work has yet always an imposing dignity, and is, as a general rule, admirably suited to the site it occupies and the purpose for which it is intended. Thus, the Anglo-Saxon and Anglo-Norman architecture was introduced by the Britishers in Hyderabad city.

The chief characteristics of the so called Anglo-Saxon and Norman style are the great height in comparison with length and breadth of a building, a rectangular plan, massive square towers, unadorned angular or semicircular arches, stunted clumsy-looking columns with roughly carved or plain capitals, long narrow round-headed deeply recessed windows, massive walls without internal decoration, with a somewhat ornate surface ornamentation on the exterior, combined with a series of peculiar clamps known as quoins at the angles of the wall, greatly strengthening the structure. Most of the churches erected by the Britishers in Secunderabad and north of River Musi bear the stamp of Anglo-Saxon and Norman style of architecture. Falaknuma Palace (south of Charminar), British residency (present Womens' College, Sultan Bazar) and palaces of the nobles having been of dignified and impressive appearance, well proportioned. and thoroughly in harmony with their surroundings are characterised much by this architecture. Some of the palaces, all considerably modified to suit modern requirements, are still in use as residence or public buildings, including Saifabad palace, (Present Secretariat), King Kothi (now used as Hospital), Paigah Palace, Kursheed Jahi Palace, Malwala Palace being amongst the best examples of the Anglo-Saxon and Norman style in existence.

Formation of the enlarged State of Andhra Pradesh in 1956 and establishment of various medium and large scale industries in different parts of the city sponsored by Central and State Governments and Private sector undertakings as well, have altered the entire fabric of cultural and architectural beauty of the city. Large scale migration of various natives of other states belonging to various religions recruited into industrial and administrative employment in the city, have produced on its outskirts numerous colonies of modern designs by replacing the appalling shanty-towns or villages located around the city limits. Sites on high ground, well drained, airy, and commanding extensive views like Banjara and Jubilee Hills were very soon occupied for high class residences with modern architecture, which not only avoid less favourable terrain for building but also undesirable neighbours such as factories, railway stations and slums. Thus, in Hyderabad, residential segmentation has become the main feature of the city. Differences in density and style of housing point in these colonies and segmentation to the social classes for whom the property was built, while the age, degree of obsolescence, and mode of occupation of the buildings are clearly reflected by their present occupants. The upper and lower parts of the city are often occupied by the socially upper and lower classes as well. The incidence of atmospheric pollution also plays a part in these social distinctions. Segregation of different communities into distinct quarters of this historical city with resulting duplication of services would amount to the creation of adjacent but virtually self-contained colonies. Yet the interdependence of the constituent groups is usually evident in their common participation in discharging some urban activity, usually economic, which has brought them together.

A brief description of each of these monuments is given in the following pages. The map on the opposite page gives the location of these monuments.

1. GOLCONDA FORT

It is situated a few miles west of Hyderabad. Like so many hill fortresses in India, of the medieval period, it quartered the kings soldiery, harem, treasures, courtiers and followers. Unlike many, it also gave room for the paraphernalia of the despots Government and the population of his metropolis; till Mohammed Quli Qutub Shah, the 5th King laid the foundation of Hyderabad, the new Capital of Golconda Kingdom, in the last decade of the 16th century. The main portion of the fort stands on the rocky hill rising abruptly from the plain which is again, at some distance encircled with other hills and the river Musi, which forms a natural line of defence against the intruder. The summit of the Fort hill is 400 ft. (121.33 metres) above the ground level.

There is no recorded history of Golconda Fort before it was ceded by the Hindu Rajas of Warangal to the Bahmani Kings of Gulberga in 1358-77 AD. During the period when Sultan Quli Qutbul Mulk, a Baharlu from Hamadan, served as Governor of Golconda and later on ruled independently with the noble title of Qutub Shah. However, the original mud wall was replaced by the irregular Rhombus of triple crenellated walls built in granite ashlars and lime, with huge battlements at intervals to suit all directions and the armament. The outer one is at least 6 feet (1.82 metres) wide with a minimum height of 35 feet (10.62 metres) from the moat bed. It has a lining of a 7.58 metres (25 ft.) broad and parapet to insure stability in defence. The moat is over 30 ft. vide with

a depth of no less than 3.64 metres (12 feet) right round and duplicated in the south. The circumference of this outer fort wall is 6.4 kilometres (4 miles) and it has 87 bastions and nearly an equal number of gates and dariches, surmounted by heavy guns. The big entrances are 8 in number of which 6 are in order. They are known as Meccai, Fatech, Moti, Jamali, Banjari and Naya Qila Darwazes. The last one leads into the Naya Qila extension built to secure protection against the Moghuls after their first invasion during the reign of Emperor Shahjahan. The Patancheru and Bahmani Darwazas and blocked The big gates are provided with zig-zag porches with massive shutters on each and that have iron spikes all over the surface to give a grim effect to their facings and injure the heads of battering elephants. Winding through the porch of Fateh Darwaza one enters the Fort from the East and almost at once is struck by a collection of some Qutub Shahi, Moghal, and early Asif Jahi arms near the Battery Guard room. A contrast of these collections reveals the high Military Organisations of Qutub Shahis who could suffer defeat only at the hands of Aurangzeb and his host of a million soldiers, the grand Moghal Army or the Nrdu-i-Moalla, after a series of invasions and a final siege of over eight months. The next impressive sight is the Diamond Bazar built by Khairat Khan, a Persian nobleman and household controller in the service of Sultan Abdullah Qutub Shah. It is a double row of solid Qutub Shahi arcade, with length of over a furlong, (200 metres), built in laminated stone and mortar. As a step of reorganisation in 1931, it was marked to find quarters for a Battery of Nizam's Field Artillery; and since then it has undergone some change in facade and turned into commodious lines of large halls. Turning from Battery lines or the main road to the citadel, and passing through the Dhan Kotha maidan or Battery Parade Ground to the South and keeping Dhan Kotha, the parapet of the outer wall is ascended. One of the important bastions on this wall is Moosa Burj. It was reconstructed under the orders of the Sultan by Moosa Khan, the Commander-in-Chief of the Qutub Shahi Forces with the assistance of Dharmachar, a Hindu Architect of Hyderabad. It is extremely massive, octanghal and highly ornate and was a favourite target for the Moghul Artillery located in the southern rocks of Gar Ki Tekri. Next is the Kaghzi Burj that once caused panic among the besiegers. One day during tha last phase of the siege, the Moghuls after a long and heavy bombardment succeeded in making a breach at this bastion; being weary and fatigued, however, after a prolonged fight they postponed their entry into the Fort until the next morning. Then, however, to their great bewilderment, they found the bastion restored, and suspicion, that they were opposed by the devilish powers spread among them like wild fire. It took time for Aurangzeb to reassure them and restore in the mind of his demoralized ranks the belief in his slogans of "Dil-e-Yarana, Khuda Hai." A few days later when they entered the Fort and came to the site, they discovered to their astonishment that the structure was only a bamboo and paper work coloured with granite stone for camouflage. A little beyond to the west of Kaghzi Burj is the Makai Darwaza. It was through this gateway that the pilgrims of Mecca, ambassadors, merchants and travellers from foreign lands were sent off and received. It is on elevation. It is the most beautiful of all the gate-ways and has a long inscription over its lintels with high class caligraphy chalked by Persians and sculptured by the Deccanis. From Mecca gate the road fringes along the compound wall of Dau'at Khana Aliya and the balcony of Dad Mahal and leads on to Balahissar gate. This great entrance situated on the east of the middle Fort wall, has a grand porch with a bastion to screen it from outside and an open hall of lofty arches to face the interior of the citadel. Inside on the left is the Silah Khana, a three storeyed building of big dimensions with a height of 70 feet (21.23 metres). From appearance and plan it seems to have been the King's audience chamber with suites of rooms for the Royal Staff. Unfortunately this building, like every other palaces of the Qutub Shahi rulers, has suffered much at the hands of men and time. Instead of the ordinary pathway to Balahissar Baradari a more enterprising ascent is made by beating round the tracks inside the seragilo through a portico facing North and through a labyrinth of beautiful palaces, huge arcades, halls vaulted chambers, balconies, plunge and turkish baths, fountain and flower gardens that are, unfortunately, all in ruin, and sadly tell the stories of vandalism suffered at the hands of time. The names of these palaces were significant; Kasri toor built by Sultan Kuli Kutub Shah, Dad Mahal, Daulat Khana Aliya, Khilvat, built by Mohamed Quli and Abdullah Kutub Shahs and others had all their names to denote their utility. At every step one admires the great taste of the Qutub Shahs and their sense of beauty and proportion. Eventually the small and steep continuation of steps leads to Balahissar and above that to the Baradari that crowns the summit of the fort hill, both built by Ibrahim Qutub Shah. The Baradari is a three storeyed pavilion with open arches on all sides and gives a magnificent view of the country round. In a corner of Baradari may be noticed an opening to the under-ground passage that according to traditions, led to Gosha Mahal palace built during the reign of Sultan Abul Hasan Tana Shah. On the top is seen the famous open air Shah Nashin from where the accomplished Qutub Shah enjoyed the fresh evening breeze and scenery. Returning downwards from Baradari by the ordinary pathway are noticed the ruins of the vast Amber Khana, Hindu temples, Mosques, quarters for the palace guards, Magazines, Nagina Bagh and the broken clay pipe lines that supplied water to the Fort from Durug Tank situated on the hills a couple of miles (3 kms) distant to the north. Outside the citadel again are seen the high portals of the Abessinian Guard and Jam-i-Masjid where Sultan Quli, the founder of the dynasty was assassinated at the instigation of his impatient son Sultan Jamshed Quli in 1543. Further to the North-East is situated the Nau Mohalla Palace or Moti Mahal a group of 9 palaces with well laid gardens now turned into mango topes and preserved by the Sarfikhas Department of the Nizam. From the Eastern exit of Moti Mahal the road takes to the Naya Qila. Besides the deserted garden and Baradari of Mir Jumla, there is in this area of big tree with a

girth of over 100 feet (33.66 metres) and a hollow of over a thousand cubic feet (303.33 cubic metres) within the trunk.

2. THE QUTUB SHAHI TOMBS

The road to the tombs from Saifabad winds over an undulating plain for a few kilometres, before it reaches the gentle rise from which the cupolas tower fourth in whiteness enhanced by the surrounding sombre landscape. It is a scene of pathetic desolation in comparison with its former grandeur, but there is something infinitely reposeful in the solitude, the width of the encircling ground, softened in the rains from wild and broken ruggedness to a verdant amenity. There are no busy figures intent on their small aims, no strife, no bitterness. The discords of life have come to rest amidst the pageant of nature: the benison of centuries hovers over the domes and works a spell of peace, in which language gives place to the higher speech of thought.

The tombs and other buildings of the Qutub Shahi Kings mark the evolution of a new architectural form. South of River Narmada we find three distinct styles of Mohammeden architecture, the Bahmani style at Gulberga and Bidar, the Adil Shahi style at Bijapur and the Qutub Shahi style at Hyderabad and Golconda. The Bahmani style is the oldest (14th to 16th Centuries) and is characterised by the magnificence and individuality of its buildings. The Adil Shahi style flourished between the 15th and 17th Centuries, which is noted for a grandeur of conception and boldness of construction. The Qutub Shahi style also belongs to the 16th and 17th centuries, but it shows signs of the decadence which had set-in in the art in those days. It is a mixture of Persian, Pathan and Hindu forms, and being evolved on eclectic principles, the lack of homogeneous development is often painfully apparent. There is some want of proportion. In some instances the domes are too large for the stybolates or leases, and the minarets are stunted; but the chief peculiarities of the style are the miniature decorative galleries encircling the minars and the profusion of stucco decoration, which does not harmonise well with a general solidity of the stone edifices.

Altogether, the tombs form a picturesque group. They are mostly uniform in appearance, each standing in the centre of a raised quadrangular platform supporting an arcade of an equal number of pointed arches topped by a lofty flat terrace with a minaret at each corner. The arcades form a verandah which gives an appearance of bulk to the building. The body of the building rises (30 to 50 feet) above the terrace and is surmounted by a balustrade flanked with minarets smaller than those on the terrace. From the centre of this balustrade springs the dome, set in an ornate cup of lotus lilies. The principal material used was grey granite, embellished with stucco and encaustic glaze. Hunter says "some of the tombs cost £ 150,000". Originally there was a mosque to each tomb. The mosques afforded the privileges of sanctuary and were supported by revenues to maintain a priest at each mosque and provide one free meal a day to refugees and the neighbouring poor. Thevenot says "how criminal so ever a man may be that can get into them, he is secure."

3. TOLI MASJID

This beautiful Mosque is situated on the road leading to the Fort from the old Bridge. This Mosque was built by Moosa Khan who was a Minister as well as the General of Sultan Abdullah Qutub Shah. It appears that originally the court-yard had a large garden. The two metre (6 ft.) elevated terrace of the Mosque contains flights of steps on all three sides. Two minarets (600 feet) high flank the building at each side. This Mosque is also called "Damri Masjid". Testifying this the author of Gulzare-Asafiya writes "when Moosa Khan held the construction charge of the Mecca Masjid, he was allowed a discount of one Damri (9 farthings) per rupee out of the building expenditure; which amount he utilised in building another mosque at the western side of the Karwan on the road to Mohammed-nagar Fort."[1]

4. MA-SAHEBA TANK

This is one of the oldest tanks of Qutub Shahi period. It is situated on the road to Golconda via Saifabad. According to the inscription, this tank was constructed by Lady Khanum Agha, daughter of Mir Maqsud Ali Tabatabai. She was the wife of Prince Mirza Mohammed Qutub Shah. It was later on awarded by the reigning sovereign to Shah Khundkar. This tank is now-a-days generally called "Masab Tank". Ma-Saheba was the by-name of all the queen-mothers of the Qutub Shahi Kings. Shah Khundkar to whom this tank was awarded as "Inam" was the son of Shah Mohammed, who was the Minister of Sultan Abdullah Qutub Shah, and maternal grandson of lady Khanum Agha and a cousin of Sultan Abdullah.

5. MASJID KHAIRTABAD

This Qutub Shahi Mosque is situated behind the Office of the Director of Public Instructions, Andhra Pradesh, in the well-known locality of Khairtabad. This mosque was built by Khairtunnissa Begum, daughter of Sultan Mohammed Qutub Shah, for her tutor Mulla Abdul Malik, in the year 1612 A.D. The Mosque has a three arched opening in front and the length and breadth of the building is 54 × 30 ft. There is also an empty domed building which stands close to the mosque. This dome was constructed by Mullah Abdul Malik for self burial, but owing to his demise in the holy cities of Mecca or Madina, the dome remained vacant.

6. HUSSAINSAGAR

A lake with a past and full complement of the supernatural, Hussainsagar separates Secunderabad

[1] Gulzare-Assafia p. 105.

from Hyderabad and the bund across it links up the twin cities. The lake stands out as one of the most picturesque spots of the city. Sunset viewed from the bund reminds a western tourist of the Bay of Naples, though no one has yet said anything like "See Naples and die" about Hyderabad.

Four miles square, and a mile and a half long this "noble sheet of water" has two origins, the romantic and the prosaic. Eerie romance would take us to a Sadhu four hundred years ago, who collected large sums of money from the people in order to construct a tank or bund, but did nothing practically. Apprehending fraud and loss of money, the people cornered the Sadhu, who placated them by promising to carry out the project or return their money. The following morning the tank gleamed resplendent before their eyes but the Sadhu was never found against! Historically, round about 1560, Sultan Ibrahim Quli Qutub Shah, King of Golconda, fell ill and requested the sanitly Sajjada Nashin at the tomb of Hazrat Khwaja Banda Nawaz of Gulbarga to come to his help. Personally unable to undertake the pontiff the sent Hussain Shah Wali, his relative as well as a grandchild of the Khwaja, with a letter and a 'taweez' Hussain Shah Wali's ministrations were successful, and the sultan recovered. As a thanks-giving he built the tank and named it after Hussain Shah Wali, to whom he also gave his daughter in marriage.

The tank was built in 1562 at a cost of Rs. 2,54,636 Golconda rupees, and is among the many fine public utility constructions built by Ibrahim Qutub Shah, the father of the founder of Hyderabad - Mohammed Quli Qutub Shah. On the bund Ibrahim Quli Qutub Shah built two Sarais which existed until recently. The first Sarai was about (two furlongs) from Hyderabad side and (one furlong) intervened between the Sarais. Until the time of Sir Mirza Ismail, who was the Devan of the State during 1945-46 there was a high foot-path along the road on the bund. In Sir Mirza's time the bund achieved its present vista with side walks, railings, and a mile long cement road of sufficient width. The two Sarais had to be levelled down and the Qutub Shahi structure supplemented at the top by modern masonry but the old foundations still remain.

On the Secunderabad side there are sluices to let out surplus water during floods, and close by on the bund itself there are some tombs one of which is popularly believed to be that of the bund-protecting saint. Nothing is known about the saint himself, and for all we know, the graves may be those of some bund official and his family. Certainly it is a rather unusual place for graves.

One of the most interesting facts about the bund, however is its echo. The two Sarais had been so constructed that it was possible to communicate from one to the other by the echoes thrown back. Words spoken at a certain level above the water on the steps leading down to the water towards the Hyderabad side from the second Sarai are clearly echoed from the first. Originally this echo must have served the purpose of a telephone between the Sarais. The present day traffic noises, however, prevent it from being heard during the day time, but it is still possible to draw a response during night time.

The damming of the waters from this lake has reclaimed the land on the other side, which serves industrial, housing, agricultural and horticultural purposes. This area must however, have been so marshy that it was at one time the breeding place for mosquitoes. In fact, the residential area under the tank bund is called Domalguda "the home of the mosquitoes". Most of the area has now been fully reclaimed and has become a fashionable and posh residential locality and the mosquitoes appear to have been successfully driven out.

7. FATEH MAIDAN

Fateh Maidan, a beautiful green turfed ground opposite the Public gardens was, till recently Hyderabad's public drawing room where all visiting celebrites were received, entertained and, often ovated. It was the venue of large public meetings addressed by dignitories. It was also being used as a race course and a play-ground during the rule of the Nizam, the ruler's birthday parade used to be held here. It has now been converted into a first rate Sports stadium, of which Hyderabad City can justly be proud of.

Fateh Maidan, however, commemorates one of the most gruelling periods of Hyderabad's ill-luck—the siege of Golconda by Aurangzeb. It was on this field that the last of the Great Moghals pitched his tent, and when his forces had carried the Qutub Shahi Citadel through treachery as well as strategy, he named it Fateh Maidan—"The field of victory."

8. NAVBAT PAHAD

Even from quite a distance from the Capital, as one approaches either by air or by road, two tiny white domes upon a dromedarian topographical feature at once catch the eyes. This hillock with the two humps, on which the domes are constructed is the "Navbat Pahad", and it is the most conspicuous land mark of Hyderabad. Rising from the Fateh Maidan, its rocky prominence is 300 feet above ground level. Sultan Mohammed Quli V used it as a royal health resort. On the top of the hill there was a small garden and some buildings, but now only a small square room remains. (Under a scheme of City Improvement once again a beautiful park is being laid out by the Municipal Corporation authorities. The hill slope on the eastern side is also now built up with a number of residential houses).

The square room on the top of the hill is in the shape of a huge footstool and is commonly called the "Stool of Satan". According to legend, in the Qutub Shahi and later periods, the Moghal fir-mans from Delhi used to be proclaimed by heralds from this rock, to the beat of 'nagara' and drum, hence

the name "Naubat Pahad", which means "Hill of Heralds". The domes are of recent construction put up at the instance of Sir Mirza Ismail to beautify the barren rocky outline and are floodlit on festive occasions.

9 KOHI MOULA ALI

According to the 'Tuzuke Qutub Shahi' during the reign of Ibrahim Qutub Shah, Yakot a Eunuch was staying at Lallaguda for a change. On the night of 17th Rajab, he saw in a dream that a man came to him clad in green Arabic Garb and asked him to accompany him to see Hazart Ali who was waiting for him. Yakoot followed him and saw Hazrat Ali seated on the summit of the hill on which his Mausoleum now stands. Yakoot saluted him and remained standing for some time without any discourse from either side. The following morning he went up the hill and saw the hand and side mark of Hazrat Ali engraved on the same stone where he was seen seated during the night. Yakoot caused the marks to be hewn out of the stone and had a masonry arch built there and made offerings on 17th Rajab in the name of Hazrat Ali. When this incident was related to the King, he also visited the hill to pay his respects. The Mosque which is situated to the south was erected by Sultan Ibrahim Quli Qutub Shah. This Urs (ceremony) is still observed annually on 17th Rajab. Later on, Phiki Bi, daughter of Syed Muzaffer, Minister of Tana Shah, who was taking saltless food became Mujavar of this shrine, and is buried in the northern enclosure. A Nagar Khana (the place where drums are beaten) was built by Maharaja Chandu Lal Bahadur, Prime Minister of the Nizam's Dominion and a Baradari by Raja Rao Rambha Jiwant Bahadur. On the route through which the sandal is carried up, a big arch, a Mausoleum, Ashurkhana and a repository for drinking water were built by the Musician Khushal Khan, who was the instructor of Maha Laqa Bai the poetess. On the outskirts ofthe hill Maha Laqa Bai had a Mosque and Karwansarai built and in the centre a beautiful garden is raised, the last resting place of Maha Laqa Bai and her mother. The new Shahabad stone steps leading to the hill were constructed by the order of present Nizam. There is another hillock opposite the Moula Ali Hill, which is called 'Qadam Rasul' on which sacred relics of the Prophet were deposited by Mohammed Shukrullah Khan, a servant of the then Nizam. The adjoining hill has several huge boulders piled one over the other: locally this is called Bhandoli hill, and traditionally it is said to be a fort belonging to some old Railu Raja: remains of a stone gate and wall may still be seen here. It is also called the fort of Arjuna. This hill is 2017 feet (615 metres) above the area level.

10 LINGAMPALLI GARDEN

It is situated on the road to Osmania University. This garden, which has an extensive area, was laid during the reign of Sultan Mohammed Quli and was once famous for its fresh fruits. Later, it was used as a delightful resort for recreation by Sultan Abdullah Qutub Shah who spent 3 lakhs of Rupees on its restoration and decoration. This garden was later on presented by Nawab Afzal-ud-Dowla Bahadur, the 5th Nizam of Ex-Hyderabad to his brother-in-law the late Nawab Sir Khurshid Jah Bahadur. At present it belongs to the Khurshid Jahi Paigah.

11 GOSHA MAHAL

This building which is now generally known as Gosha Mahal stadium, is situated behind Begum Bazaar near Tope Khana. This palace was originally constructed by Sultan Abdullah Qutub Shah, but it was completed by Abul Hasan Tana Shah, the last king of the Qutub Shahi dynasty in the year 1627 A.D. This palace was used as a resort for the royal ladies: hence the name Gosha was appropriately given to this building. It is said that a subterranean passage formerly existed from here to Golconda which is now blocked up. According to the "Tarikhe Zafra" the name of Gosha Mahal was given to this palace because it was situated in the village of Gosha and Tana Shah had built a lofty palace. In front of an extensive terrace, there was a very large reservior resembling a tank whose brink was covered with flat stones and the water was supplied to this reservior from the 'Hussain Sagar tank'. A few extensive halls which now remain out of the Gosha palace and other out-houses, were used for military purposes during the Nizam's period. At present, this building with some additions and alterations, is being used as stadium for various purposes.

12 MASJID MIYAN MUSHK

This beautiful mosque is situated in the locality known as "Mustaidpura" near old Bridge. The contemporary history contains no account of Miyan Mushk but the inscriptions in the mosque disclose that Malik Mushk held the offices of Secretary, Commander and Keeper of the Royal Key during the reign of Abul Hasan Tana Shah. His name, however, shows him to be of African origin. His graveyard is situated near the Eastern end of the old Bridge in a spacious enclosure. He appears to have been good natured person and a philanthropist of no mean order. The Carwanserai, the mosque and the bath which were built by him are still in tact and not withstanding the lapse of over two centuries are still monuments of public utility. The bath is second to none in the city. On the facades of Eastern and Western gateways, three inscriptions contain the farmans of Abul Hasan Tana Shah, indicating in detail the revenues set apart for the maintenance of the tomb, the mosque and the bath. A beautiful palace was also constructed by Malik Mushk in the village of Attapur, which is now in ruins.

13 THE PURANA PUL

There are in India many ancient famous bridges, which have survived the ravages of time and history

1. Tarikhe Zafra by Girdharilal Zafra.

to be reconditioned for use or preservation. Among them must be ranked Hyderabad's 16th Century Bridge known today as the Purana Pul. Like its contemporary, the Venetian bridge of sights, it has a history worth recapitulation.

"At Bhagnagar you cross the river a bridge no less beatuiful than the Pont Neuf at Paris"[1]—declared Tavernier, the famous French traveller, when he first visited Hyderabad in 1645 A.D. The "beautiful bridge" was the Purana Pul, the river was the Musi, and Bhagnagar of course, was the township that later on became Hyderabad.

The Purana Pul or old bridge, exists even today at the same site where it had vied with the Pont Neuf of Louis XIV's Paris in Tavernier's eyes. It is the westernmost of the four bridges across the Musi and the nearest to the Golconda Fort.

The royal route from Golconda stretched southeastwards from the fort to the north end of the bridge, and a road still commemorates the old Kingsway. Another road winds its picturesque way from Golconda across the Osmansagar and Himayatsagar lakes and enters the oldest part of Hyderabad just at the south end of the bridges.

The Purana Pul might easily have been named the Bridge of 'love" for, according to tradition, Eros was responsible for its construction. It will always remain a monument to the grand passion and royal romance of the founder of Hyderabad, Prince Mohamed Quli, heir apparent to the Qutub Shahi throne of Golconda, who had found a Plebeian mistress in Bhagmati that lived in the village of Chichlam near the Shah-ali-Banda of today, and almost every day the prince rode out into the night, miles away from the splendour and gaiety of Golconda, to keep his clandestine tryst with the lady of his passion. The Prince forded the Musi river every night at the spot where the Purana Pul stands today.

One dark rainy night, the Musi had swollen turbulently in spate and the ford had become impassable, but the prince, undaunted, fulfilled the poet's vision of the dash and daring of an ardent lover:

"Under floods that are deepest,

Which Neptune obey:

Over rocks that are steepest

Love will find out the way"

So deep was the prince's love for Bhagmati that he crossed the river at the risk of his life instead of running back and breaking the troth. The feat was too romantic to remain unnoticed, and the story reached the ears of the prince's father, Sultan Ibrahim Qutub Shah, the King of Golconda. With remarkable foresight and paternal care, he ordered that a bridge be constructed forthwith over the river crossing. Thus was built the Purana Pul 14 years before the prince, as the fifth King of Golconda, founded Bhagnagar and named it after his mistress.

14 CHARMINAR

Bhagnagar or the present city of Hyderabad was founded by Sultan Mohammed Quli Qutub Shah. His sweetheart Bhagmati, resided in the Chichlam village which is now called Shah Ali Banda and the City of Bhagnagar was styled after her name. After her demise, it was renamed as Hyderabad and seven years after the completion of the city, "Farkhunda Bunyad" 1006 A.H. (1596 A.D.) became its chronogrammatic epithet. This name was changed to Darul-Jihad Hyderabad after the sack of the city by the emperor Aurangzeb in 1098 A.H. and Farkhunda Bunyad was again adopted by the omission of the word 'Darul Jihad' by Shah Alam. When the foundation of the city was being laid, Sultan Mohd. Quli gave precedence to the building of Charminar which is a prototype of Taziya or Tahoot. This square edifice is situated in the heart of the city and is built of plaster and stone; its four corners lie exactly towards the four cordinal points, each side measuring 60 ft. (18.29 metres) in length and 42 ft. (12.80 metres) in width. Its main building consist of four splendid arches one in each direction, measuring 24 ft. (7.32 metres) Facing each arch are four highways. Several stairs lead to the upper storey and the top portion is double storeyd, composed of finely proportioned arches, the four corners of the upper portion have four minarets, each of which has again sub-minaret, each of which is again subdivided into four storeys. The entire building is composed of lime and stone and is full of fine stucco decorations. The height of each minar from the ground level is 160 ft (48.77 metres). The openion of Tavenier the French traveller that "There is no edifice like the Charminar in the whole city which appears so splendid to the eye" is quite true to the present day. In the Qutub Shahi period, the first storey was used as a Madarsa and cubicle for the students, on the second storey there was a mosque and water reservoir where water used to come from the Jalpalli tank and from this top reservoir water was distributed to the inhabitants of the city and the royal palaces. It has been estimated that this glorious edifice was completed at a cost of 2,00,000 Huns or 9 lakhs of rupees. After the disappearance of the Qutub Shahi dynasty, during the Subedarship of Bahadur Ali Khan, the Southwestern minaret of Charminar fell to pieces by the effect of lightning, but it was forthwith repaired at a cost of Rs. 60,000. During the reign of Nawab Nasir-ud-Dowla Bahadur, Asaf Jah III, plastering of the entire Charminar was done in 1824 A.D. at a cost of one lakh rupees. In 1889 A.D. four clocks were set on the second storey of this building and illuminated by electric bulbs.

15 MECCA MASJID

Just close to the Charminar is one of the most impressive mosques of South India, capable of accom-

1. Travels in India by Tavernier.

modating a vast concourse of worshippers. Its most unusual feature is that its lofty colonnada and door arches are made out of single slabes of granite, brought from a stone quarry, 7 miles (11 kms) North of Charminar and pulled by 1400 bullocks. It was started in 1614 A.D. by the 6th King, Abdullah Qutub Shah and completed in 1687 A.D. by Moghal king Aurangzeb when he annexed the Golconda Kingdom. It is said that the foundation of the mosque was laid by the king himself as required by an announcement as he was the only pious man in the whole congregation who had not missed a single prayer in the last 12 years. Another legend links its name to a brick which was brought from Mecca and which, they say, still adorns the building. To the left of the mosque is an enclosure containing the tombs of the Nizams who ruled Hyderabad after Qutub Shahis.

16 THE JAME MASJID

This mosque, which is near the Charminar, was erected by Mohammed Quli in 1598 A.D. It is a moderate sized building without much pretension to architectural merit. It has fallen into disuse. In the courtyard are the ruins of old Turkish bath to which a number of attendants used to be attached.

17 CHAR KAMAN

Unlike Rome or Paris, Hyderabad is not a city of many arches: but then very few cities in India have any arches at all, of any significance. But in the heart of Hyderabad, almost where the noble Charminar lords it over in ancient glory, four fine arches proclaim to the skies the medieval splendour of the Golconda Kingdom. Contemporaneous with good Queen Bess, William Shakespeare and Akbar the great, these arches once demarcated royal palaces. They form a piazza, and conform to the cardinal points of the compas, East, West, North and South, with small fountain marking the centre. Sultan Mohammed Quli Qutub Shah, the fifth king of Qutub Shahi dynasty, shifted his court from the Golconda Fort to this place and built these arches in 1592 A.D. and to this day the locality is known as Char Kaman—the four Arches.

The Western arch — now known as Kaman Sher Dil, or Sahr Batil "The arch of the lion hearted or dispeller of Magic" — was once the Daulat Khana-e-Ali, the Royal Gate. The Eastern arch was the Nagar Khana—Gate of the Royal Band. It is now called the Kali Kaman or Black Arch, or Kaman of Shambhoo Pershad. The Northern arch is the most famous. It is called Machli Kaman, or the Arch of Fish. On every Lunar new year a big fish made of bamboo and paper are suspended in the centre of the arch. It is not unlikely that during the days of the Golconda Kingdom a golden fish was strung up here, the Mahi-e-Meratib, or the fish of Exaltation, being the acknowledged symbol of sovereignty. The southern arch is nearest to Charminar and is known as the Charminar arch.

Char Kaman was once known as Jilan Khana, the Royal Vestibule. On the eastern side of Char Kaman was the entrance to the Royal palace which was reached after traversing a Courtyard, 1000 feet square. The palace gate was a huge structure of sandalwood set with golden spikes. Adjoining pavilions and halls served as ante-rooms for nobles and officials. The noblemen came to Court every morning with the retinue and attendants who had to be left behind at the Royal Vestibule which was in the centre of the four arches. The courtiers had audience of the king unattended. On either side of the Royal Gate elephants were always kept standing day and night, and inside the gate, 1000 horses used to be drawn up in military array. In the southern enclosure was the Privy Council Chamber, in the northern enclosure the hall of Royal Wardrobe and other offices. This enclosure consisted of four Mahals or apartments where soldiers, stewards, clerks on night duty and armour bearer were thronged. In the Chandan Mahal, ordinary armour bearers attended. In the Gagan Mahal, Turks, Arabs and Deccani armous bearers used to assemble, and the main apartment was reserved for trustworthy servants only. Sajan Mahal was set apart for the learned and virtuous men and the eastern enclosure was the public dining hall where thousands of deserving men were supplied with delicious food from the royal kitchen every morning and evening.

Four highways lead to different parts of the city through each arch, and in the centre of the four arches there is a fountain appropriately termed "Char-su-ka-Hauz", the fountain of four directions. The old terrace surrounding it was pulled down in 1895 to widen the roads. The Qutub Shahi kings used to appear for giving darshan at the palace balcony facing this fountain.

18 BADSHAHI ASHUR KHANA

This is a large building opposite to Salarjung Museum. It was erected by Sultan Mohammed Quli Qutub Shah, the 5th king of the Qutub Shahi dynasty in 1594 at a cost of Rs. 66,000. The inner hall is the oldest portion of this building. The addition of outer halls, which stand on a range of huge wooden colonnades was made during the reign of Mir Nizam Ali Khan, Asaf Jah II. In respect of age this Ashurkhana is older than Imam Baras of Hugli or Lucknow and its enamel work compares favourably with the best buildings of Lahore and Multan. Notwithstanding the lapse of three centuries, the freshness and resplendence of enamel tiles have maintained their brilliant lustre, and the excellence and beauty of their colours as also the arrangements and fitting together of joints are highly commendable. The extensive courtyard of this building is now being used as a public auction house.

19 DARUS-SHIFA

(Hospital and Carvansarai)—Opposite the Purani Haveli is a large building known by the name Darus-Shifa. It consists of a quadrangular courtyard paved with stone, having chambers for accommodation of travellers and sick persons. It was erected by Sultan Mohammed Quli Qutub Shah V, who maintained

staff or native physicians. Near the entrance is a fine mosque bearing the same name and erected at the same time as the hospital.

20 DAIRA MIR MOMIN

Mir Momin's Burial ground is situated near the Mir Jumla Tank, constructed by the great Qutub Shahi minister of that name, in the eastern quarter of the city.

21 MIR JUMLA RESERVOIR & CITY WATER SUPPLY

This tank is situated to the east of the city in the Yakutpura area. It was constructed by the celebrated person after whom it is named, in 1625. It was a fine sheet of water, and at one time most of the water used in the city was supplied from it, but it is now in a very insanitary condition.

Previous to the construction of the Mir Alam tank, the chief source of water supply was the Mir Jumla reservoir. In the time of Qutub Shahi kings, the Jalpalli III channel, which runs from a tank of the same name, to the west of the city, was constructed for the conveyance of water to the city.

22 FORT OF SULTAN NAGAR

This Fort was constructed by Sultan Mohammed Quli Qutub Shah in 1620 A.D. and is situated six miles (9.6 Kms) to the east of the city near Saroor Nagar. Prior to the erection of the defences and other buildings of the fort, a mosque was built by him in the centre of the fort, which is still in existence and older than the 'Idgah' the ramparts and other royal palaces. In the meantime, when the work was in progress, the King Mohammed Quli Qutub Shah died of typhoid fever and the fort which by then had cost 14 lakhs of rupees remained incomplete. His son Abdullah Qutub Shah, considering it to be inauspicious, ordered the work to be abandoned. It would appear on referring to one of the inscriptions that this Sultan Nagar was acknowledged to be the capital of the Qutub Shahi kingdom in 1035 A.H. At present the outer wall and buildings are in a dilapidated condition and are called old Fort. According to 'Tarikhe Farkhunda' the stones of the defences of this fort were utilized by Nawab Mushir-ul-Mulk Bahadur for the construction of Saroornagar village in 1799 A.D.

23 HAYATNAGAR

Hayat Bakshi Begum, mother of Sultan Abdullah Qutub Shah built a village in 1035 A.H. by the name of Hayatabad, which is situated about 9 miles (14 Kms) East of the City of Hyderabad (on the Hyderabad-Masulipatam Road). Between the 6th and 7th mile, a milestone masonry pillar of Qutub Shahi reign may be noticed. In the Royal Palaces of this village, the ceremony of the first shave of Sultan Abdullah Qutub Shah was celebrated by his mother on a very grand scale, successively for 12 days in 1041 A.H. (1631 A.D.) and the expenses of these celebrations are said to have amounted to two lakhs of Huns[1]. Outside these royal buildings a grand mosque, on a terrace measuring about 150 feet (45.72 metres) each way, is situated inside a very extensive Karwansarai. The Mosque proper is composed of 5 double arches of massive masonry and is flanked by lofty minarets. The prayer niche is made of plaster and bears no inscription. During the reign of Asif Jah VI, this mosque was thoroughly repaired, but at present its roof appears to be badly in need of repairs, it should be made leak-proof and the rank vegetation which is to be seen on the outer surface of the mosque should also be eradicated. The mosque is floored by the local ashler stones and the facade is decorated in stucco. The centre of the terrace contains a small cistern for ablution. The extensive courtyard is about 450 × 400 ft. (137.16×121.92 metres) of an oblong shape and it is surrounded on all sides by several hundred double rooms of massive masonry which were intended for the use of travellers: hence it is called the "Sarai of Max Saheba". The sarai and the mosque are entirely uninhabited now-a-days and are situated at a little distance from the existing village. There are three lofty entrance gates to the Sarai, in the Northern, Eastern and Southern directions, but only the eastern gate is now in use; the other two being blocked. At the north-eastern extremity of the courtyard, there is a big well called "Hathi Bauli" (Elephant well), the water of which was formerly drawn by elephants. The "Khas Bagh" a fine orchard outside the sarai is still in a blooming condition and is even now watered by the old "Hathi Bauli". Outside the Sarai and Khas Bagh there is a subterranean building called "Tal-Makan", whose entrance is now blocked by huge pieces of masonry. The upper storey of this "Tal Makan" appears to have been demolished, and only a mound the debris of the whole building—and the vaulted subterranean building now remains.

24 CHASHMA BIBI

Chashma Bibi—the Ladies' Fountain, is a small cistern and bathing—place three miles west of the city, in the direction of the Mir Alam tank, which is a favourite resort of Mohammadan women of all classes from the city. The waters are supposed to contain some specific virtue, and people in large numbers go to bathe in them. The cistern was built by Hayath Bakshi Begum, the mother of Sultan Abdullah Qutub Shah, to whom it was a favourite resort. She and the king's wife used to visit the place frequently, and from these circumstances it has derived its name.

25 RAYMOND'S TOMB

Agascon born, an adventurer intrepid, brace in war, kindly in peace, loyal to the king of his choice but wholly devoted to France, (and as Plausible a D'Artagnam as later 18th Century could make), Raymond is perhaps the only European soldier whom popularity ever canonised in India.

1. Hadiqatul-Alam

At the young age of 20 years, Raymond landed in Pondicherry in 1775 with more silk on his tongue than silver in purse. Like his father he came to trade, but like D'Artagnam he soon took up the sword to win for France an Indian Empire, if possible, to win a fortune for himself otherwise. That he succeeded in neither of his ambitions was the tragedy of his life and the inexorable result of the manners and morals of the times. Yet he achieved a popularity unrivalled by any foreigner to this day in Hyderabad. As "Musa Ram" and "Musa Rahm" he came to be regarded as a saint by Hindus as well as Muslims, and till recently the anniversary of his death used to be commemorated with religious rites at his tomb. His name was known in the remotest part of the kingdom and village Methuselahs still love to recount the tales their parents and ancestors told them about Musa Ram or Musa Rahm. Malleson says, "No European of mark who followed him in India ever succeeded in gaining to such an extent, the love, the esteem and the admiration of the natives of the country."

'Hyderabad, in the early days, seems to have been a dumping ground for adventurers of all nationalities, and even Government servants, who in the spacious days of eighteenth century rendered conspicuous service to the state were remembered not so much for the installations built by them, but for their affability, generosity and profound understanding of Indian customs, habits and thoughts. Truely, nowhere is Carlyle's doctrine of 'hero worship' better illustrated than in Hyderabad, for the history of the State is a history, not of institutions, but of men and religious and secular leaders of the people from age to age. Such for instance are the names of Meadows Talyor, Hastings, Fraser, Achilles Kirkpatrick, William, Palmer, Louis Finglas and Edward Laurie.

The one dream of Raymond's life was to develop the scheme of Duplex and Lally and acquire ascendency over the English. In 1778 A.D. Pondicherry was taken by the British, and Raymond betook himself to Mysore, where he enrolled in the service of Hyder Ali, the "Tiger Chief". On the death of Hyder Ali in 1785 A.D., he joined prince Basalat Jung, the brother of the Nizam, and in 1786 A.D., he entered the services of Nizam Ali Khan, the Second Nizam of Hyderabad. Within a short time he had at his command 15,000 men divided into 20 battalions, under the command of 124 Europeans. Raymond had his troops in first-rate fighting trim, but at the battle of Kurdla on March 9, 1795, the Nizam's forces were defeated by the Marathas.

In the duel between Perron on the side of the Marathas, and Raymond on that of the Nizam, the latter was gaining on Perron's battalions, when the favourite lady of the harem threatened to break her gosha, if the Nizam, who was in the forefront of the Army, did not instantly seek the shelter of the Fort. The Nizam, thereupon ordered Raymond to retire, in order to cover the retreat of the infantry, who were no match for the larger forces of the Marathas. Hastings Fraser says, "It is but just to observe of men who were never deficient in personal courage, that the officers of the Nizam's durbar were anxious to try the fortune of war with the Marathas, but no argument would tempt the Nizam to hazard a battle. Doubtless, there were many serious imperfections in the constitution of his military force but there were no defects of so radical a nature that a single compaign would not have remedied, and such as they were, the disaster of the 11th of March could not in reason be attributed to them; the sole cause being the apparent pusillanimity of the Nizam himself".

Reviewing multifarious evidence of political sagacity and military skill in Bussy, De Boigne, Perron, Jean Baptiste and other contemporary French Commanders, those who are able to judge have not hesitated to rank Raymond of Hyderabad with the most eminent of them.

A year after the battle of Kurdla the Nizam's ordnance Department was placed under the expert guidance of Raymond, who was designated Amir-i-Jansi or Comptroller of Ordnance. Such was the esteem in which Raymond was held by the ruler that he bestowed on him the titles of Azdhar Jung (Dragon-of-war), Azdhar-ud-Dowla (Dragon among nobles), Mutahhanar-ul-Mulk (the Bravest in the state), corresponding to the English titles of Knight, Baron and Earl, respectively. To maintain himself in accordance with his rank and position the Nizam granted him Jagirs yielding an annual revenue of Rs. 6,85,302. Raymond was received in his own cantonment with a royal salute: his soldiers wore the cap of liberty engraved on their buttons, and his regimental returns were headed "Corps Francois de Raymond".

Raymond died on March 25, 1798, while the French Revolution was yet in full swing. He seems to have been embittered by affairs in France, but much more by the ascendancy of the English, to whom there was now no stopping in India. Even the Nizam had turned completely pro-British, despite Raymond. Legends have grown around the circumstances of his death, but it is likely that he committed suicide. It is said that Raymond first shot and buried his two dogs and his horse, and then killed himself. Three tombs are still pointed out as the place where Raymond burried his three pets. He himself lies burried close by.

Upon the summit of a hillock over 100 feet (30.48 metres) high, in Saroornagar, about half a mile (0.8 Kms) from the Government Press, Raymond's Tomb is an obslisk of black granites, 23 feet high (7.01 metres) standing in the centre of a masonry platform 180 feet 54.86 metres) long and 80 feet (24.38 metres) wide. On the Tomb are the simple initials "J.R". About 25 feet (7.62 metres) away is a flat roofed building, supported by 28 pillars, forming a shrine similar to a Greencian temple. The pediment of the building carries the Nizam's flag, surmounted by a cross.

Canonized by popular will, on each anniversary of his death a large Urs or fair used to be held. The tomb was being illuminated, and salvoes fired in his honour by the irregular troops, known as the Myseram Regiment. They wore the French Zanana, and

marched up the hill singing their war-songs to the accompaniment of reed instruments, somewhat like bagpipes. A white cockerel used to be offered as a sacrifice at the temple while a bottle of Castilian Brandy was split among the men. The Government used to pay Rs. 100 towards the Urs.

There is another mysterious grave close by whose inscription indicates that one Anne Jane Elizabeth Jenkins died at the age of 21 years and 6 months on November, 26, 1809 A.D. but nothing is known of the lady. About half a mile (0.8 Km) from this hillock is situated the French garden where Raymond and his army were stationed, and traces of the military barracks can still be seen here.

Close to Raymond's tomb is a very old temple of Venkateshwara which is deserted because the image has been removed to a village some distance away. About 100 yards (91.43 metres) from the base of Raymond's tomb is an interesting echoing point. This is known as Pillay's Echoing point, marked by a small rock. Anything shouted from the rock is echoed back with surprising clarity from a small valley ahead and a hillock across the valley, upon which stands the Asmangarh palace built by Nawab Moinuddoula.

26 FALAKNUMA PALACE

Built upon a hillock, it is an impressive palace constructed some 80 years ago and took 9 years to build. Its owner Nawab Viqar-Ul-Umara spent 35 lakhs of rupees on it and sold it to the late Nizam in 1897. In features, the palace is reminiscent of the Versailles Palace. It has very precious stones, costly furniture and drapery. King George V and Queen Mary, King Edward VIII—the then prince of Wales and a host of important dignitaries were put up in it during their visits.

27 SALAR JUNG MUSEUM

This is the "Coup De Maitre" of Hyderabad, a real stone-house of art, treasuring in its 77 rooms, some 35000 exhibits. It is a remarkable collection of one man—Mir Yusuf Ali Khan, Salarjung III, the late Prime Minister of Nizam, who was a great connoisseur of art. He brought this vast array of curios from all over the world—China, Burma, Europe, South India, etc. It has got some of the rarest paintings, statues, jewellery, armoury, precious stones, manuscripts, etc. The historical ivory chairs and turban of Tippu Sultan the Swords and daggers of the Mughal Kings are the prize of this museum. The exquisite pieces of Japanese embroidery and almost etherial veiled statue of a lady in marble are some of the priceless possessions of this museum.

28 OSMANIA UNIVERSITY

Inaugurated in 1918 in temporary buildings, it was built by the last Nizam of Hyderabad in 1939. Its Arts College is a very pretty and impressive piece of architecture representing the Indo-saracenic style of architecture. The latest addition is the library block, an imposing building built on an elevation. The lay out of the University, the atmosphere of the campus, the beautiful landscape garden of the university can serve as an ideal for any planner of similar projects.

29 PUBLIC GARDENS

It is a modest and well laid out garden and possesses plants brought from all over the world. The two lotus ponds and the chinese gardens, where charity balls are occasionally held, are beautiful places. The gardens also enclose within its boundaries the Ajanta Pavilion, housing the collection of paintings from Ajanta, the health Museum, the Archaeological museum, the Legislative Council and the spacious and beautiful Jubilee Hall.

30 OSMAN SAGAR

It is a beautiful lake formed by damming the river Musi which caused havoc in 1908. It covers an area of 18 sq. miles (46.78 sq. Kms.) and was built at a cost of Rs. 58 lakhs. Also popularly known as Gandipet, it is an excellent picnic spot with well laid-out gardens. Water to the city of Hyderabad is supplied by this lake.

31 HIMAYAT SAGAR

Named after the eldest son of the Nizam, this is a vast space of water comprising an area of 33 sq. miles (85.77 sq. Kms.). It was built at a cost of Rs. 93 lakhs. It is another beautiful picnic spot.

32 MIR ALAM TANK

This bund which is a unique piece of architecture was constructed close to Isa river by Mir Abdul Qasim Khan, Mir Alam Bahadur, the Prime Minister of Nawab Sikander Jah Bahadur, Asaf Jah III. The tank and bund were completed at a cost of Rs. 8,00,000. After the completion of this tank the whole city of Hyderabad abounded in underground canals of flowing drinking water and the suffering of inhabitants from the scarcity of water were diminished. Owing to the construction of Osman Sagar the importance of this tank has been greatly reduced. This tank is about 8 miles (13 Kms) in circumference. The bund is 1,129 yards) 1,024.01 metres) in length and is formed of 21 large granite arches with semi-circular projections. A large Zoo is being set up adjacent to the tank.

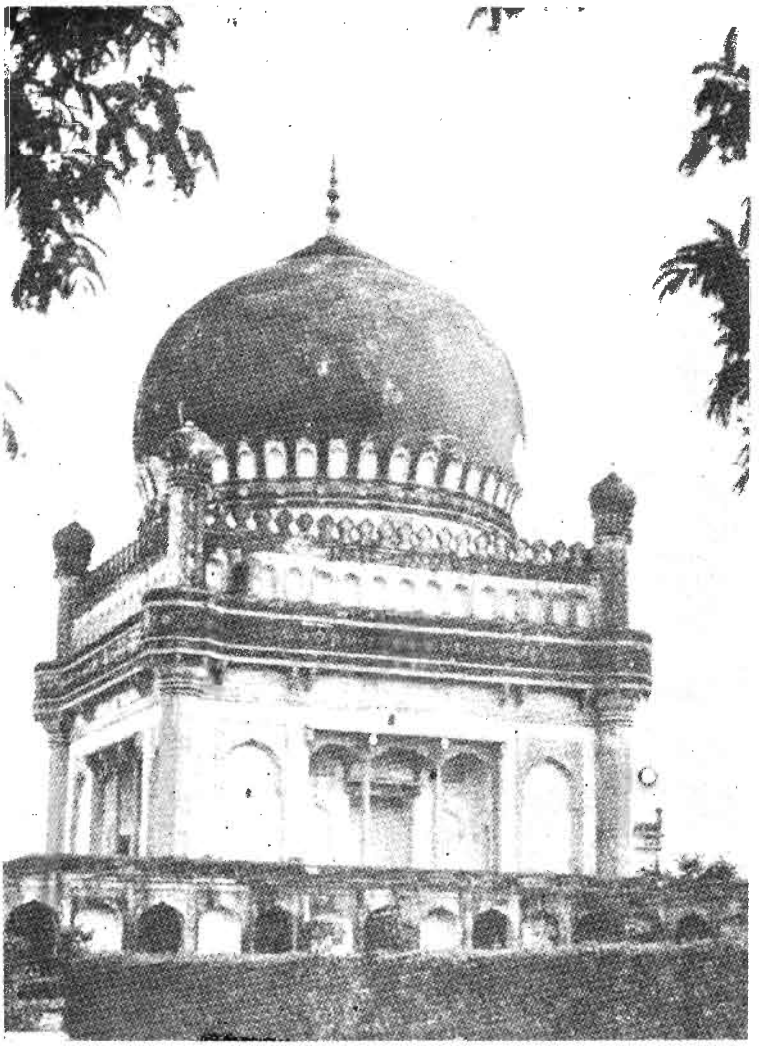


Figure 4
Tomb of Sultan Mohammed Quli Qutub Shah

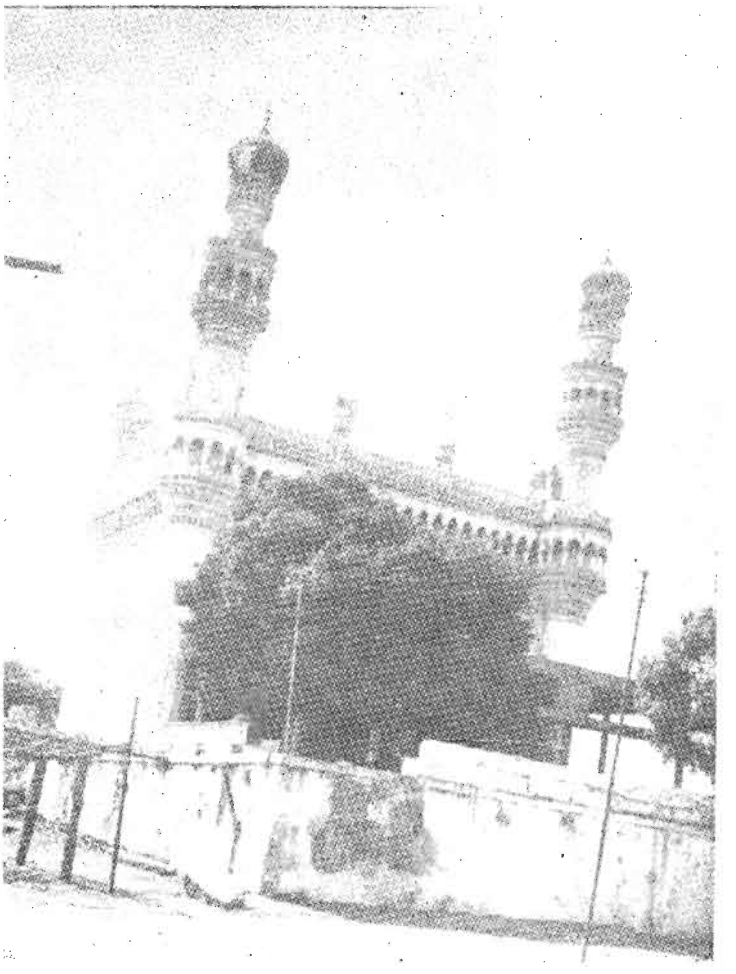


Figure 5
Masjid-e-Khairatabad, Constructed by Qutub Shahi Rulers



Figure 6
A View of Hussain Sagar (Tank Bund)

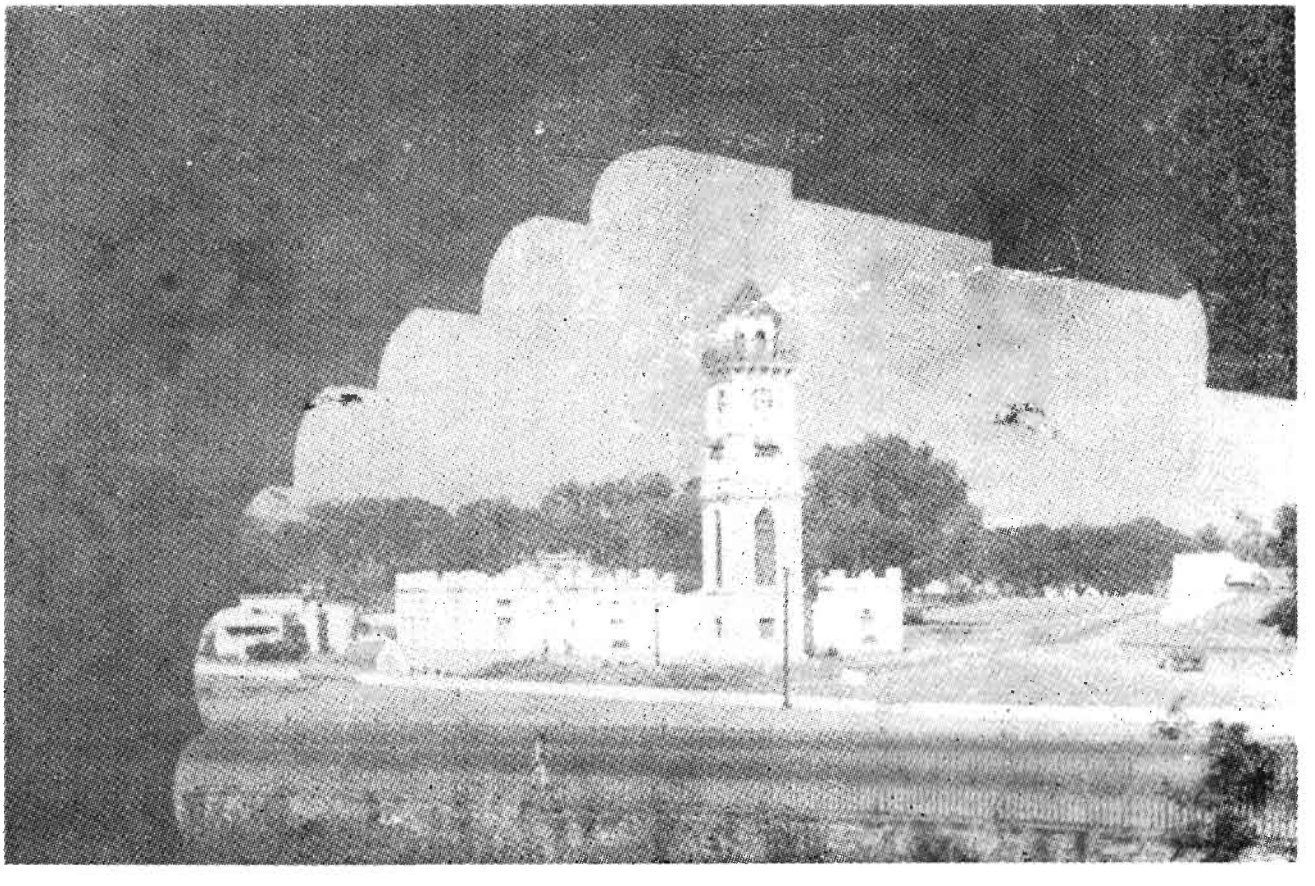


Figure 7
A View of Fateh Maidan

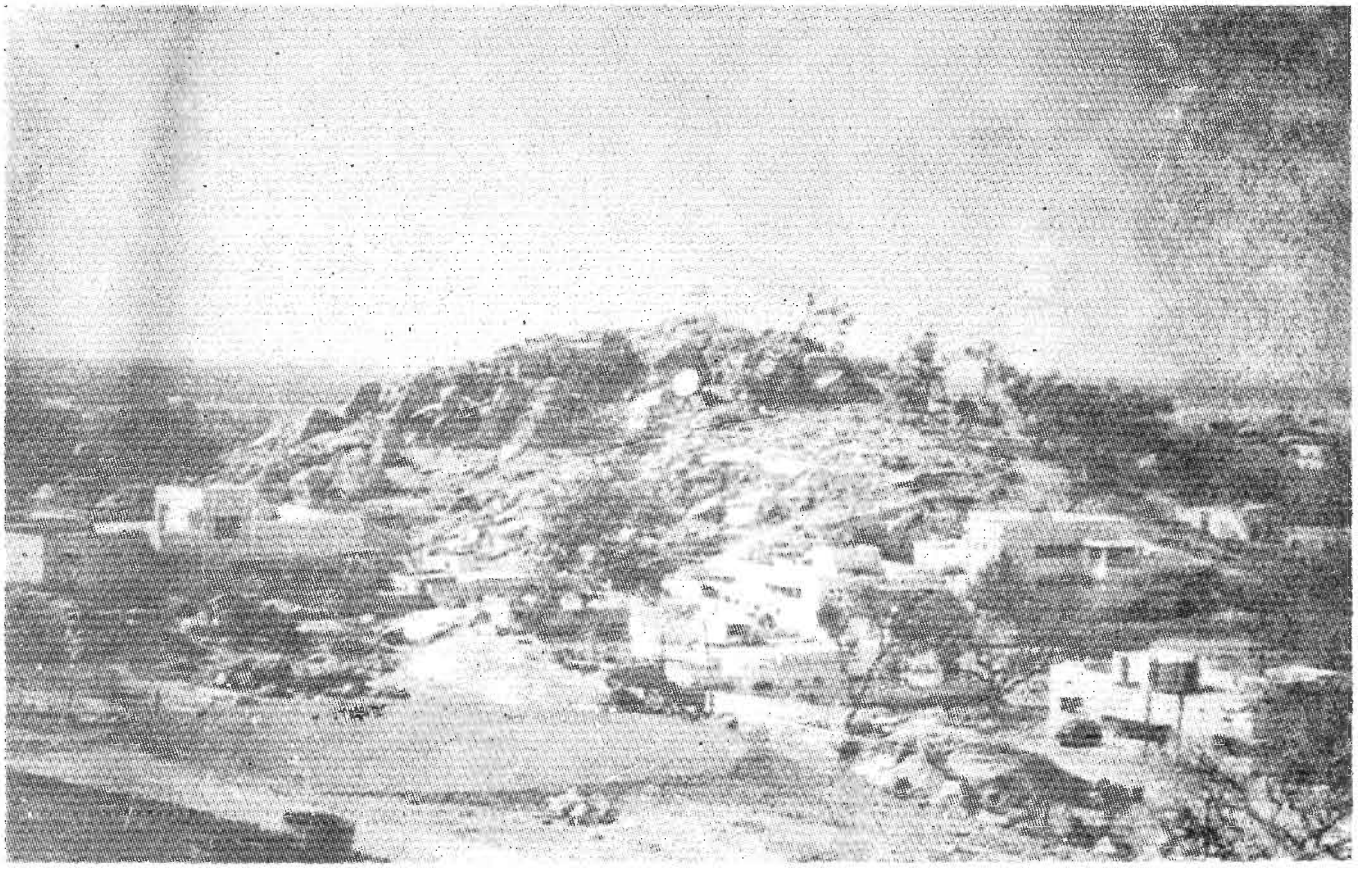


Figure 8
View of Navbath Pahad

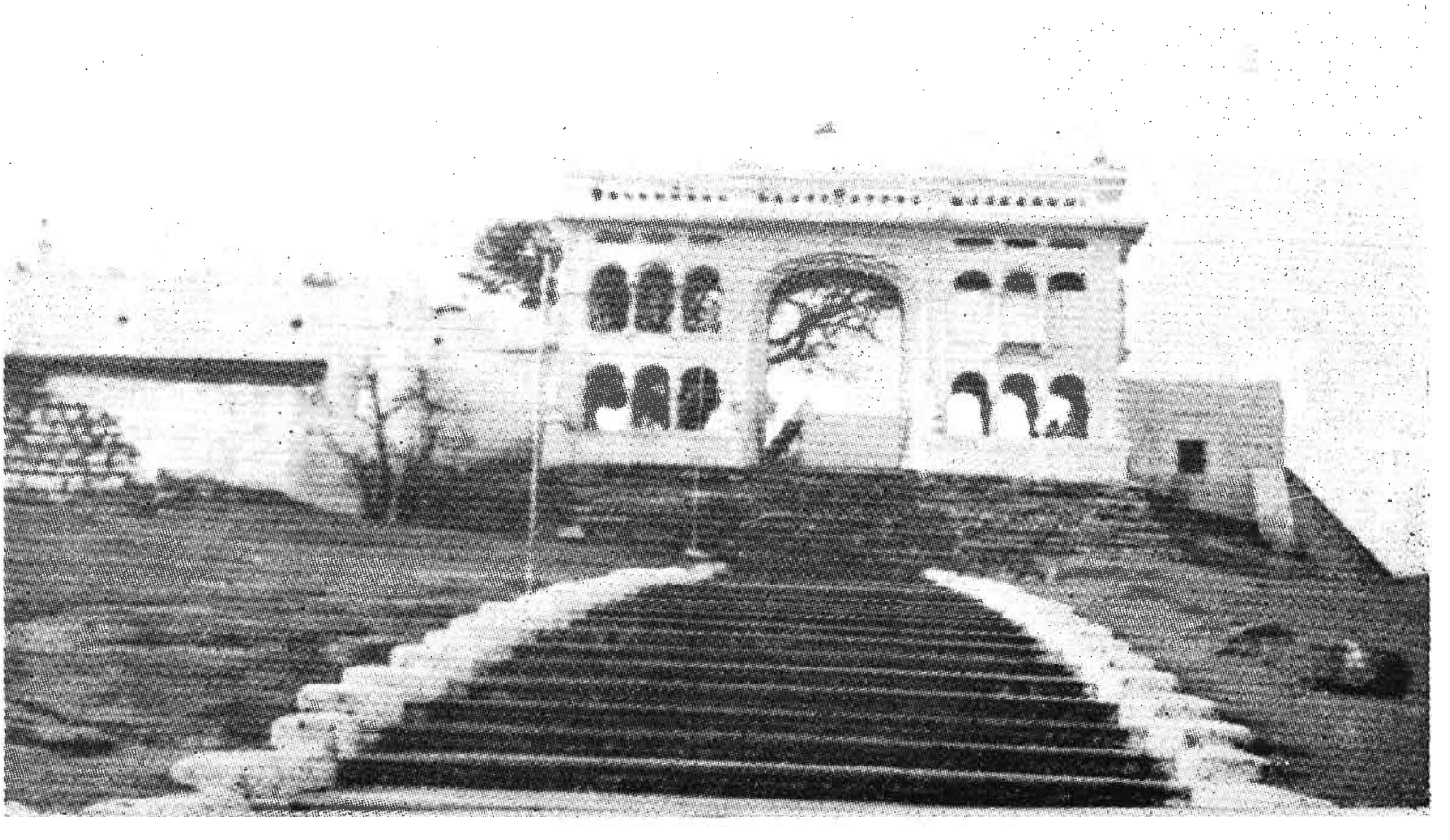


Figure 9
Koh'-Moula Ali. (Constructed by Qutub Shahi Rulers)

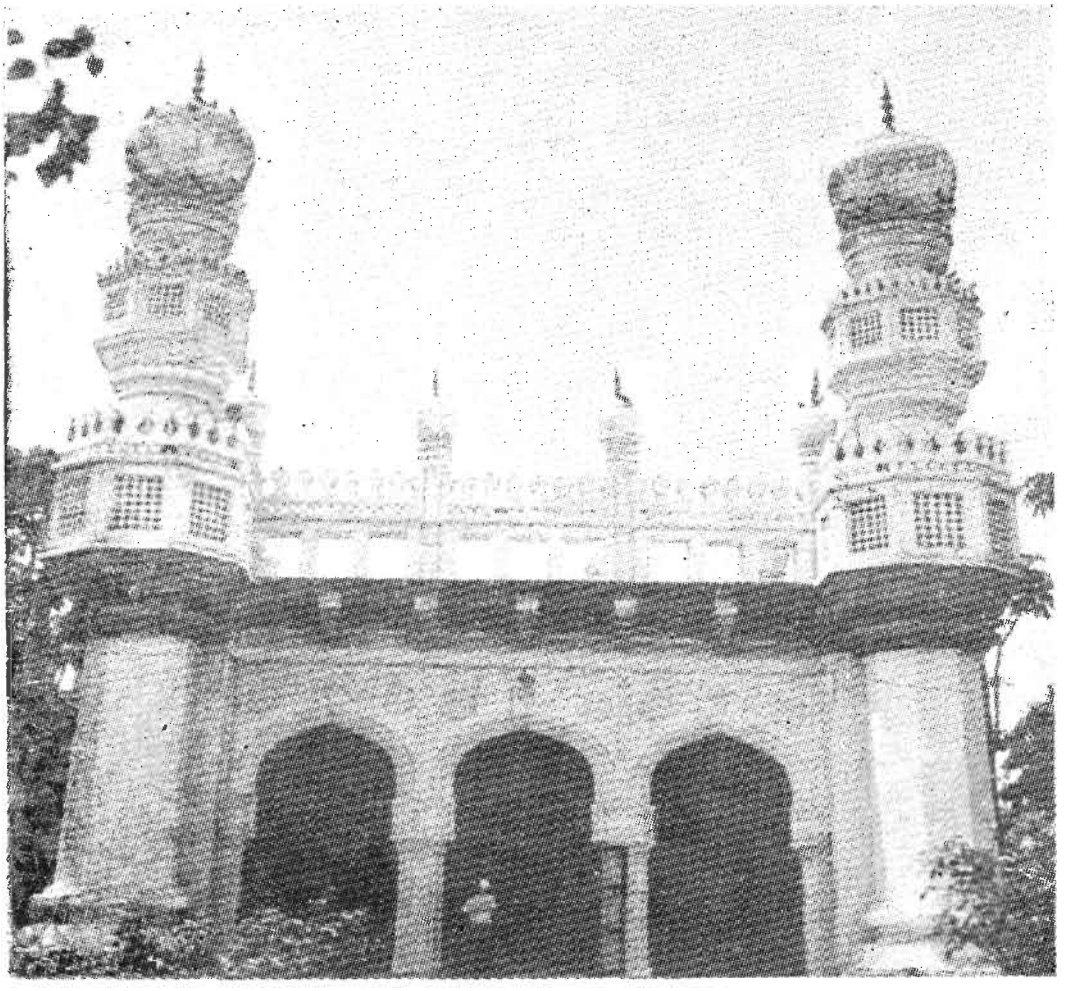


Figure 10
Masjid-e-Mian Mushk. Near Purana Pul X Road.

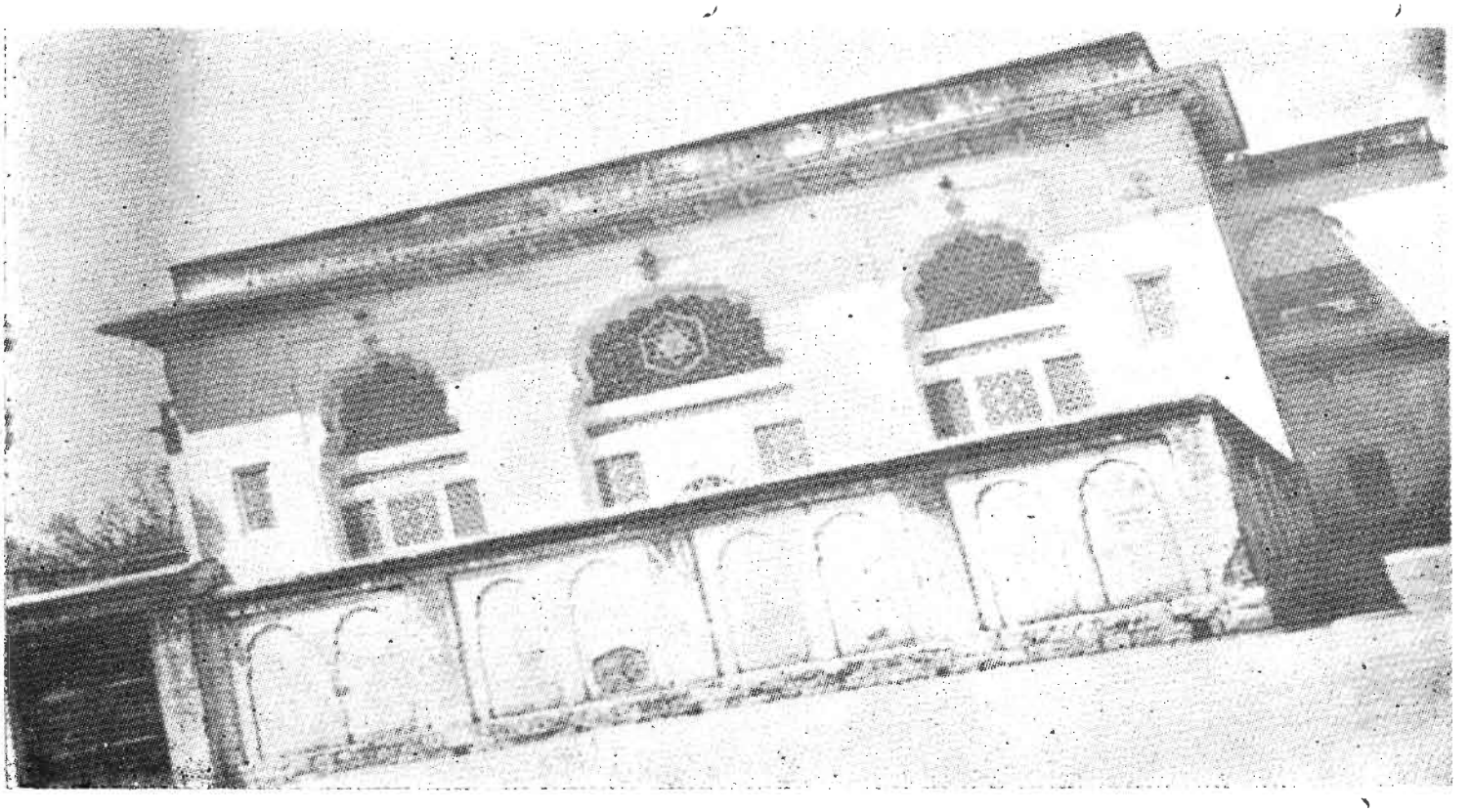


Figure 11
(Gosha Mahal Pa'ace Constructed by Abdullah Qutub Shah)

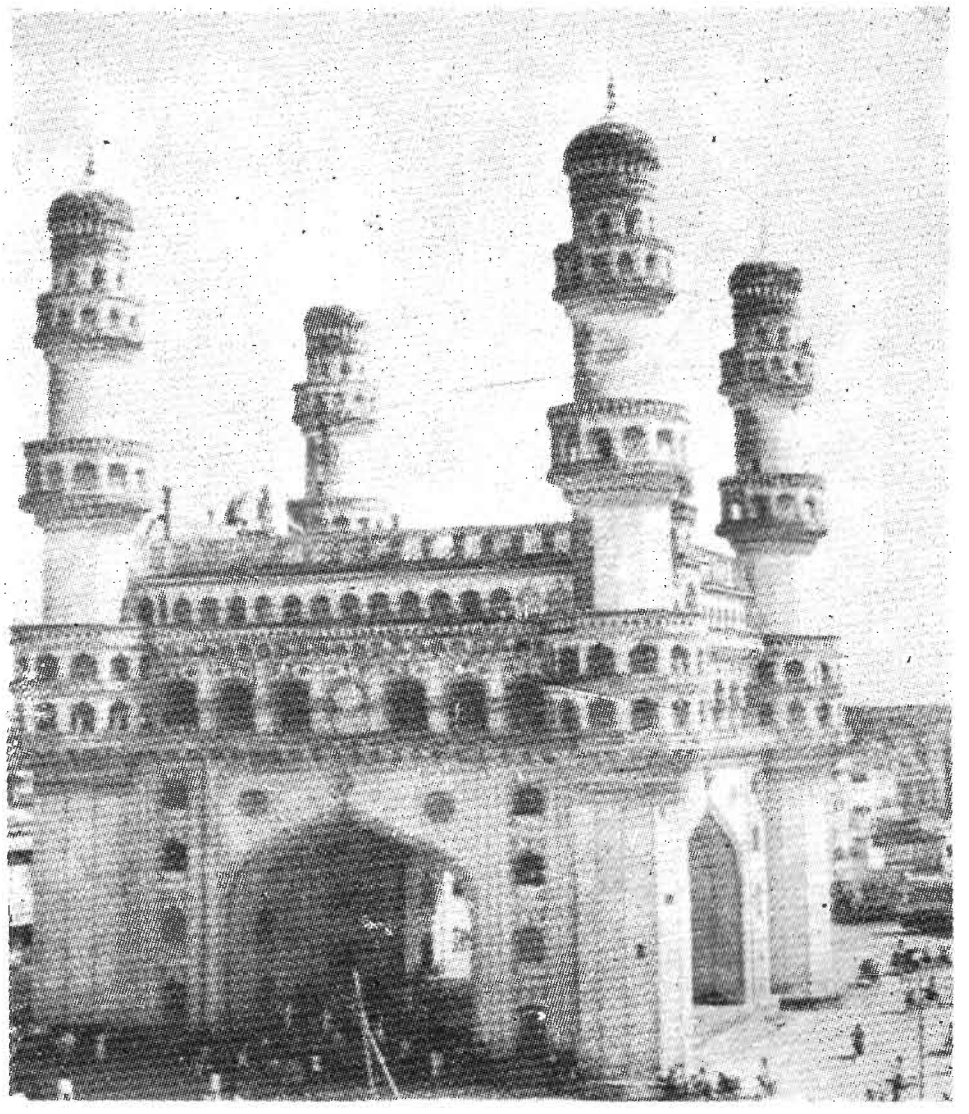


Figure 12
Charminar. Constructed by Sultan Mohammed Quil Qutub Shah

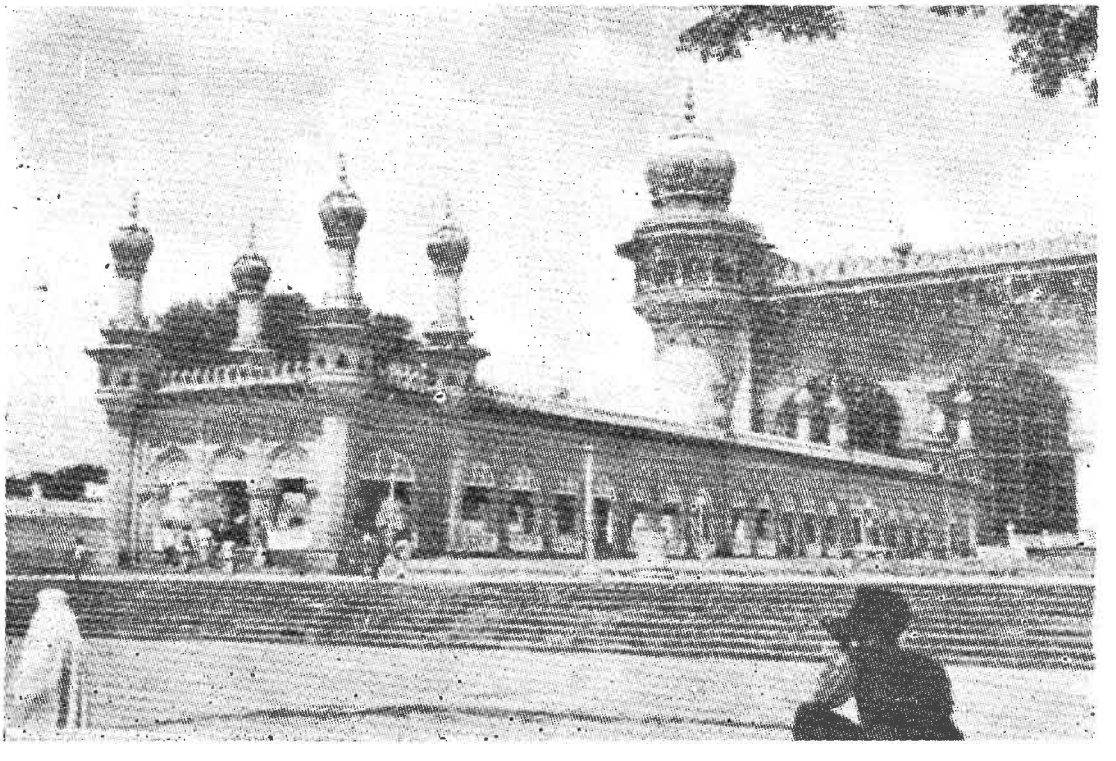


Figure 13
A view of Macca Masjid



Figure 14
A View of Gulzar Houz of Old City

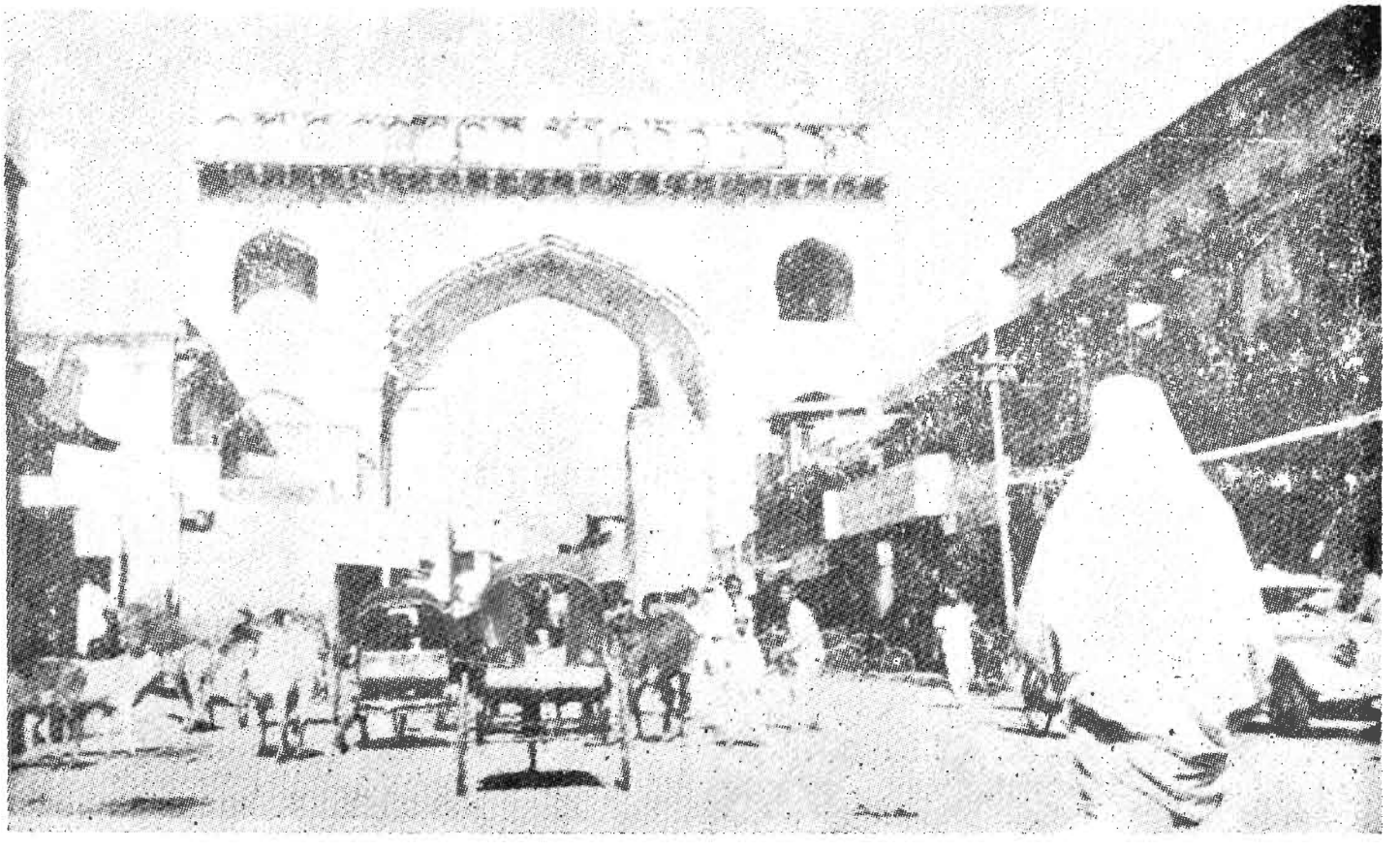


Figure 15
A View of Kaman—e—Sahre Batil

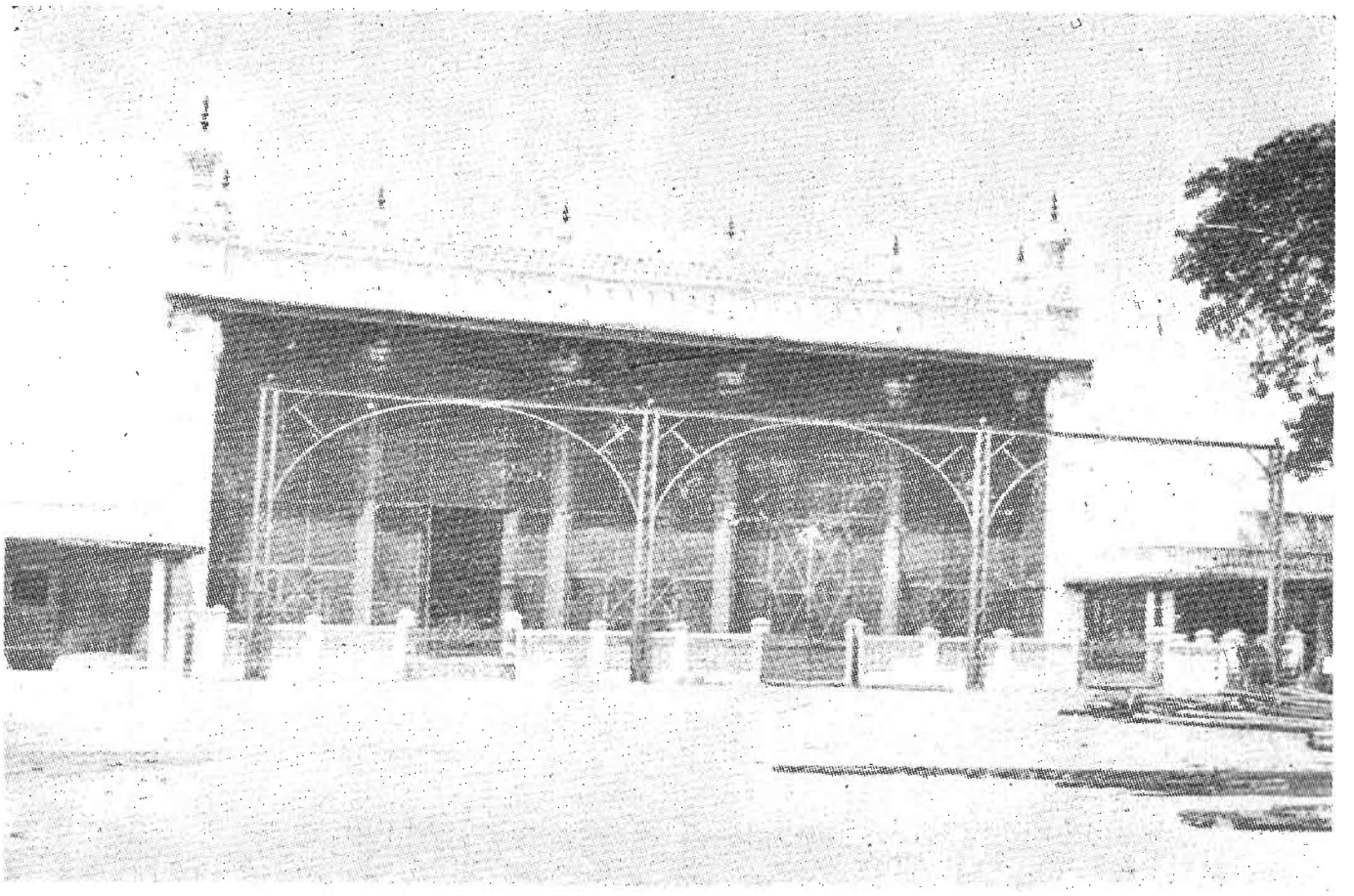


Figure 16
A View of Badshahi Ashur Khana

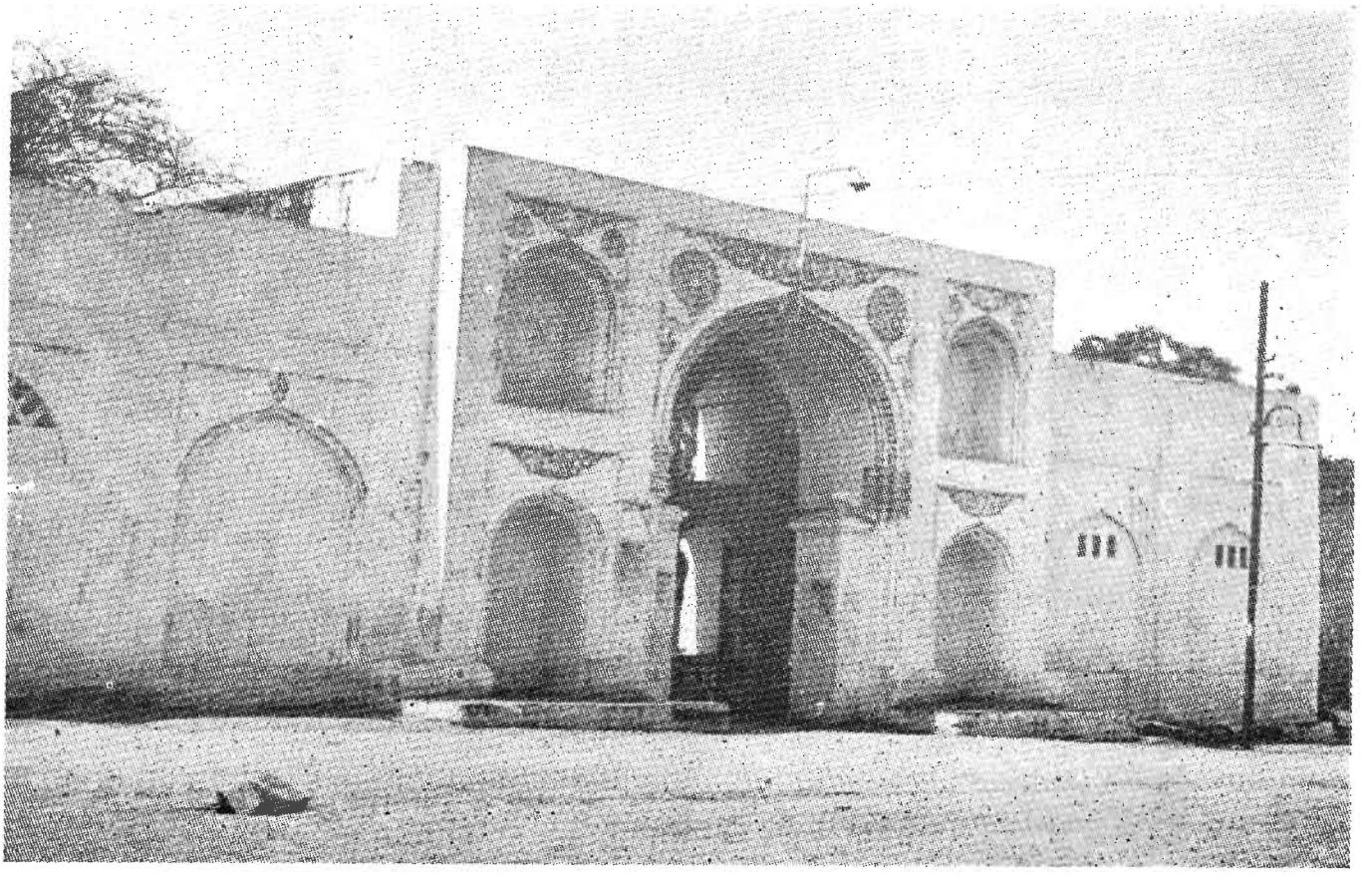


Figure 17
Main Gate of Darus—Shifa

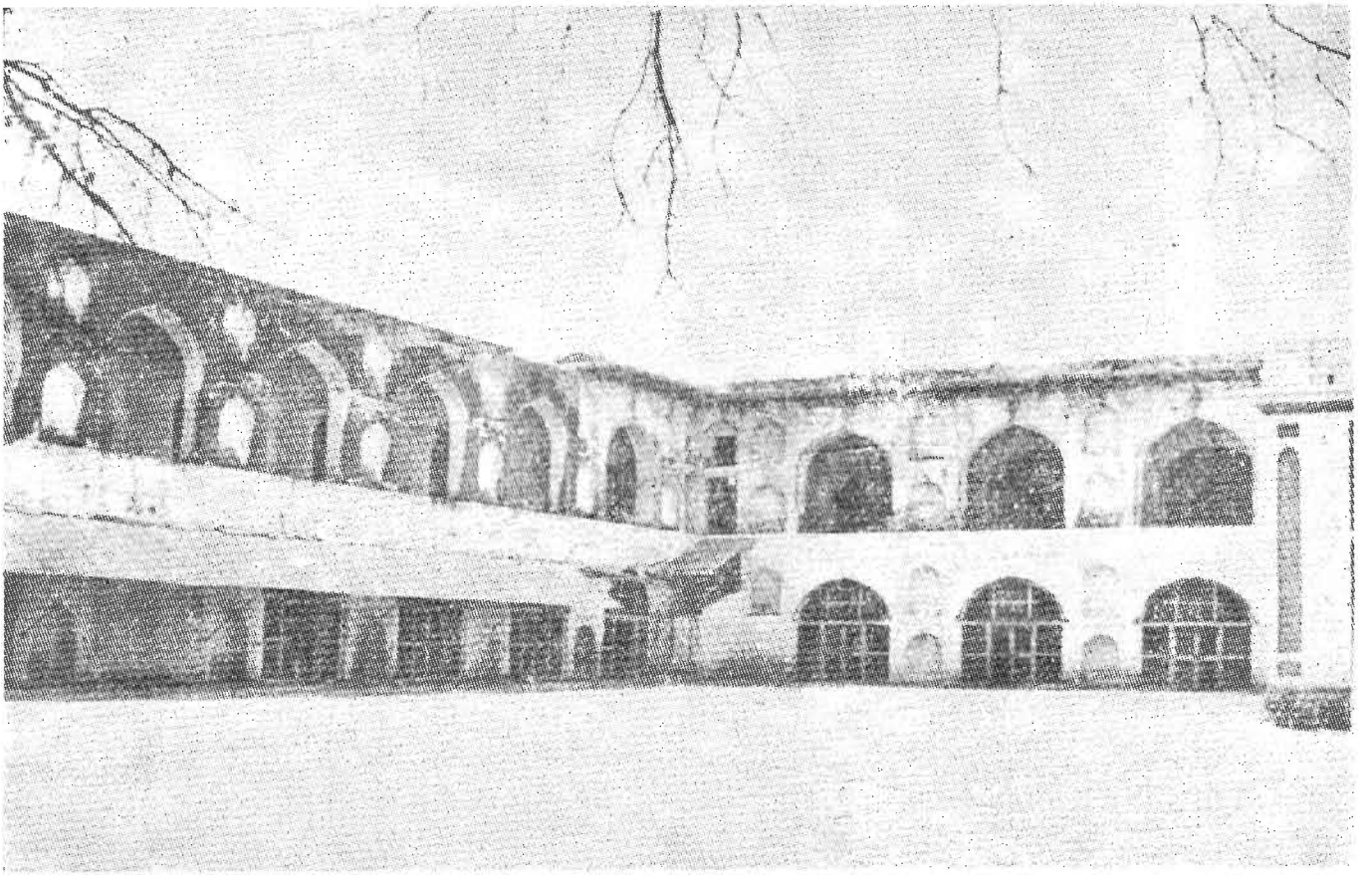


Figure 18
Inside View of Darus—Shifa. Hospital Constructed by Founder of Hyderabad City

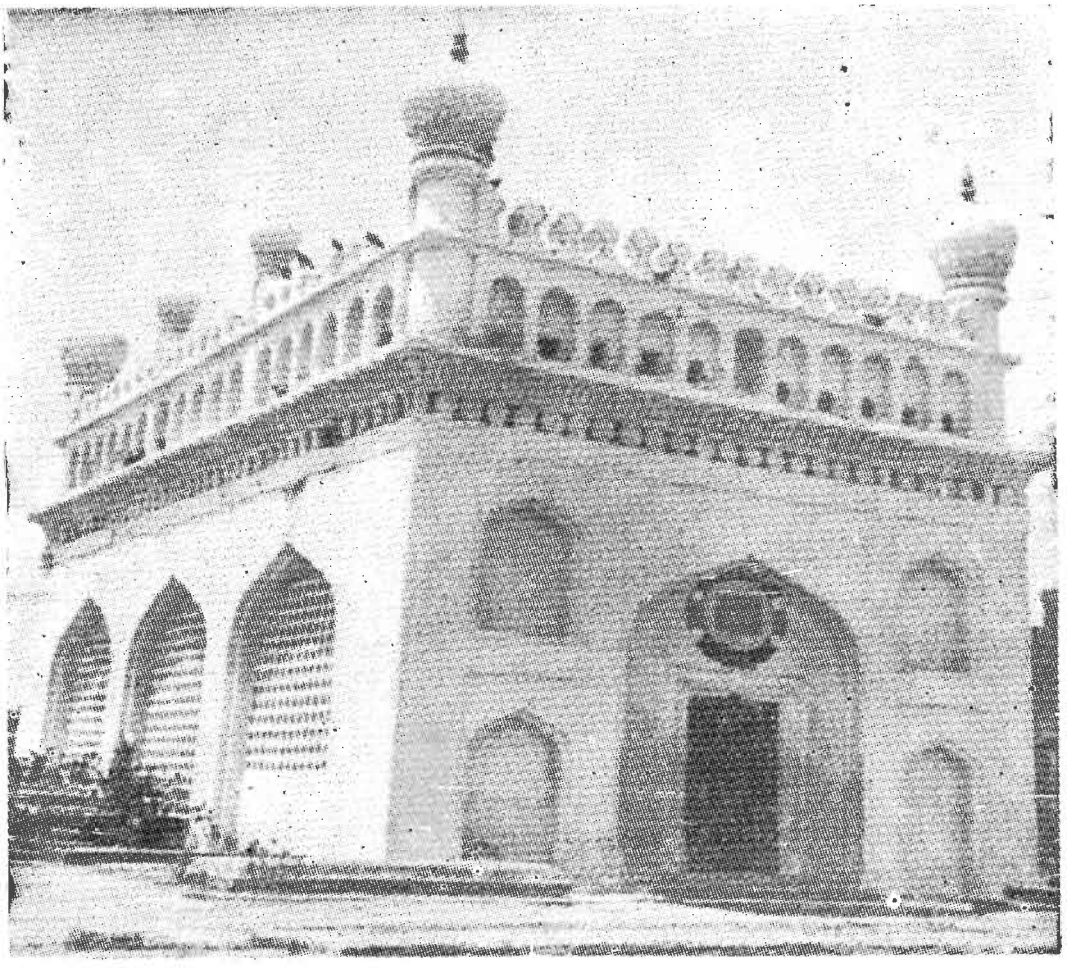


Figure 19
Tomb of Mir Momin. Prime Minister of Golconda Rulers



Figure 20
Qila Kohna (Old Fort) Located at Sarool Nagar



Figure 21
Moosio-O-Raymond Tomb

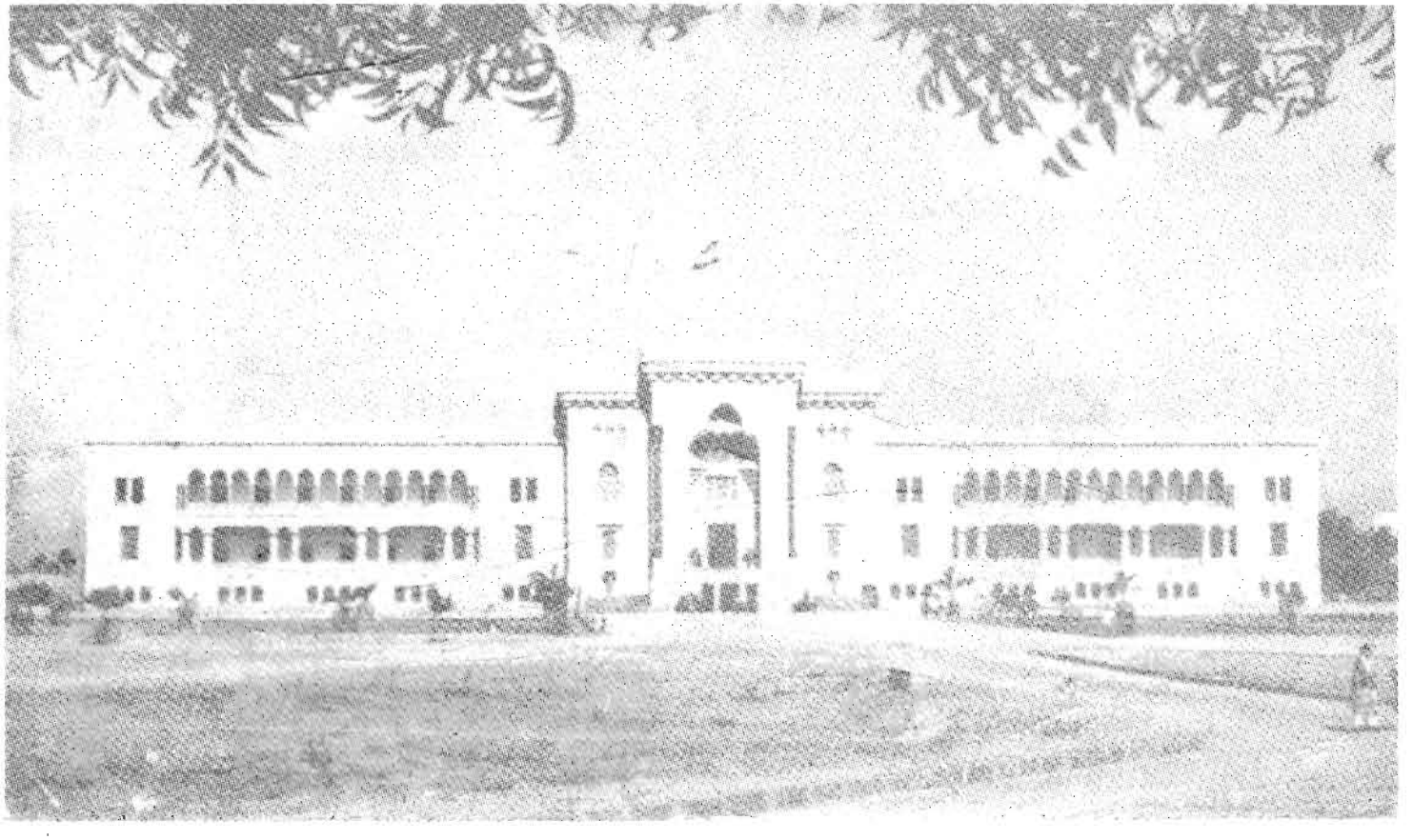


Figure 22
Arts College Osmania University



Figure 23
A View of Mir Alam Tank

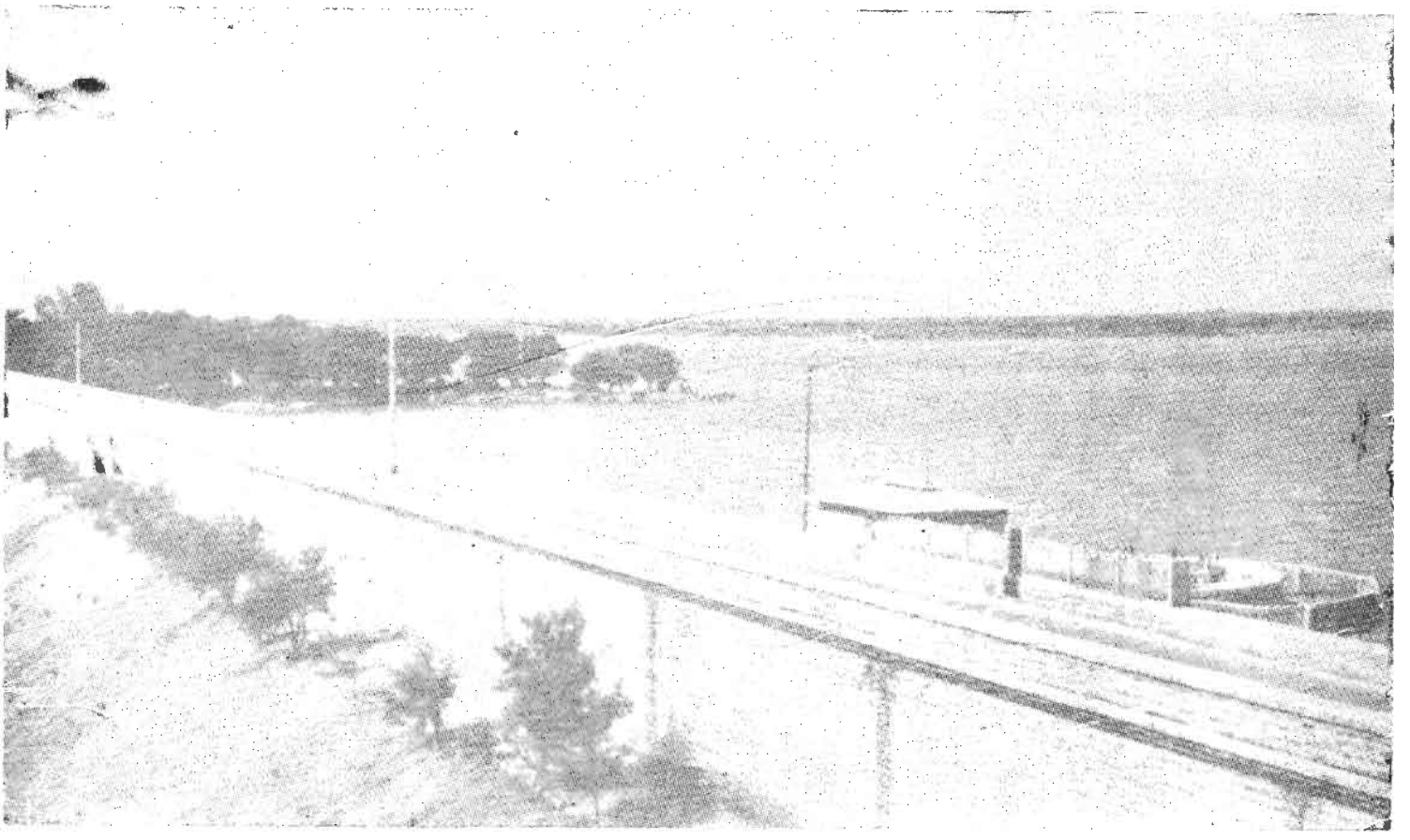


Figure 24
View of Osman Sagar

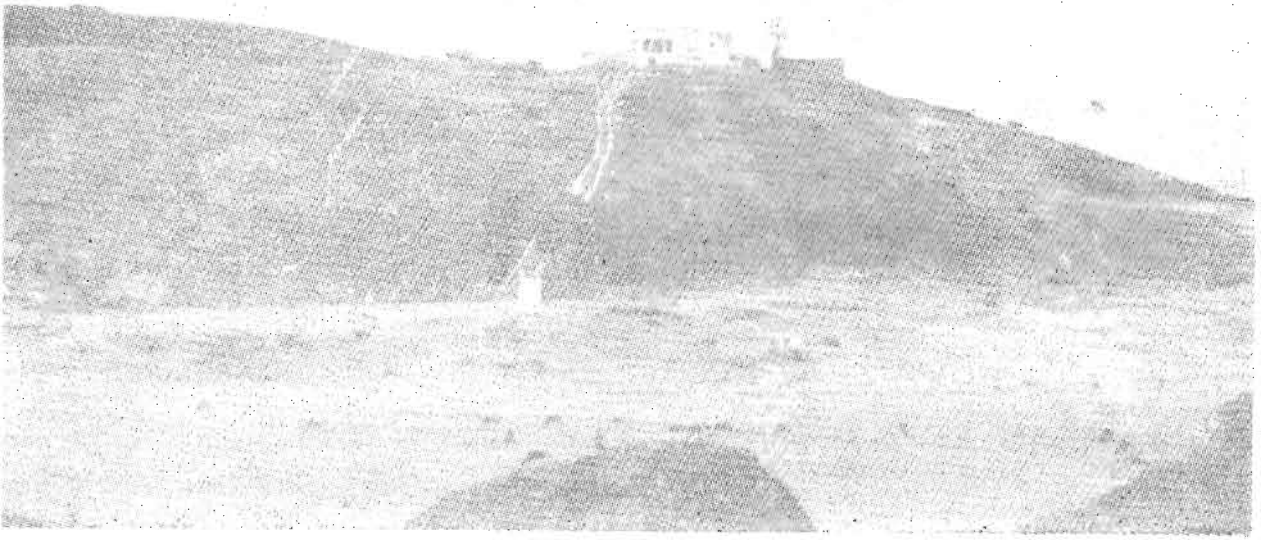


Figure 25
Qadam Rasool at Moula Ali

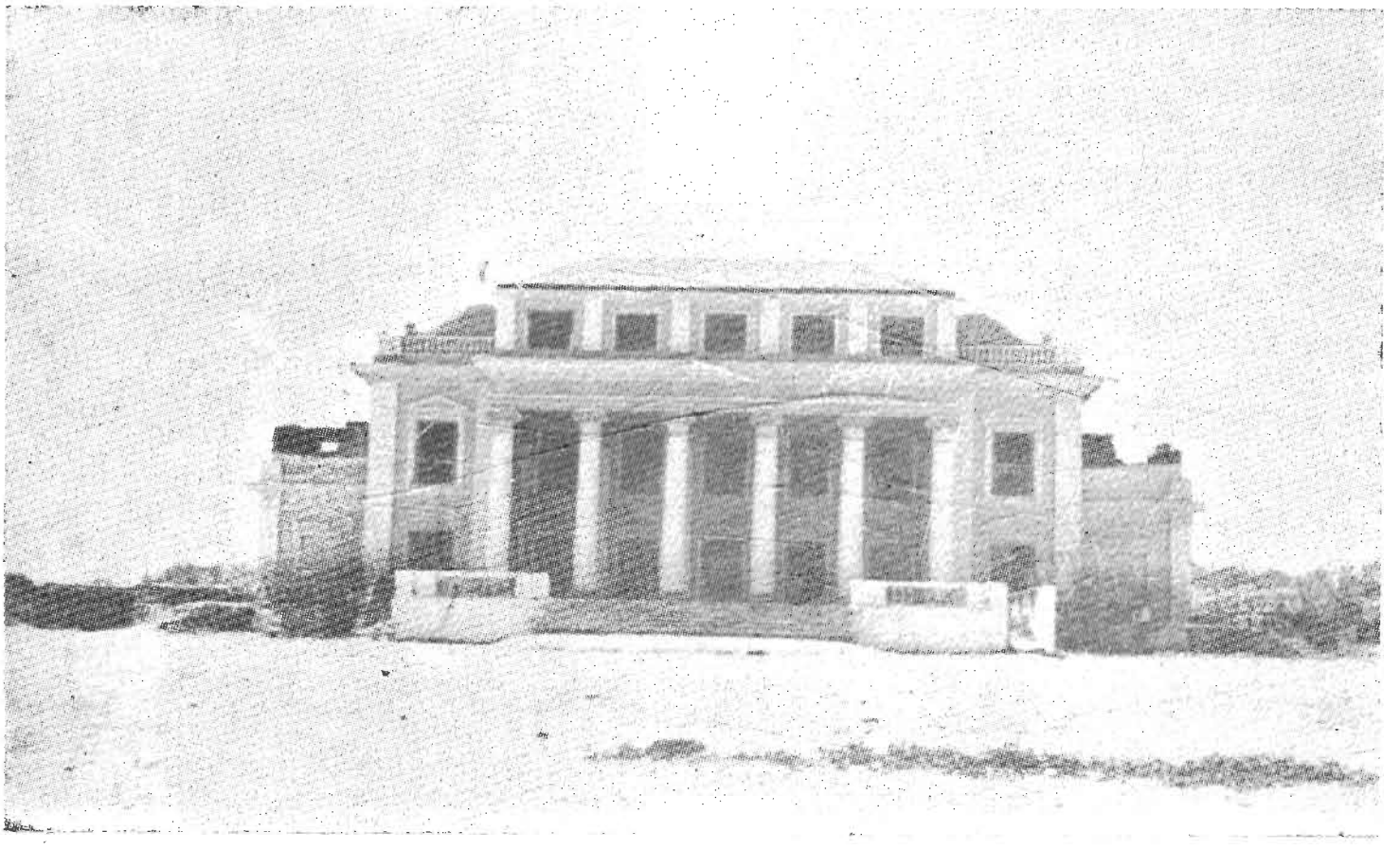


Figure 26
Jahanuma Palace



Figure 27
Entrance Gate Of Jahanuma Palace



Figure 28
Nizam's Khilwath Palace

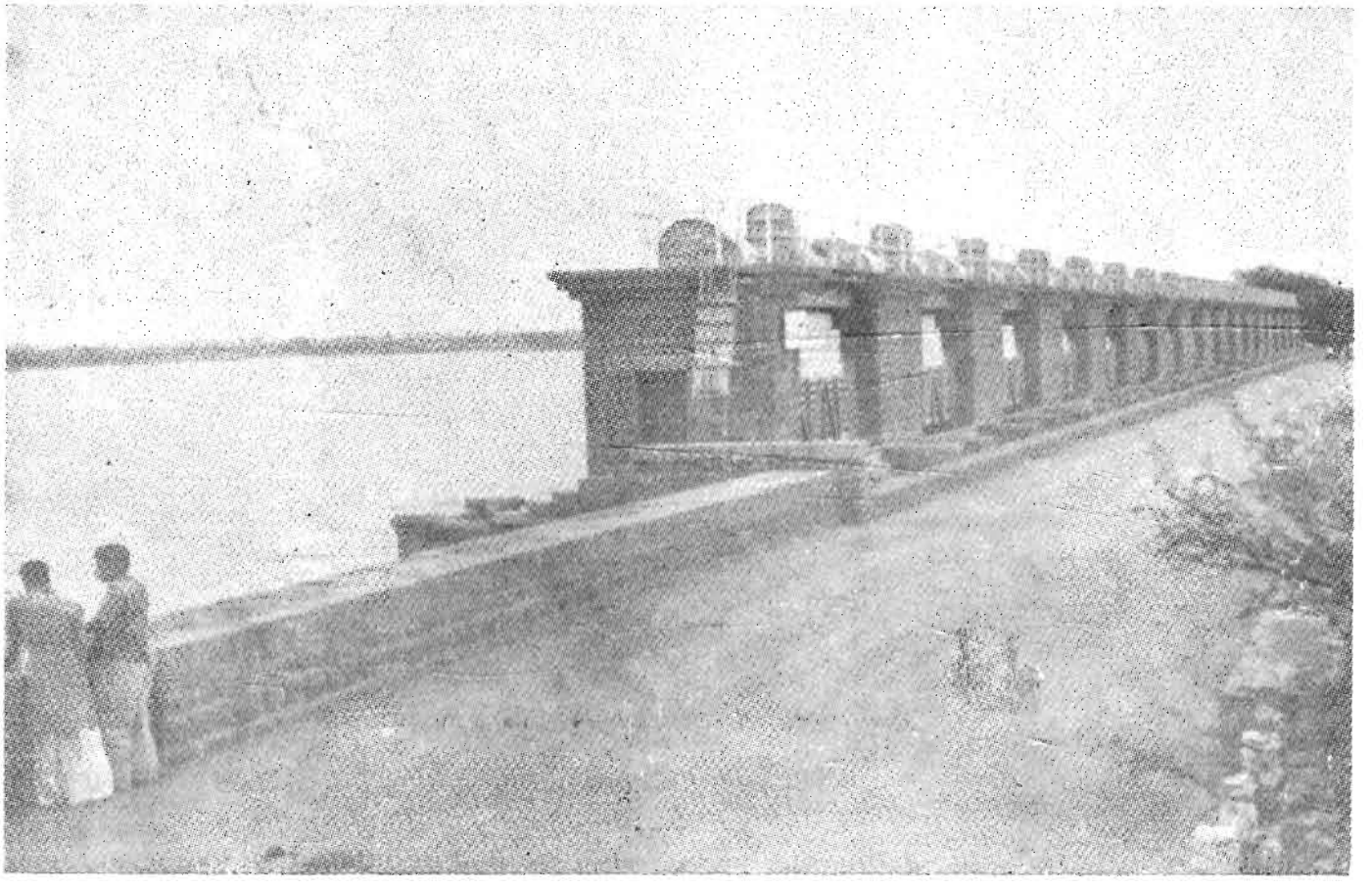


Figure 29
A View Of Himayath Sagar

CHAPTER III

CHANGING LAND USE PATTERN OR FUNCTIONAL AREAS

Cities have grown largely as a result of industrial activities that require a concentrated population. It follows that urban land is required for these activities and for housing. Knowledge of the composition of the urban areas of the city is a pre-requisite to rational planning and zoning. This planning requires both knowledge of the broad characteristics of the urban existing pattern and quantitative analysis of the space devoted to each type of land use.

Urban Communities have developed as a part of our social and economic system. The amount of land utilised by specific activities and their spatial distribution reflect the requirements of this system. In our city communities, however, the existing arrangement of land uses, though essentially functional, is not a criterion of modern community design. The pattern is, to a large extent, a product of past growth and activities; it does not necessarily represent the most efficient pattern. This is understandable, for urban areas had grown under varying pressures and have been subjected to a multitude of personal whims and desires. Yet, despite the lack of planning in early 18th century, the land use pattern that has evolved is essentially functional.

The community is a dynamic organism constantly changing in a variety of ways to meet new needs and conditions. The change that has occurred during the last four decades in one community is illustrated (in Fig. 1). As the community grows older, its physical parts become obsolete and should be rebuilt. With each technical improvement they become less efficient and a change in the utilisation of land inevitably occurs. Moreover, as the community ages, there are progressive changes in the social and economic structure, in the characteristics of the population, in the size of families, in age composition, and in nature of occupations. These tend to produce new and different demands on the service of the land. But the greatest change in the present urban community is perhaps a result of growth itself. With the increase in population through natural accrual or by migration, new living and working space must be added to the community. This demand may be satisfied by peripheral expansion, by the internal rearrangement of land-uses either through the displacement of one use by another or by the infilling of vacant property or by the more intensive use of land and existing buildings. These growth processes are relatively slow and are more characteristic of high value areas, such as central commercial or industrial districts commanding good market prices. More often, community growth flows into areas offering the least physical or economic resistance to expansion. Thus the predominant type of growth occurs in the form of lateral expansion into surrounding agricultural areas where raw land is converted to urban purpose. Whatever be the nature of the growth, it is apparent that the land use or functional pattern, as well as the amount of land utilised for a particular purpose, and often the density of development are constantly undergoing change in Hyderabad city, part of this change may be superficial but most is a direct response to the changing needs of the community.

In the study of urban land use, we are concerned with surface utilisation; therefore, we considered all land in the urban areas to be either developed or vacant or water areas. The term developed includes land use, i.e., used for purposes that are recognised as urban in character, whether public or private in nature, and whether devoted to open use such as parks or play-grounds, or to a site-use such as residence, industry or commerce. Vacant land is that not given over to any urban use eventhough it may be potentially available for development. Thus for our purposes, agricultural land within municipal boundry is considered vacant land. Water areas include natural and artificial bodies of water and represent no urban use except when embraced within a park or recreational area. Broadly, then, the land we are concerned with can be described as land now used for purposes that are characteristically urban. All urban land may be classified according to its use. These uses, include residential, commercial and industrial areas, streets, parks and play grounds, recreational centres, transport, markets and public and semi-public facilities.

Total area	
developed area	vacant area
Privately developed area	Publicly developed area
(a) Residential	(a) Streets
(b) Commercial	(b) Parks & Playgrounds
(c) Religious	(c) Public and semi-public property
(d) Light Industry	
(e) Heavy Industry	
(f) Transport	

Broadly speaking, about one-half of all land in urban use is privately developed; and the other half is in public use. It is also a fact that in the preparation of the city plan, the designer is concerned largely with public land: streets, parks, schools, public buildings, and utilities (both public and private). In zoning, it is important that the load on the land imposed by

private development be in scale and in hormony with the usage of the public land and facilities. It is in this context that the several functional uses of land in Hyderabad city will be reviewed.

Generally, the entire land of a city is divided into two categories, i.e., privately developed areas and publicly developed areas. Privately developed areas include land developed by private interests or by the public if operated in a private or proprietory capacity (for example, public housing, the use of which is essentially private in nature). Functional uses in this group include the following; residential including single family dwellings, two family dwellings, multi-family dwellings, commercial areas, light and heavy industries; Commercial uses include all land and buildings wherein trade or business is conducted. Industry is divided into two types, light and heavy. Although these are not preciously appropriate terms, they are in common usage to distinguish unobjectionable industrial processes from those that are or may become objectionable in close proximity to other types of uses where people live or work. Thus, all industries that are known to emit smoke, dust, odour, or undue noise are classified as heavy industries. Conversely, other forms of manufacturing, storage, processing, or the like without these objectionable characteristics are classified as light industries.

Publicly developed areas include all streets, parks and play grounds, public and semi-public property. Public and semi-public property include city property, airports, public and private schools, churches, mosques, temples and cemeteries and other institutional properties. This category includes uses, developed by either public or private capital, which may in fact be public facilities or may be restricted to a select group. However, in both cases a large number of people use the facility and the use is essentially public in nature. The remaining portion of the land within the urban area not included in the above groups of privately and publicly developed areas is treated as unimproved vacant land and water areas. The meaning of these terms is evident: they are included in this study to give a comprehensive accounting of all acreage within the community, although as quantities they lack significance.

Apart from residential areas, in order to know as to what extent the existing patterns or functional categories of city are diversified or the predominent characteristics is accentuated, a scheme of a statistical classification was evolved at the 1971 Census. Accordingly each town or city can be classified broadly under the following categories, viz.,

(1) **Primary activities:** Agriculture, mining and fishing (Census industrial categories I, II, III and IV of 1971 Census).

(2) **Industry:** Industries including construction, (Census Industrial Categories V, V(a), V(b) and VI of 1971 Census).

(3) **Commercial:** Trade and Commerce (Census Industrial Category VII of 1971 Census).

(4) **Transport:** Transport (Census Industrial Category VIII of 1971 Census).

(5) **Services:** Other services (Census Industrial Category IX of 1971 Census).

The predominent existing pattern or functional character of a city, apart from residential areas, is determined on the basis of the following principles:

(1) If the proportion of the working population is more than 40% of the total working population of the city or area in any one of the above five characteristics within the city or the area was designated by that characteristic.

(2) If the proportion is not more than 40% in any one of the characteristics, then the next predominant characteristic was taken into account and if the 1st two predominant characteristics combined together have a proportion of over 60% then the city or area was designated as having two characteristics and was termed industrial-cum-service or industrial-cum-commercial, etc.

(3) If the combined proportion of the first two predominent characteristics is less than 60% then the third predominent characteristic is also taken into consideration in designating the functional type of the city or area. Such areas are treated as industrial-cum-commercial-cum-services or industry-cum-service-cum-primary activities etc.

If examined against this background, the city of Hyderabad consisting of Hyderabad and Secunderabad divisions of Hyderabad Municipal Corporation and the Secunderabad Cantonment falls under the service-cum-industrial-cum-commercial category, the percentage of workers engaged in the respective activities being 34.82, 26.76 and 21.15 as per 1971 Census. So far as the component units of Hyderabad Urban Agglomeration are concerned, they, however, exhibit different functional characteristics. The Osmania University campus and Alwal township naturally are "Service" towns where a number of white collar workers and students reside, while Zamistanpur comes under the functional category "industry-cum-service". Bowenpalle represents "Industry-cum-Primary activities" while Macha Bolarum is an Industry-Cum-Primary activities-cum-Services category. Malkajgiri comes under industry-cum-transport-cum-service category, while Uppal Khalsa is a purely primary activity township. Four areas namely Fatehnagar, Balanagar, Moosapet and Kukatpalle either lying on or adjacent to the Bombay National Highway are predominantly industrial townships. Fatehnagar is the hub of industrial activity with hundreds of small scale industries located in the industrial estate. With the location of Andhra Pradesh State Road Transport Corporation's Depot, Associated Glass Works, Indian Oxygen, Taj Glass Works, etc., at Kukatpalle, the newly notified township of Kukatpalle and Moosapet contribute their own share to the industrial character of

these four townships. The fifth industrial town is Lalanga on the easter landscape where the South Central Railway Workshops are located. Thus, the city of Hyderabad which was chiefly a residential and administrative town has acquired considerable industrial character also during the decade 1971-81 and the functional characteristic of industry is more accentuated than in the earlier decades.

The above classification of functional zones based on statistical classification shows an overall and broad outlines of the various functional zones covering the component units of the city falling under the concept of urban agglomeration. Since the enumeration in the different areas of the city discharging various functions would require a separate study, it is proposed to discuss extensively various functions as factors of growth and restraint of a particular area or ward of the city by selecting a few wards. Consideration has been given to internal functions such as those of housing and transportation. The various functions as factors of growth and restraint which have been taken into consideration for this purpose are geography, demography, sanitation, housing, transportation and services. The concept of "function" applied here means "proper action by which any person, office or structure fulfils its purpose of duty" and by "functional area or zone" we understand its function as a whole, regardless of the extent to which they are actually performed. These functions always relate to people, whether they are of a material or non-material character and whether they depend upon economic, social, technical or other conditions. Thus, the metropolis is closely examined in its local context.

Composition and structure of Municipal limits of the city.

The city, as pointed out earlier, started its municipal career on an area of 2 Sq. miles (5.20 sq. kms.) in 1881 with four municipal divisions or wards, then known by the names of the major localities like Mirchowk, Sultanshahi, Aliabad Androon and Hussaini Alam, with city wall as their outer limits. Extended built-up areas outside the city walls, except Residency Bazar which was under British control, covering the localities like Yakutpura, Aliabad Beroon, Afzalgunj, Begum Bazar and karwan having an area of 9.49 Sq. Miles (24.56 sq. kms.) were subsequently included in a separate municipality known as "Chaderghat Municipality" formed in 1886. It appears that there has been no change in the municipal limits of the above four wards as their boundaries correspond to the present wards bearing No. 20, 21, 22 and 23.

At present the city consists of 35 municipal wards including 12 wards of Secunderabad covering an area of 65.37 Sq. Miles (169.16 sq. kms.) with a population of 2,150,058 as per 1981 Census. The details of municipal area excluding the area of Miralam Tank, i.e., 406 acres (164.19 Hectares) but including the area of Hussain Sagar, i.e., 1,106 acres (447.28 Hectares) is as follows:

1. Total municipal wards of Hyderabad Division	35,094.28 acres	63.68 Sq. Miles (164.78 sq. kms.)	
2. Total municipal wards of Secunderabad Division	5,186.79 ,,		
3. River Musi	474.13 ,,		
4. Part of Bandlaguda village included in Municipal limits in 1967.	1,081.60 ,,	1.69 Sq. Miles (4.37 sq. kms.)	
5. Total Hyderabad Municipal Corporation	41,836.80	65.37 Sq. Miles	
		(169.05 Sq. Kms.)	

Southern Sector of the city

It has already been pointed out in earlier chapter that Hyderabad city was founded on grid pattern or the chequer board with straight parallel streets intersecting others at right angles for the residence of royal families and nobles of the Golconda Kingdom. On the open central square, which is a common feature of the grid plan, Charminar was constructed, which was a social hub of the city in those days. Subsequently, during the Asif Jahi period, rectilineal pattern was not only applied to the internal structure of the city, so that it was divided into wards, the framing wall was also characteristically laid out in the form of a rectangle, with 14 main gates and 13 windows (Khirki) of which only 2 gates known as "Dabirpura Darwaza" and "Puranapul Darwaza" are in existence. The main thoroughfares, known as Delhi Darwaza Road, Aliabad Darwaza Road, Golconda Road and Masulipatnam Road are, from these gates, intersected at right angles in the centre. This feature is still clearly apparent even in the modern plan of the city. Extension of this walled city, subsequently, took place in lobster-like fashion with periodic provision of a new and large shell, often as much in anticipation of building extensions as to incorporate extra-mural-developments that had already taken place. After some replacement of its earlier walls by extended enceinates many areas had their outer limits stabilised for a long time by the very generous allowance of land enclosed within their somewhat elaborate medieval walls. Moreover, city population periodically suffered drastic reduction through epidemic diseases like Plague, Influenza and Cholera during the decades 1921 and 1931. Their very nature as concentrations of people made them especially susceptible to its ravages and lack of sanitation made them permanent hot-beds of disease. Mortality in some areas of the city was abnormally high, and earned notority. Only after 1931 indeed the city's population has begun to grow. But even for the natural increase in population and also immigrants from the countryside, there was usually space enough within the walled city to accommodate the increased number until 1941.

The streets of this medieval city might present a continuous succession of narrow buildings, forming a closed frontage, plots of open ground extended deeply

behind and elsewhere within the city wall a number of buildings, notably those occupied by Nobles, Jagirdars and Mansubdars and the wealthy families, stood detached in the spacious grounds. However, the manner and scale of the city's extensions have undergone a remarkable transformation in the present times, largely within the past three decades. Prior to this, the growth of walled city was essentially a process of filling in and re-organising space within a defined perimeter, which if it required replacement by an extended girdle had the effect of producing an angular structure. This was different from the unfettered growth, the outward sprawl, of modern Hyderabad. Ushered in by the coming of Railways, Establishment of industries and subsequently emphasised and accelerated by motor transport on the road, the tentacular growth of city has proceeded in an unprecedented pace. Having in mind its geographical effects, it is hardly exaggerating to liken the process to an explosion of the city into countryside. Vast areas of the landscape have been transformed into town-scape; even more agricultural land and far distant villages, some of it of the highest quality, have been sterilised and irretrievably lost, and the arterial system of city has become so choked as to present some of the major physical and social problems of our age.

The Census area of Hyderabad covers more than 65 Sq. miles as per 1981 Census, within which the city, medieval Hyderabad, covers only 2 Sq. Miles; and even the wards, created out of city wall in 1911 to include substantially the urban area, i.e., Chaderghat and Residency Bazar then existed, was an inner area of only 30.83 Sq. miles (79.78 sq. kms.) (city 2 sq.m) outside the walls 9.46 Sq. Miles (24.48 sq. kms.) Chaderghat 20.84 Sq. Miles (53.93 sq. kms.), Residency Bazar 0.53 Sq. Miles (1.37 sq. kms.) and Secunderabad 17.17 sq. kms. The areas or localities that constituted the whole extent of city for centuries of their existence are often insignificant fractions of their present extent, tiny kernels embedded in a mass of enveloping tissue. Equivalent areas or villages are now absorbed into the urban track in a very short period. In place of the small town or village of the past, modern developments have produced the monstrous frameless conurbation. It's advancing front of buildings engorges previously separate villages and neighbouring towns. Accretion has predominated in the growth of Hyderabad, although towns or villages outside the city such as Bahadurpura, Gaddi Annaram, Amberpet, Ramanthapur, Uppal, Chandrayangutta, Tolichowki, Shaikpet, Yousufguda, Ameerpet, Uppuguda, Guddi Malkapur, Ziaguda, Zafargarh, Saidabad and Madannapet have been swallowed by the advancing tide of buildings. In some of our conurbations, however, agglomeration has played a much more prominent role, as in case of Alwal, Balanagar, Fatehnagar, Macha Bolarum, Moosapet, Malkajgiri and Osmania University. Administrative amalgamation here came very recently but unification is not complete, and most of these component towns retain their administrative separateness, but whether like or unlike they inevitably count for several purposes as a singular group. But the heart of Hyderabad has a composite structure. Adjacent to shopping centre around Charminar were the palaces of rulers, Nawabs and Jagirdars, each separately walled cluster in juxtaposition, for example, Shahi-Julu Khana, Mubarak Mahal, Nawab Saif Nawaz Jung, Nawab Wajid Nawaz Jung, Devdi Nawab Barak Jung, Devdi Nawab Sultan Nawaz Jung, Devdi Mogal Saheb, Devdi Wazir Ali Badshah Devdi Nawab Tahamatan Jung and Shahirat Khana. A close study of the city also reveals the structure of medieval society in three estates, the Sarfekhas or the Crown, Khalsa or Government, the Paigah and Jagirdars and the rival British sponsorship of urban foundations. But physical fusion, whether or not accompanied by complete unification, was generally accomplished early, before the phase of modern extension. Exceptionally, the union of twin cities may have been long delayed, owing to special circumstances. The river barrier perpetuated the distinction between the twin cities on opposite banks of the Musi. Hyderabad, with administrative capital and residences of Kings and nobility, and Secunderabad, with British and other trading communities, were each separated with river Musi and man-made Hussain Sagar. They experienced parallel but distinct development during the early 19th Century and not until two bridges to connect them were built in 1833 (Oliphant bridge now called Chaderghat bridge) and 1857 (Afzaljung bridge now called Nayapul) were the ways prepared for their administrative union in 1936, by which time the Northern sector and Secunderabad had greatly out-grown Hyderabad. Another important feature of this historical city is the existence of rural society which has far reaching effects upon the structure of the city. Segregation of different communities like Hindus, Muslims, Parsis, Christians, Kayasts, Arabs, Marwadies etc., into distinct quarters of the city with resulting duplication of services has amounted to the creation of adjacent but virtually self-content colonies or areas within the municipal limits, and also on the outskirts of the city. Yet the interdependence of the constituted groups is usually evident in their common participation in discharging some urban activity, usually economic, which has brought them together. However, differences in density and the style of housing, in various wards of the city, point to the social classes for whom the structures were built, while the age, degree of obsolescence and mode of occupation of the building are reflected by their present occupants. Thus, sites on high ground or broken hilly ground like Banjara Hills, Somajiguda and Novbatpahad etc., well drained, airy, and commanding extensive views, are claimed for high class residences, which not only avoid less favourable terrain for building but also undesirable neighbours. Thus the Southern and Northern parts of the city are often treated socially upper and lower class as well. The growth of city, since the last three decades, has been a twin process of outward extension and internal reorganisation. Each phase has added new fabric outside in the form of accretions, within, in the form of replacement. Replacement of old buildings by new ones, especially constructed for new functions and current standards, is always in process, but is never complete, so that internal changes always included much adoptation of older forms to new uses. At any time, many of the existing old palaces and structures more or less are obsolescent and in their deterioration are

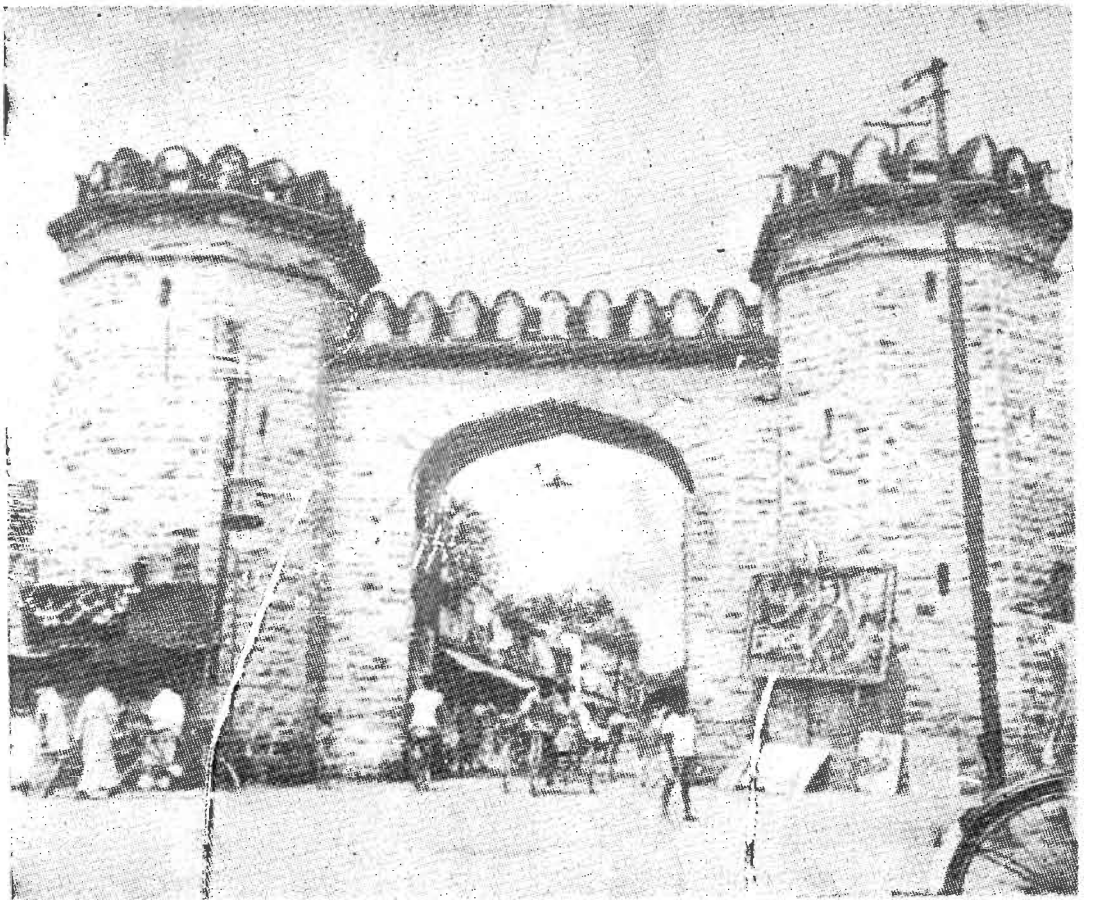


Figure 30
Dabeer Pura Gate



Figure 31
A View Of Mirjumla Tank



Figure 32
A Front View Of panch Mohalla Palace

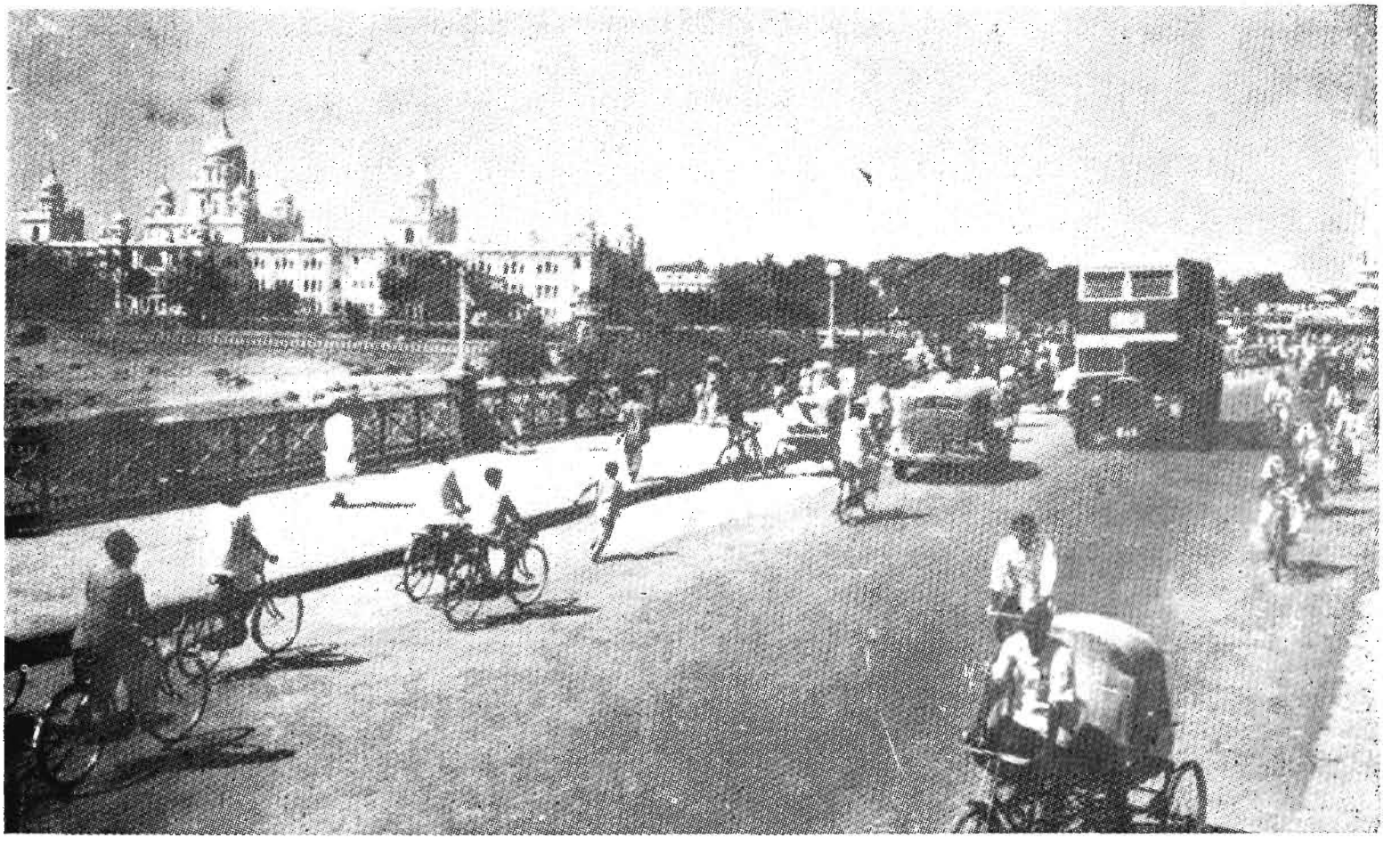


Figure 33
Afzal Gunj Bridge Constructed by Nawab Afzal-uddoula Bahadur

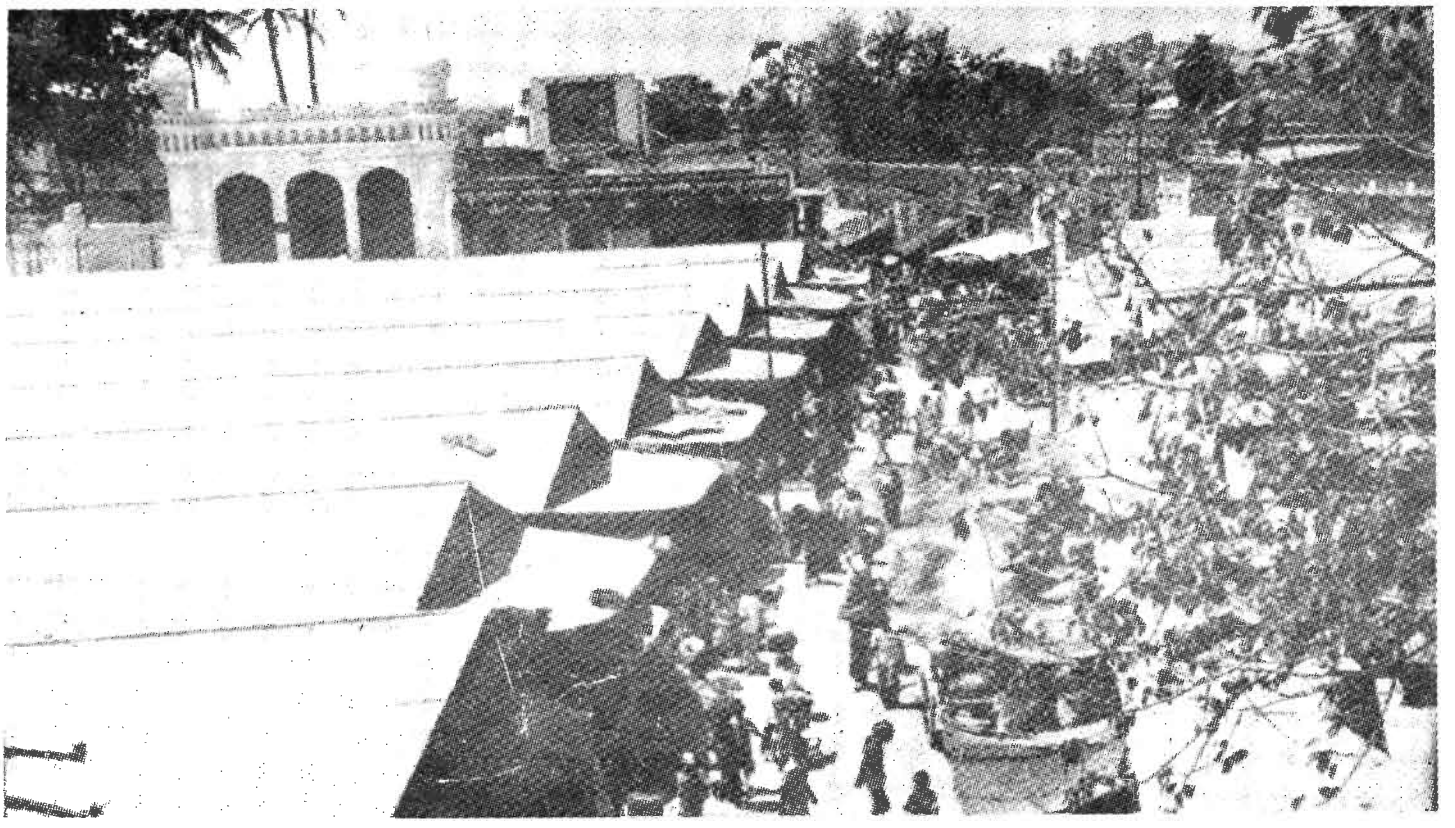


Figure 34
A View Of Mandi Mir Alam



Figure 35
A View Of City Wall (Rampart)



Figure 36
A View Of Mandi Mir Alam



Figure 37
A View Of Pather Gatti (A Leading Business Centre in Old City)

subject to functional change; they are being converted for new uses. Therefore, the inner and older integuments immediately enclosing the shopping centres have been subjected to change of function. They represent the residential and sometimes the commercial areas of earlier phases; a mixture of functions is now typical. In part, they have been invaded by extension of the business core and so absorb into it. Elsewhere the obsolescent buildings on cramped sites have usually found new occupants. Intrusive features have appeared which are obvious signs of residential deterioration. Apart from this, much manufacturing industry, belonging to types tolerant of lack of space, was accommodated in the crowded inner parts of the city area in small factories and workshops. As at Ladbazar, Gulzar Houz, Kali Kaman, Pathergatti and Madina building, they are in part residual industries that have resisted the centrifugal tendency to move out new sites, but to greater extent usually they are invaders that have colonised sites and even buildings vacated or sold by earlier residents. Again the fashion clothing, jewellery, trunk making and bangle-manufacturing, which are so special features of industrial production of old city are largely derived from the inner arrondissements. The manufacturing activities of the inner areas of the old city are especially associated with their assumption of a mixed functional character, small factories and workshops intermingling with dwellings, but units of particular industry are found in such concentration as to form localised industrial quarters like jewellery and bangle manufacturing of inner Hyderabad. The Jewellery and Bangles trade, in the course of its rapid development during the last 30 years had become established north-west of the city, in the vicinity of Gulzar Houz and Lad Bazar, where it is still in existence forms a highly distinctive district.

*In contrast with the confused intermingling of hous*ing and industry which typifies the inner and older parts of Hyderabad, adjoining the business centre, the later development of the city shows a clear differentiation of the two, even though blocks of working class dwellings are closely associated with belts or blocks of factories. They are contiguous but not confused. This contrast in the relations of industry and housing in the inner and outer integuments of city areas is very typical. Indeed, it may be claimed that, after differentiation of the central core, it is the most significant and widely represented feature of functional zoning. The core emerges consequent to specialisation of non-residential functions such as commerce, administration and other central services. Surrounding it, the integuments are dominated by housing and industry. An inner zone is traversed and penetrated of radiating prongs of commercial developments, but is mainly devoted to housing and industry. These functions are intermixed and occupied buildings that are often not clearly distinguished in their external appearance since their present users have often adopted and adapted older structures. In the outer zone, residence and industry are contiguous but separate, and the forms of the buildings they occupy are no less clearly distinct: shopping and central services are present in the form of outlying clusters, localised amid the tracts of housing. These fundamental and similar contracts between the industrial character and pattern of inner and outer integuments are clearly evident in greater Hyderabad, where the peripheral factory belts show pronounced concentrations along the arterial communications. Further, the cellular structure of an urban or city area, in terms of buildings, blocks and spaces, may also be a very significant factor in its internal differentiation. The period that followed the act of building by-laws of 1931, when by-laws prescribed standards of room size, back space, and road widths, is marked by considerable more open development than the preceding period, when as many houses as possible were crowded into the space available. With such improvement, the housing by-laws that dominated rapid extension of city area during the 20 years before Police Action of 1948 adhered to the terrace form, a debasement of its Deccani proto-type, which had proved the cheapest and most convenient method of providing mass housing. Since then, the wide-spread vogue of this historical garden city has dominated suburban development, creating great tracks of open villandom, with considerable space at back and front of building to keep down the housing density to a prescribed figure, often standardised at 12 houses per acre (4008 sq. miles or 4.4 Hectares). The age of Motor Transport subsequently has given scope for this open form of extension which has accentuated the urban sprawl. In comparison, the villages located close to the built up area of southern parts have remained much more compact, but in some new sectors like the areas of north-west, north-east and east, where the allowance of land for each dwelling is even more liberal, modern unbanisation is even more voracious of land. In proportion to population, the southern part of River Musi is notably more compact than the northern part of the city, but the sprawl of northern sector of city is greatly exceeded by that of southern part. Further, the towns sited on the banks of important rivers are the rule rather than the exception, and rarely is the progressive extension of the urban area balanced between the opposite banks. Until the nineteenth century, Hyderabad lay essentially on one side of River Musi. The vast extension since then has made North Hyderabad the larger element both in area and population, but, as is well-known, the entire structure is by no means balanced as between the north and the south banks.

Demographic and Housing Structure of Wards 20, 21, 22 & 23.

These wards actually were constituted in 1891 within the walled city spreading over an area of 2.00 sq. miles (5.17 sq. Kms.) with a population of 123,675 in 1881 and 180.957 in 1891 without any change even today in the territory or municipal jurisdiction. The four roads radiating from Charminar demarcate the base line boundary by dividing the city area of 2.5 sq. miles (5.17 sq. Kms.) in more or less rectangular shape into four wards with city wall as their outer limits. These four wards consist of 28 municipal blocks with 40 major localities like Moghalpura, Sultan Shahi, Darusshifa, Hussaaini Alam, Ghansi Bazar, Petla Burj, Fateh Darwaza, Aliabad, Urdu Shariff, Rikabgunj, Androon Dabirpura, Androon Yakutpura, etc.

These four wards of the city usually exhibit a number of unique features mainly derived from South Western Asia through Muslim influence. The long period of Qutubshahi occupation and the reconquest of the city by Moghal and Asifjahi kings, and subsequent change of capital from Aurangabad to Hyderabad, have left their marks upon these four wards, which even in their present day morphology show clear evidence of the succession of plural societies that occupied them. Although some wards, such as ward Nos. 20 and 21, have a continuous history dating back to Qutubshahi times, three and-a-half centuries of Muslim rule inevitably left modifications and additions. Apart from its mosques and enclosed bazars, narrow, tortous streets, and numerous culs-de-sac were especially characteristic of this Muslim city; within the same wall but otherwise separate, were the royal palaces of Asafjahi rulers, and nobles' and Jagirdars' Havelies. Numerous palaces of the nobles like Salarjung, Paiga nobles, class 'A' Jagirdars of both Muslim and Hindu communities replaced the Qutubshahi palaces, and business communities like Bavahir, Marwadi, Lodha, Pardhi, and directly recruited communities like Arab, Pathan, Rohilla, Rajput and Sikh, who established their houses in different sectors of these four wards.

A close study of the ward-wise population data right from 1901 to 1981 as furnished below does not exhibit the true details of distribution. Information regarding the actual areas of habitation would permit mapping of the real geographic pattern. The original causes of such extreme concentration and abrupt gradients of population density in various wards can be summed up in three words: protection, prestige and proximity. In medieval British times, the imperial cities were wholly or partly enclosed by walls or ditches for defence. Soldiers and retainers, merchants and craftsman crowded inside the wall for military protection and safety from robber bands. The palace being the centre of power and wealth became a focal point around which the people of highest status gathered for royal patronage as well as proximity to trade with all who came into and went out of the city. The levels of prestige and wealth became progressively higher along the thoroughfares going towards the city centre, and the least privileged and poorest people were relegated to the back lanes and marginal areas, which sometimes were outside the walls. Contemporary maps show these substantial dwellings, but in other parts of the walled city there is a Higg Ledy—Pigg Ledy, streetless sprawl of old houses, presumably the homes of the native people, presenting an autochthonous feature, springing from the life of the countryside and thoroughly integrated with it. This pattern of urbanism was a pronounced feature of Hyderabad city during the pre-British period when Muslims and Hindus of official rank or merchant castes lived inside the walls. Despite the vicissitudes of Hyderabad under the Asafjahi rulers in the 19th and early 20th centuries, and the disappearance of the old wall under the democratic set up of Government, the most congested central ward where Charminar and Char-Kaman had been built, still goes under the name of old city. Wards, or larger and more inclusive sections of the city called Mohellas, are recognised. They usually take their names from the predominent caste or occupational group, from the founder's name or that of the original rural village on the site, or from a market, a public building, or an old city gate.

As per 1981 Census, the total population of these four wards was 2,49,027. The percentage of increase was 16.96 for the decade 1971-81, as against 33.76 per cent of the entire city. Similarly in 1971, the total population of these four wards was 2,12,908 with an increase of 30.58 per cent for the decade 1961-71 as against 43.07 per cent of the entire city. The total scheduled castes population of these four wards as per 1981 Census was 11,016. The percentage increase for the decade 1971-81 was 21.68 per cent as against 5.85 per cent in 1961-71, and whereas scheduled tribe population was 608 with a growth rate of 2.36 per cent as against 312.50 per cent in 1971.

The following statement shows the population of wards 20-23 of Municipal Corporation of Hyderabad for the decades 1901 to 1981 with the exception of 1941 when census coud not be conducted on account of World War II.

STATEMENT III-(1)

Population of Municipal Corporation of Hyderabad for the decades 1901 to 1981

Year	Ward No. I (22)	II (23)	III (20)	IV (21)
1901 . . .	31,007	31,848	29,717	35,470
1911 . . .	34,369	34,880	34,667	27,419
1921 . . .	25,598	22,064	21,354	21,515
1931 . . .	21,638	14,038	14,705	18,891
1941 . . .		Not available		
1951 . . .	34,999	96,577	39,124	56,271
1961 . . .	38,539	40,794	43,679	40,042
1971 . . .	49,918	53,228	63,823	45,939
1981 . . .	59,215	64,702	75,793	49,317

(Present Ward Nos. have been given in brackets).

In wards 20, 22 and 23 the population showed gradual decrease during the decades 1921 and 1931 due to attack of epidemic diseases whereas ward No. 21 recorded decrease in population from 1911 to 1931. Wards 20 and 22 showed gradual increase in population from 1951 onwards while the population in wards 21 and 23 have shown tremendous increase from 18,891 and 14,038 in 1931 to 56,271 and 96,577 respectively in 1951. The population in Ward No. 21 has tribled during the 1931-51 while the same has increased to about seven times in Ward No. 23.

STATEMENT III-(2)

Ward-wise area and density per Sq. Km.

Ward No.	Area in Sq. Kms.	Density per Sq. Kms.)
I (22)	1.45	40,863
II (23)	1.29	50,007
III (20)	1.68	45,061
IV (21)	0.75	65,718

(Present Ward Nos. are given in brackets).

It can be seen from the above table that the density in ward No. 21 is the highest with 65,718 persons per Sq. Km. followed by Ward No. 23 with 50,007, Ward No. 20 with 45,061 and Ward No. 22 with 40,863 persons. Ward No. 21, therefore, has the maximum concentration of population.

Statement III-3 shows that there has been a decline in the percentages of increase during 1971-81 in all the four wards as against 1961-71. The decline in the population during the decade 1971-81 seems to involve both the uprooting tendencies in the old walled city area and attractive qualities in the outer zone. The outward movement of old city population seems to be much guided by the uprooting conditions of expensive land, high taxes, congestion, and ineffective transportation of the old site, insecurity of life during frequent communal disturbances, and the attraction of cheaper land, lower taxes, freedom from congestion and effective transportation and security of life in the new area. During the decade 1971-81, rapidly increasing congestion and other uprooting conditions combined with frequent communal disturbances have severely affected the residential as well as manufacturing and commercial functions of the walled city. The conditions which have attracted outward movement of the population to the periphery of this old walled city areas are numerous and varied. The attractive qualities of the perpheral zones, particularly of larger areas of cheaper land and adequate transportation, are well illustrated in the development of the south-west and south-east sectors of this old walled city. Here, the attractive qualities can broadly be grouped into two classes. The first is the presence of larger parcels of unoccupied land which could be obtained at relatively low cost. Here space, low evaluation, and low tax rates and less disturbances stand in direct opposition to congestion, high evaluation, and high taxes and frequent disturbances in the old walled city. The second is the presence of transportation service suited to the migrating functions.

STATEMENT III-(3)

Increase in population and percentage increase in population through decades, 1961-1981

Ward No.	Total population 1961	Total population 1971	Increase in population 1961-71	Percentage increase in population 1961-71	Total population 1981	Increase in population 1971-81	Percentage increase in population 1971-81
1	2	3	4	5	6	7	8
Total	163,054	212,908	49,854	30.58	249,027	36,119	16.96
20	43,679	63,823	20,144	46.42	75,793	11,970	18.75
21	40,042	45,939	5,897	14.73	49,317	3,378	7.35
22	38,539	49,918	11,379	29.53	59,215	9,297	18.62
23	40,794	53,228	12,434	30.48	64,702	11,474	21.56

During the decade 1971-81 all the four wards from 20-23 showed an increase in population. Ward 21 has recorded the minimum increase of 7.35 per cent while Ward 23 has showed an increase of 21.56 per cent. Wards 20 and 22 have recorded almost equal increases of 18.75 per cent and 18.62 per cent respectively during the decade.

STATEMENT III-(4)

Variation in Scheduled Caste population and percentage increase/decrease through the decades, 1961-1981

Ward No.	S.C. Population		Increase/ decrease in S.C. population 1961-71	Percentage increase/ decrease in S.C. population '61-71	S.C. population 1981	Increase in S.C. population 1971-81	Percentage increase in S.C. population 1971-81
	1961	1971					
1	2	3	4	5	6	7	8
Total	8,553	9,053	+500	-5.85	11,016	1,963	21.68
20	2,467	2,842	+375	+15.20	3,464	622	21.89
21	2,016	1,771	—245	—12.15	1,833	62	3.50
22	1,823	1,647	—176	—9.65	1,983	336	20.40
23	2,247	2,793	+546	+24.30	3,736	943	33.76

The scheduled caste population has also recorded increase in all the four wards. The over all increase stands at 21.68 per cent for these wards. The increase in Ward 20 is almost on par with the total increase while Ward 23 has recorded a higher rate of 33.76 per cent while Ward 21 has shown an increase of 3.50 per cent only which is a well over one sixth of the total percentage increase in scheduled caste population in these wards. In absolute terms, during 1971-81, Ward No. 21 has contributed only 3.16 per cent of the total growth of population in the four wards put together. During the decade 1961-71 the scheduled caste population showed fluctuations with an increase in Wards 20 and 23 and a decrease in Wards 21 and 22. There has been an over all increase of 5.85 per cent. Compared to the decade 1961-71, the scheduled caste population showed considerable increase during the decade 1971-81. This increase in scheduled caste population in the above wards is on account of the reservation created by the Government in the fields of education and employment which has resuted in the inmigration of more and more scheduled caste population into the city.

STATEMENT III-(5)

Variation in Scheduled Tribe population and percentage increase/decrease through the decades 1961-1981

Ward No.	Scheduled Tribe population		Increase/ decrease in ST population 1961-71	Percentage increase/ decrease in ST population 1961-71	S.T. population 1981	Increase/ decrease in ST population 1971-81	Percentage increase/ decrease in ST population 1971-81
	1961	1971					
1	2	3	4	5	6	7	8
Total	144	594	+450	+312.50	608	+14	+2.36
20	6	567	+561	+9350.00	431	—136	—23.99
21	46	..	—46	—100.00	16	+16	+100.00
22	3	26	+23	+766.67	113	+87	+334.62
23	89	1	—88	—98.88	48	+47	+4700.00

The scheduled tribe population has shown fluctuations during the decade 1961-71 and 1971-81. Though there was an increase of 312.50 per cent for Wards 20-23 during 1961-71, in 1971-81 the increase was quite meagre, being 2.36 per cent.

The density of these four wards was 48.168 persons per sq. km. against 41.181 in 1971. There has been continuous variation in density in each ward since 1961. The following statement shows the variation density.

STATEMENT III-(6)

Variation in Density 1961-1981

Ward No.	Area in sq. kms.	1961		1971		% Variation of density 1961-71	1981		% Variation of density 1971-81
		Population	Density (per sq km.)	Population	Density per sq. km.		Population	Density	
1	2	3	4	5	6	7	8	9	10
Total	5.17	163,054	31,538	212,908	41,181	30.57	249,027	48,168	16.96
20	1.68	43,679	25.999	63,823	37,990	46.12	75,793	45,115	18.75
21	0.75	40,042	53,389	65,939	87,919	64.67	49,317	65,756	(—)25.21
22	1.45	38,539	26,579	49,918	34,426	29.52	59,215	40,838	18.62
23	1.29	40,794	31,623	53,228	41,262	30.48	64,702	50,156	21.56

Extent of literacy and working population

The total number of literates in these four wards has risen from 1,14,219 in 1971 to 1,45,508 in 1981—an increase of 4.78 per cent as against 4.86 per cent for the entire city Statement. The percentages among the total male and female populations as recorded at each of the censuses since 1961 are given in Statements 7, 8 and 9. It is also obvious that the progress is more marked in the recent decade than in the earlier ones and more among the females than the males. Female literates who numbered 32,263 in 1961, now numbered 61,501. They have thus increased during the last 30 years by as much as 5.84 per cent against the corresponding increase of only 3.77 per cent recorded by male literates (Statements III-8 and III-9). It is attributable to efforts and the part of the government and private agencies engaged in the spread of literacy in this old part of the city. In no sphere, however, can progress be achieved to the extent desired unless in addition to the education policy of government, which plays the most important role of enunciation and encouragement, the people who received the benefits of that policy are prepared to make the best use of it. In respect of education as in the case of almost all social and civil advancement, this view is well supported. The awakening among the people to their civic and political rights under democratic type of government is equally responsible for expansion of education in this old part of the city.

STATEMENT III-(7)

Literacy rates through the decades 1961-1981

Ward No.	1961			1971			1981			Increase in the rate of literacy (percent).	
	Total popula-tion	No. of literates	Literacy Rate (Percent)	Total popu-lation	No. of Literates	Literacy Rate (Percent)	Total popu-lation	No. of literates	Literacy Rate (Percent)	1961-71	1971-81
1	2	3	4	5	6	7	8	9	10	11	12
MCH .	1,118,553	534,273	47.76	1,607,396	850,750	52.93	2,150,058	1,242,608	57.79	5.17	4.86
Total (20-23)	163,054	82,887	50.83	212,908	114,219	53.65	249,027	145,508	58.43	2.82	4.78
20 . .	43,679	21,820	49.96	63,823	32,734	51.29	75,793	42,485	56.05	1.33	4.76
21 . .	40,042	19,533	48.78	45,939	24,903	54.21	49,317	30,450	61.74	5.43	7.53
22 . .	38,539	20,751	53.84	49,918	27,986	56.06	59,215	33,962	57.35	2.22	1.29
23 . .	40,794	20,783	50.95	53,228	28,596	53.72	64,702	38,611	59.68	2.77	5.96

STATEMENT III-(8)

Literacy Rates in Males through the decades 1961-1981

Ward No.	1961			1971			1981			Increase/Decrease in the rate of literacy (Percent)	
	Males	No. of literates	Literacy Rate (Percent)	Males	No. of literates	Literacy Rate (Percent)	Males	No. of literates	Literacy Rate (Percent)	1961-71	1971-81
1	2	3	4	5	6	7	8	9	10	11	12
MCH .	7959845	338,821	58.83	833,854	516,463	61.94	1,113,644	735,332	66.03	+3.11	+4.09
Total (20-23)	82,762	50,624	61.17	109,060	67,681	62.06	127,615	84,007	65.83	+0.89	+3.77
20 . .	21,838	13,113	60.05	32,676	19,344	59.20	38,612	24,693	63.95	—0.85	+4.75
21 . .	20,307	12,230	60.23	23,528	14,848	63.11	25,297	17,791	70.33	+2.88	+7.22
22 . .	19,587	12,253	62.56	25,495	16,330	64.05	30,453	19,372	63.61	+1.49	—0.44
23 . .	21,030	13,028	61.95	27,361	17,159	62.71	33,253	22,151	66.61	+0.76	+3.90

STATEMENT III-(9)

Literacy rates in females through the decades 1961-1981

Ward No.	1961			1971			1981			Increase in the rate of literacy (Percent)	
	Females	No. of literates	Literacy Rate (Percent)	Females	No. of literates	Literacy Rate (Percent)	Females	No. of literates	Literacy Rate (Percent)	1961-71	1971-81
1	2	3	4	5	6	7	8	9	10	11	12
MCH .	542,604	195,452	36.02	773,542	334,287	43.22	1,036,414	507,276	48.95	7.20	5.73
Total (20-23)	80,292	32,263	40.18	103,848	46,538	44.81	121,412	61,501	50.65	4.63	5.84
20 . .	21,841	8,707	39.87	31,147	13,390	42.99	37,181	17,792	47.85	3.12	4.86
21 . .	19,735	7,303	37.01	22,411	10,055	44.87	24,020	12,659	52.70	7.86	7.83
22 . .	18,952	8,498	44.84	24,423	11,656	47.73	28,762	14,590	50 73	2.89	3.00
23 . .	19,764	7,755	39.24	25,867	11,437	44.21	31,449	16,460	52.34	4.97	8.13

As per the 1981 Census, the working population in these four wards was 62,005 or 24.90 percent of the total population as against 27.29 per cent for the entire city. Table III-10 shows that there has been considerable variation in the percentage of working population during the decade 1971-81. This variation is an indicator of high literacy and large scale unemployment prevailing in the walled city areas. The occupational structure of these four wards is predominently of tertiary sector with 48,006 of the total working class, followed by 13,697 and 302 in secondary and primary sectors, respectively (Table III-11). The average household or family size calculated on the basis of per thousand occupied houses in these four wards is 6.871 i.e., 6.87 members on average per household which is higher than the average household size of 6.3 (persons per household for the entire city as per 1981 census, and comparatively there is less disparity in average income level during the decade 1971-81 (Table III-12). The existence of large family or household size in this walled city area is due to considerably improved environmental, sanitary and additional medical facilities, and relatively low infant and general mortality rates, presence of a comparitively large number of domestic servants and others in the household, etc. But it must be pointed out here that a higher proportion of persons per thousand occupied houses does not necessarily mean a greater degree of over-crowding in so far as the floor space per person is concerned. It does not necessarily mean a lower standard in the quality of residential accommodation. The space covered by an average house and its quality vary considerably from block to block within the same ward, and even from locality to locality within the same block. This is due to the great diversity even in the average type of a structure used for residential purposes in different wards, and the varying stages of progress recorded by them in respect of the provision of municipal and other amenities. Besides, the average size of a family, which differs considerably from block to block according to the type of the population inhabiting it, is also a factor governing the floor space per person in the block concerned. Further, the average size of a family among Muslims and certain castes of the Hindus is found to be larger than among the others. Thus in places or localities where the Muslims, or the members belonging to such castes are concentrated, the average size of the family—in other words, the number of persons per thousand occupied houses tend to be larger. Lastly, the different systems of by-numbering houses followed by the Municipal Corporation of Hyderabad from time to time has also a bearing in determining the proportion of persons per thousand occupied houses. Thus, in blocks where the by-numbering of houses is followed, the stress is more on the taxation than on the social unit, the number of occupied houses tends to be under counted. In view of all these factors, it would not be correct to assess the relative extent of over-crowding in different wards, either within the same ward or in different blocks, merely on the basis of the census figures pertaining to occupied houses.

STATEMENT III-(10)

Percentage variation in working population during the decade 1961-1981

Ward No.	Total population			Total main workers			Percentage of workers			Percentage variation	
	1961	1971	1981	1961	1971	1981	1961	1971	1981	1961-71	1971-81
1	2	3	4	5	6	7	8	9	10	11	12
MCH	1,118,553	1,607,396	2,150,058	325,665	444,576	586,646	29.11	27.66	27.29	—1.45	—0.37
Total	163,054	212,908	249,027	43,296	54,566	62,005	26.55	25.63	24.90	—0.92	—0.73
20	43,679	63,823	75,793	11,021	16,514	18,669	25.23	25.87	24.63	+0.64	—1.24
21	40,042	45,939	49,317	11,055	11,672	12,461	27.61	25.41	25.27	—2.20	—0.14
22	38,539	49,918	59,215	10,215	12,801	14,927	26.51	25.64	25.21	—0.87	—0.43
23	40,794	53,228	64,702	11,005	13,579	15,948	26.98	25.51	24.65	—1.47	—0.86

STATEMENT III (11)

Sectorwise Distribution of workers and percentage variation to total workers for the decades 1961, 1971 and 1981

Ward No.	Total Main Workers			1961						1971			
				Primary Sector		Secondary Sector		Tertiary Sector		Primary Sector		Secondary Sector	
	1961	1971	1981	Number of Workers	Percentage to total workers	Number of Workers	Percentage to total workers	Number of workers	Percentage to total workers	Number of workers	Percentage to total workers	Number of workers	Percentage to total workers
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
MCH . . .	325,665	444,576	586,646	4,517	01.39	80,568	24.74	240,580	73.87	7,816	1.76	124,453	27.99
Total (wards 20-23)	43,296	54,566	62,005	139	0.32	9,140	21.11	34,017	78.57	378	0.69	12,887	23.62
20 . . .	11,021	16,514	18,669	19	0.17	2,332	21.16	8,670	78.67	73	0.44	3,935	23.83
21 . . .	11,055	11,672	12,461	39	0.35	2,311	20.90	8,705	78.75	78	0.67	2,598	22.26
22 . . .	10,215	12,801	14,927	20	0.20	2,157	21.12	8,038	78.68	61	0.48	2,927	22.87
23 . . .	11,005	13,579	15,948	61	0.55	2,340	21.26	8,604	78.19	166	1.22	3,427	25.24

Ward No.	1981								Percentage total workers in				
	Tertiary Sector		Primary Sector		Secondary Sector		Tertiary Sector		Primary Sector		Secondary Sector		Tertiary Sector	
	No. of workers	Percentage to total workers	No. of workers	Percentage to total workers	No. of workers	Percentage to total workers	No. of workers	Percentage to total workers	1961-1971	1971-1981	1961-1971	1971-1981	1961-1971	1971-1981
(1)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
MCH .	312,307	70.25	5,677	0.97	126,891	21.63	454,078	77.40	+0.37	—0.79	+3.25	—6.36	—3.62	+7.15
Total (Wards 20—23)	41,301	75.69	302	0.49	13,697	22.09	48,006	77.42	+0.37	—0.20	+2.51	—1.53	—2.88	+1.73
20	12,506	75.73	40	0.21	4,165	22.31	14,464	77.48	+0.27	—0.23	+2.67	—1.52	—2.94	+1.75
21	8,996	77.07	32	0.26	2,675	21.47	9,754	78.27	+0.32	—0.41	+1.36	—0.79	—1.68	+1.20
2	9,813	76.65	72	0.48	3,238	21.69	11,617	77.83	+0.28	..	+1.75	—1.18	—2.03	+1.18
23	9,986	73.54	158	0.99	3,615	22.67	12,175	76.34	+0.67	—0.23	+3.98	—2.57	—4.65	+2.80

COMMERCIAL AREAS

The focal point of every city is the central shopping area. The central retail shopping district is found around Charminar—Pathergatti. It represents the tradition which springs from and clings to the place of the beginning. It has been the place where generation after generation has witnessed the vicissitudes of time. It has been the core from which the vitality of the city has found nourishment and energy. It has been the place people went to work, and the place they went to when they went out. It has been the terminus, the hub for buses, motors and rickshaws. It has been the headquarters for firms and institutions. It has been the symbol of the life of the city. This is the area that, by virtue of the ecological organisation of the city and the convergence of the transportation lines is the most accessable with the greatest number of consumers. This area contained some of the older residential structures which have recently been altered to suit their respective business use. As a matter of fact, the area characterised by the predominence of the large stone buildings constructed by the City Improvement Board in 1921, which are suitable for both the storage requirements of the whole-sale function and the operation of light manufacturing establishments such as those engaged in printing, jewellary manufacturing, ready-made garments, whole-sale cloth, handicrafts, glass-ware and bangle manufacturing. The pattern of the outlying structure of this walled city consists of 'string-street' developments divided into principal business thoroughfares and neighbourhood business streets. The Charminar—Pathergatti Road falls under principal business thoroughfare whereas the Charminar—Puranapool Road, Charminar—Shahalibanda Road and Gulzar House—Panjashah Road fall under neighbourhood business streets.

Charminar—Pathergatti. It is both a business street and a traffic artery. As a business street, it possesses large, widely spread shopping and domestic-goods stores. As a traffic artery, it carries a heavy density of mass and vehicular traffic. This dense traffic primarily results from attractive forces exerted on residential population by the central business district or by some outlying business streets or centres. Although stores of this structural type cater to and are primarily dependent on customers derived from this dense traffic,

their presence has little counter effect on density of this traffic. Offering the special inducement of ample side parking places, these stores or shops manage to thrive by attracting customers from a small fraction of the passengers of this inter-community traffic. This principal thoroughfare is out-standingly dominated by

STATEMENT III (12)

Size of Household and Household Congestion

Ward No.	Total Population			Number of household per 1,000 Houses			No. of persons per 1,000 Household		
	1961	1971	1981	1961	1971	1981	1961	1971	1981
1	2	3	4	5	6	7	8	9	10
MCH	1,118,553	1,607,396	2,150,058	1,138	1,311	1,052	5,334	5,581	5,986
Total of four wards . .	163,054	212,908	249,027	1,234	1,477	1,015	5,499	6,183	6,767
Ward 20 . . .	43,679	63,823	75,793	1,214	1,560	1,001	5,541	6,586	6,986
Ward 21 . . .	40,042	45,939	49,317	1,163	1,469	1,001	5,474	6,272	6,940
Ward 22 . . .	38,539	49,918	59,215	1,351	1,404	1,035	5,370	5,922	6,607
Ward 23 . . .	40,794	53,228	64,702	1,226	1,469	1,025	5,607	5,922	6,548

stores of wholesale and retail cloth, jewellery, shoes and chappals, book stalls, medical shops, grocery and vegetable shops. The dominence of these businesses as shown by the sales volume of this thoroughfare amounts to from 50 per cent to 80 per cent of the totals. The relative importance of the business thoroughfare in the various lines of trade for the walled city as a whole is shown in the following table.

STATEMENT III (13)

Percentage of total stores and total sales falling in principal business thoroughfare

CHARMINAR—PATHERGATTI
1981

Business Group	Percentage of Store/ Shop	Percentage of Sales
1. All groups	3.8	4.3
2. Cloth stores	7.0	21.3
3. Jewellary Stores	4.7	8.5
4. Drug Stores	1.5	2.3
5. Book Stalls	1.2	2.5
6. Vegetable shops (Mir-Alam Mandi) .	6.0	20.3
7. Shoes and slippers shops . . .	1.2	2.2

It is apparent that the principal business thoroughfare of this walled city plays a minor role in retail distribution of the old city, except in the clothes, vegetables and jewellery groups. The other roads and streets as mentioned above are primarily of neighbourhood significance. They draw customers, almost without exception, from within easily walkable distances. This structural type consists of more or less continuous rows of grocery stores, meat shops, fruit and vegetable stores, drug stores and other outlets for domestic goods, interrupted by a minor admixture on shopping-goods stores.

Further, the following table reveals the relative importance of neighbourhood business streets in the trade of this old city.

STATEMENT III (14)

Percentage of total Stores and total sales falling in neighbourhood business streets of old city viz, Lad Bazar Shahalibanda and Panja Shah Roads 1981

Business groups	+Percentage of Stores/ Shops	+Percentage of Sales
1. All groups	70.4	40.5
2. Bangles shops	77.2	51.0
3. Poultry shops	66.9	59.8
4. Meat shops	42.6	21.7
5. Mangoes shops.	60.5	41.5
6. Other fruit shops	30.00	22.1
7. Construction material shops . .	36.8	9.4
8. Food Stores	70.5	35.4
9. General merchandise . . .	63.5	21.7

*This has been calculated against the total store/total sale of the entire city.

In this old part of the city when communities were small and served the vast outlying areas, commercial uses were permitted along both the sides of principal traffic routes. A highway passing through the centre of a town became the axis for the central business district, and a strip business developed at random along its route. As the population of the community expanded, additional traffic routes were provided and more business stretched along the new routes. It was then presumed that business on the highway was the appropriate location for commercial enterprise and, with a little further examination of the amount of business a community could support, all existing and proposed street frontage was zoned for commercial use. It is now impossible to classify almost any of these business areas as shopping centres. About one-fourth of the streets in the city are used as main thoroughfares with the property fronting upon them zone for business use. It has been estimated that about one-fifth (20 per cent) of the total area of the city is occupied by commercial

zoning, whereas the area actually used by retail business is only three percent of the total developed area of the city. This contrast gives some measures of the degree to which the city has been overzoned or business developed along the traffic arteries.

Establishment of various industries since 1956 and afterwards, and with the growth of urban population in different sectors of this historical city, has introduced a variety of commercial functions to the city never present in the simple market place of this ancient town. Affected by intolerable congestion, noise, exhorbitant land values, and over-crowding, the central business district which serves a vital and useful purpose as the heart of the city, has restlessly shifted away from this old part of the city to the north and north-east of River Musi.

Residential areas of old city

As per 1981 Census, the total number of houses covered by the four wards of the old city was 36,245 scattered within these four wards. Out of these four wards, some of the areas having a gross density of 350 persons per acre (865 persons per hectare) or more have been identified as congested areas. The following blocks are congested areas.

Ward	20	:	Blocks	1-7
Ward	21	:	Blocks	1-4, 6 and 7
Ward	22	:	Blocks	1-8
Ward	23	:	Blocks	1-6

Ward 20.—Ward 20 comprises MCH block Nos. 1-7. It has Panch Mahal Palace Complex and other smaller palaces. It also has the most important and historical mosques of the city which generate large gathering of people on religious occassions. Portions of the palaces are being now used for administrative offices and for vocational centres. However, the palaces are generally under-utilised, large pockets of vacant land within the Chow Mohella and other Palaces have been proposed by Hyderabad Urban Development Authority for recreational, public and semi-public activities along with the utilisation of the built up spaces. Shah Ali Banda, Qazipura and Fateh Darwaja are residential areas having a high density of population. The entire residential development of this area is unplanned and hapazard, and requires renewal and re-development. The Hyderabad Urban Development Authority has proposed residential density of 200-250 persons per acre (495 to 618 persons per hectare). The total number of houses in this ward as per the 1981 Census is 10,843 of which 22.97 per cent are having water facilities through wells, and 76.38 percent are provided with tap, while the remaining 0.65 per cent are supported by other sources. Apart from this, water facility within the premises works out to 56.89 per cent whereas availability outside the premises forms 43.11 per cent. Similarly 77.90 per cent of the houses are provided with electricity whereas 22.10 per cent of the houses are deprived of electricity.

Ward 21.—This ward consists of seven Municipal Blocks. The entire river front is developed with the public and semi-public activities by the erstwhile city Improvement Board. The rest of the area is used for residential purpose. The residential area is densely built up with narrow passages and lanes, and is lacking in public amenities and lung spaces; most of the houses are kutcha or semi-kutcha type and are quite old. In this area also Hyderabad Urban Development Authority has proposed future population density from 200-250 persons per acre (495 to 618 persons per hectare). The total number of houses in this ward as per 1981 Census is 7,099 of which 6,035 houses or 85.01 per cent of the houses get water through tap whereas 716 or 10.09 per cent of the total houses of this ward get water through well while 4.90 per cent get from other sources. Out of the 7,099 houses of this ward 6,053 or 85.27 per cent of the houses are enjoying water facilities within the premises whereas 1,046 or 14.73 per cent get water from outside the premises. Similarly, 6,219 or 87.60 houses are having electricity facility while 880 or 12.40 are deprived of this facility.

Ward 22.—This ward comprises eight Municipal Blocks. The entire area is having mixed land uses. It consists of planned residential layout at Moghalpura and Purani Haveli. The area is also functioning as central business district and accommodates bus terminus which generates heavy traffic and congestion during peak hours. The palace and vacant land at Purani Haveli have been proposed by HUDA to be developed as institutions and administrative offices. The intensive commercial activities being carried out at Mandi Mir Alam have to be decentralised by shifting this wholesale vegetable market in order to reduce congestion. The density proposed for the future development of this area by the HUDA is 150-200 persons per acre or 371 to 495 persons per hectare. The entire ward is covered by 8,659 houses as of 1981 Census of which 8,095 or 93.48 per cent of the houses have been provided with water facility through tap whereas 491 or 5.67 per cent of the houses are getting water from wells. Fifty five houses or 0.64 per cent get water through hand pumps, and the remaining 18 or 0.21 per cent are getting water from other sources. So far as the availability of electricity is concerned, 8,077 or 93.28 per cent of the houses have been provided with electricity whereas 582 or 6.72 per cent of the houses are still lingering for want of electricity.

Ward 23.—Ward 23 consists of six Municipal Blocks. The area includes Sultan Shahi residential locality and slum development in the bed of Mir Jumla Tank. Sultan Shahi had organised development but the houses are mostly kutcha and semi-pucca. But still a major portion of the tank is under cultivation. The total number of houses as per 1981 Census in this ward is 9,644 of which 8,543 or 88.58 per cent get water through tap whereas 989 or 10.26 per cent of the houses get water through well, and the remaining 112 or 1.16 per cent get water from other sources. Apart from this,

8,114 or 84.14 per cent of the houses are having water facilities within the premises while 1,530 or 15.86 per cent get water from outside the premises. Similarly in case of electricity, 8,376 or 86.85 per cent enjoy electricity while 1,268 or 13.15 per cent are totally deprived of this facility.

The over-all picture of the above four wards of the old city in respect of basic amenities like water and electricity shows a slight set back of these facilities, i.e., roughly 25 per cent of the houses of this old part of the city have been over looked in providing the facilities. Table III-14 highlights this fact.

Table III-15 gives the details of materials used for the construction of houses in the above four wards in respect of walls, roof and floor. It will be seen from the above statement that out of 36,245 houses 18,675 or 51.52 per cent are having walls constructed with burnt bricks while 10,660 or 29.41 per cent are having mud walls, compared to houses having cement concrete walls, i.e., 3,131 or 8.64 per cent forms the lowest percentage.

Similarly in case of roof, out of 36,245 houses 16,372 or 45.18 per cent houses are having roof consisting of tiles, slates or shingles. Compared to RCC roof the percentage of houses having RCC roof in these four wards is only 24.35 percent while houses having roof of zinc or other metal sheets form only 8.03 per cent.

As regards the material used in flooring, 23,086 or 63.69 per cent are having floor made of various types of stone, viz., Shahbad, Tandur, Cuddapah etc. while 7,502 houses or 20.70 per cent are having mud flooring. The number of houses having cement flooring form only 12.21 per cent.

Houses having mud wall with tiles, slates or shingles of roofing material and as well as Stone flooring form the highest percentage apart from burnt bricks used in the construction of wall in Ward No. 20. Similar pattern is also to be seen in case of the remaining three wards.

STATEMENT III (15)

Amenities available to the houses in Ward Nos. 20-23 of Hyderabad Division of Municipal Corporation of Hyderabad

Sl. No.	Ward No.	No. of houses	Amenities available to the house: Sources of water: Well	Tap	Hand pump or tube well	River or canal	Tank	Others	Availability of water: Within the premises	Outside the premises	Electricity: Available	Not available	Toilet: Available	Not available	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1.	20	10,843	2,491 (22.97)	8,281 (76.38)	..	..	..	71 (0.65)	6,169 (56.89)	4,674 (43.11)	8,447 (77.90)	2,396 (22.10)	10,463 (96.50)	380 (3.50)	
2.	21	7,099	716 (10.09)	6,035 (85.01)	..	..	..	348 (4.90)	6,053 (85.27)	1,046 (14.73)	6,219 (87.60)	880 (12.40)	6,842 (96.38)	257 (3.62)	
3.	22	8,659	491 (5.67)	8,095 (93.48)	55 (0.64)	..	..	18 (0.21)	8,041 (92.86)	618 (7.14)	8,077 (93.28)	582 (6.72)	8,386 (96.85)	273 (3.15)	
4.	23	9,644	989 (10.26)	8,543 (88.58)	..	..	..	112 (1.16)	8,114 (84.14)	1,530 (15.86)	8,376 (86.85)	1,268 (13.15)	9,178 (95.17)	466 (4.83)	
		36,245	4,687 (12.93)	30,954 (85.40)	55 (0.15)	..	..	549 (1.52)	28,377 (78.29)	7,868 (21.71)	31,119 (85.86)	5,126 (14.14)	34,869 (96.20)	1,376 (3.80)	

STATEMENT III (16)

Materials used for the construction of houses in Ward Nos. 20-23 of Hyderabad Division of Municipal Corporation of Hyderabad

Sl. No.	Ward No.	No. of houses	Material of wall			
			Grass, leaves, reeds or bamboo	Mud	Unburnt bricks	Wood
1	2	3	4	5	6	7
1.	20	10,843	309	3,345	569	24
			(2.85)	(30.85)	(5.25)	(0.22)
2.	21	7,099	..	1,761	1,082	..
			(—)	(24.80)	(15.24)	(—)
3.	22	8,659	18	928	1,346	54
			(0.21)	(10.72)	(15.54)	(0.02)
4.	23	9,644	131	4,626	112	..
			(1.36)	(47.96)	(1.16)	(—)
		36,245	458	10,660	3,109	78
			(1.26)	(29.41)	(8.58)	(0.22)

Material of wall						Sl.No.	Ward No.	No. of houses
Burnt bricks	G. I. sheets or other metal sheets	Stone	Cement concrete	Ekra	Others			
8	9	10	11	12	13	1	2	3
6,406	24	..	166	..	..	1.	20	10,843
(59.08)	(0.22)	(—)	(1.53)	(—)	(—)			
2,128	..	..	2,128	..	..	2.	21	7,099
(29.98)	(—)	(—)	(29.98)	(—)	(—)			
6,168	..	54	91	..	..	3.	22	8,659
(71.24)	(—)	(0.62)	(1.05)	(—)	(—)			
3,973	19	37	746	..	..	4.	23	9,644
(41.20)	(0.20)	(0.38)	(7.74)	(—)	(—)			
18,675	43	91	3,131	..	..			36,245
(51.52)	(0.12)	(0.25)	(8.64)	(—)	(—)			

STATEMENT III (16)

Materials used for the construction of houses in Ward Nos. 20-23 of Hyderabad Division of Municipal Corporation of Hyderabad

Sl.No.	Ward No.	No. of houses	Material of roof							
			Grass, leaves, reeds, thatch, wood, mud, unburnt bricks or bamboo	Tiles, slate or shingles	Corrugated iron, zinc or other metal sheets	Asbestos cement sheets	Bricks stone and lime	Stone	Concrete RBC or RCC	Others
1	2	3	14	15	16	17	18	19	20	21
1.	20	10,843	285	5,481	1,186	925	142	..	2,705	119
			(2.63)	(50.54)	(10.94)	(8.53)	(1.31)	(—)	(24.95)	(1.10)
2.	21	7,099	1,211	2,274	275	37	1,119	679	1,394	110
			(17.06)	(32.04)	(3.87)	(0.52)	(15.76)	(9.56)	(19.64)	(1.55)
3.	22	8,659	291	3,711	164	273	1,073	..	2,729	418
			(3.36)	(42.86)	(1.89)	(3.15)	(12.39)	(—)	(31.52)	(4.83)
4.	23	9,644	597	4,906	1,287	336	429	..	1,996	93
			(6.19)	(50.87)	(13.35)	(3.48)	(4.45)	(—)	(20.70)	(0.96)
		36,245	2,384	16,372	2,912	1,571	2,763	679	8,824	740
			(6.58)	(45.18)	(8.03)	(4.33)	(7.62)	(1.87)	(24.35)	(2.04)

Material of floor							Remarks	Sl.No.	Ward No.	No. of houses
Mud	Mud or planks	Bamboo or logs	Stone	Cement	Mosaic tiles	Others				
22	23	24	25	26	27	28	29	1	2	3
4,484	309	..	5,077	640	309	24		1.	20	10,843
(41.35)	(2.80)	(—)	(46.83)	(5.90)	(2.85)	(0.22)				
881	..	..	4,384	1,596	220	18		2.	21	7,099
(12.41)	(—)	(—)	(61.76)	(22.48)	(3.10)	(0.25)				
328	109	..	7,022	1,146	..	54		3.	22	8,659
(3.79)	(1.26)	(—)	(81.10)	(13.23)	(—)	(0.62)				
1,809	56	..	6,603	1,045	112	19		4.	23	9,644
(18.76)	(0.58)	(—)	(68.46)	(10.84)	(1.16)	(0.20)				
7,502	474	..	23,086	4,427	641	115				36,245
(20.70)	(1.31)	(—)	(63.69)	(12.21)	(1.77)	(0.32)				

In order to assess the standard of Housing condition of these four wards, the following criteria have been taken into consideration which highlight the sub-standard housing condition of these four wards.

(1) It is hypothecised that the proportion of sub-standard housing varies directly with the proportion of income of the family.

(2) It is hypothecised that the proportion of sub-standard housing varies directly with the age of dwelling unit or structure.

(3) The proportion of sub-standard housing varies directly both with the percentage of unemployment and with the percentage of labour force engaged in manufacture.

The term sub-standard housing used here refers to dwelling units that are either in dilapidated condition or are deprived of basic amenities. It is the unit that lacks sanitary facilities, i.e., without water, electricity or flush toilet, bathing facility within the structure for the exclusive use of the occupants in the house. If the unit is dilapidated, it is considered to have serious deficiencies, is run down or neglected, or is of inadequate original construction so that it does not provide adequate shelter or protection against the elements or dangerous to the safety of the occupants.

The following table indicates the income-groups associated with substandard housing condition.

STATEMENT III (17)

Standard of housing in relation to family income in Wards 20 to 23 of Municipal Corporation of Hyderabad (As per Survey)

Monthly income of the house-hold	Number of house-holds surveyed	Percentage of house-holds	Remarks
1	2	3	4
Less than Rs. 100 . .	50	7.46	
Rs. 101 to Rs. 200. . .	230	34.33	
Rs. 201 to Rs. 300. . .	150	22.39	
Rs. 301 to Rs. 500. . .	100	14.93	
Rs. 501 to Rs. 750. . .	80	11.94	
Rs. 751 to Rs. 1000 . .	50	7.46	
Above Rs. 1000 . .	10	1.49	
TOTAL . . .	670	100.00	

It will be seen from the above table that lack of suitable income forces most people to live in substandard houses. Of course, it must be recognised in this respect that the substanard housing in a particular part of the city at a given time may be the result of adverse economic conditions existing over a number of years, while in the testing of this hypothesis the income character of families is considered as of a given year. Nevertheless, if the income status of families living in this part of the city improves, the quality of housing tends to improve even though there may be a time-lag in this association. If the hypothesis is true, housing characteristics should reflect the income characteristics of the occupant families. The above table indicates that there is significantly high association between the proportion of families in the low income brackets and substandard housing and that the highest degree of association in this measure is with group of families with an income of less than Rs. 200/- It may, therefore, be stated that this old city part with a high proportion of income families tend to have a high proportion of substandard housing. In some of these areas the population becomes so congested that even with low rents, the property may yield good returns. This is the strange paradox of the slums—that at the end stage of the deterioration process when the area is populated by the poorest of the poor, the owner may be able to reap a profit through the sheer density of the population forced by necessity to live in the most undesirable surroundings.

Since it is clear that structural dilapidation is often the result of long continued use and exposure to the elements, and since the structures built in an earlier era often lack modernised facilities, it may be hypothesized that the older the residential structure of a given city, the greater the proportion of substandard housing. The following table highlights the above fact.

STATEMENT III (18)

Substandard of housing in relation to age of dwelling structure in Wards 20 to 23 of Municipal Corporation of Hyderabad

Age of structure	No. of houses surveyed	Percentage of houses	Remarks
1	2	3	4
Built before 1919 . . .	9,450	26.07	
Built between 1920-1939. .	5,140	14.18	
Built between 1940-1961. .	6,410	17.69	
Built after 1961 . . .	15,245	42.06	
Total	36,245	100.00	

Note: Data were collected from Town Planning Section of Municipal Corporation of Hyderabad by referring number of permits issued and also the Tax Assessment Register.

It has already been pointed out that the income characteristics of a city could change rapidly while the housing characteristics would tend to change more slowly. In other words, one factor is likely to be more dynamic in change than the other. In spite of this contrast, it is, however, observed that there is a highly significant association between family income characteristics and substandard of housing. The percentage of unemployed labour is probably subject to even more rapid changes than the family income. If, however, a city is subject to long periods of large scale unemployment, it would be reflected in the income of the people and in turn the quality of the housing. It is a wellknown and easily observed fact that residential areas in or near manufacturing centres tend to be of poor quality. From this, it is postulated

that if the city has a high percentage of its labour force engaged in manufacturing, it will have a high proportion of substandard housing. This assumption is, however, a fact in case of Chandulal Baradari and Bahadurpura localities of the old city. The following table gives the percentage of unemployment prevailing in the sample households where survey was conducted.

STATEMENT III (19)

Substandard of housing in relation to labour force in Wards 20 to 23 of Municipal Corporation of Hyderabad

Total surveyed population	No. of persons aged 15 years and above			Percentage to total population		Percentage to population aged 15 years and above		Remarks
	Total	Unemployed	Employed	Un-employed	Employed	Un-employed	Employed	
1	2	3	4	5	6	7	8	9
3,350 . . .	1,760	1,200	560	35.82	16.72	68.18	31.82	

Northern Sector of the City

The northern sector of Hyderabad city consists of 27 wards including 12 wards of Secunderabad Division. Contemporary historical record shows that this sector except Secunderabad and a few big villages like Musheerabad and Narayanguda till 1845 was an area of undulating topography consisting of several small villages having agricultural fields in large number. The map of 1845 gives a clear cut picture of the built-up area of the northern sector of the city. The various transport and communications systems introduced in the city during the latter part of the nineteenth century and the broken hilly grounds like the Red Hills, the Banjara Hills and the Naubat Pahad, etc., holding definite attraction for residential development but is far less satisfactory for industry attracted most of the nobility to move from the southern sector to the northern sector. Consequently, a number of palaces belonging to Nawabs and Jagirdars sprang up in this area. A detailed comparative analysis of 1913 survey sheet and the detailed survey conducted by the Town Planning Department during the year 1971—79 for the preparation of Master Plan highlights as to how this area immediately to the north, north-east and north-west of the old city has been subjected directly or indirectly to every new influence that has impinged upon the city. Shops, offices, banks, public services as well as the markets, are grouped here at and near principal focus. As the city has grown and acquired new and enlarged functions, this core has been greatly changed in its fabric. Since 1921 its invasion of the adjacent area to the north has driven a wedge along Afzulgunj, Moazamjahi Market, Abids and Bashir Bagh Road into formerly residential area of business men and nobility of Hyderabad and the older buildings have either been replaced or altered to fit them for new uses. Municipal administration which has now left old building located in the old part of the city and other offices of both State and Central Government, i.e., Secretariat, Education, Accountant General, Telephone Bhavan, State Legislature, Police Control Room, All India Radio Station, Director General of Police, Income Tax, Central Excise, Insurance companies, Andhra Pradesh Sports Council, Agricultural Department, Press Club, Nizam Club, GPO, Banks, etc., have found accommodation in the north and north-east and north-west of Basheer Bagh Road in new buildings that have been constructed between 1961 and 1981.

In order to have a detailed analytical picture of the land use changes in this sector of the city, out of five circles only three circles 3, 5 and 6 have been selected for this purpose. A close study of the Survey sheets of 1913 and 1979 reveals the manner and scale of various urban extentions that have undergone a remarkable transformation in modern time largely within the past twenty five years. Among the noted palaces belonging to Nawabs and Jagirdars till recently, the following palaces are worth mentioning. The Saifabad Palace, Shahpurji Palace, Bashir Bagh Palace, Devdi Nawab Hassan Munawar Khan, Sir William Rambolts Garden, (Nizam College), St. John's Grammar School, Nawab Basheer Nawaz Jung Bahadur Palace, Palace of Abdul Bakir Khan, Palace of Syed Humayun Mirza, Imperial Post Office, Palace of Mohd. Shafi, Messers Abid & Co., State Library, Dorabji Palace, Abdul Qader Palace, Palace of Raja Rao Muralidhar Bahadur, Devdi Nawab Sikandar Yar Jung, Devdi Nawab Sardar Dilawar-ul-Mulk, Devdi Nawab Khalil-ur-Rehman, Devdi Nawab Karim-ullah Khan, Devdi Nawab Amir Hasan and Munshi Sheikh Hussain.

Saifabad Palace in which the State Secretariat is now functioning belongs to Late Nizam was constructed for his residential purpose. Subsequently this palace was allotted for the use of State Secretariat which was then located opposite Nizam College in which now the Junior Alia College is functioning. Opposite to this Palace a noted Jagirdar belonging to Parsi Community well known as Shahpurji constructed his palace in the vicinity of Naubat Pahad known as Shahpurwadi covering a vast area of the hillock. This area within a span of twenty years sprang up into a posh locality known as Adarsh Nagar where people belonging to high income group reside. On the top of the hill very recently, the beautiful architectural monuments known as the "Birla Mandir" and the "Birla Planetarium" have been constructed. Adjacent to this, a royal palace was constructed for the residence of the late Nizam's elder son Nawab Mir Himayat Ali Khan alias Azam Jah Bahadur

which was subsequently converted into a posh hotel known as Ritz Hotel. Below this hotel, a few houses which were constructed for the residence of band-master popularly known as Band Lane, has been transformed into office complex where the Income Tax, Central Excise, Police Control Room, Parisram Bhavan, Shakar Bhavan, AIR Station, Nizam Club, Samrat Complex, Tara Mandal, Life Insurance Corporation etc., have sprung up. Similarly, adjacent to Shahpurwadi towards the eastern direction, Nawab Basheer-ud-Dowla had his palace covering a vast area starting from Basheer Bagh junction upto the Tank Bund. The road leading from Abids to Tank Bund was actually the boundary of this palace. The palace had a number of gardens within its vast compound. Pressed by economic conditions, the owner sold this vast area by converting into plots, and as a result of this, a number of shops on the road side and a few multi-storeyed buildings have come up. Inside, a number of beatiful buildings of modern architecture mostly belonging to business-men of Gujrat and Sindh have sprung up. Towards the northern sector of this locality a new office complex was constructed recently in which Municipal Corporation of Hyderabad Office is now functioning. Opposite to Basheer Bagh Palace, to the eastern side of the road, there was a big and beautiful garden on a vast area known as Nizam Bagh and the vast open Land belonging to Nawab Hasan Munawar Khan. In 1913, this beautiful garden was transformed into built-up area within a span of forty years having buildings like Lady Hydri Club Office of the City Improvement Board and a few houses with vast areas and garden behind them. Even this open land was acquired on piece meal basis by different people within the past twenty years and built various buildings, theatres, hotels, etc. The building in which the City Improvement Board Office was located has subsequently been converted into Gandhi Medical College and adjacent to this, Nagarjuna Hotel came up and behind this hotel, the Skyline Theatre and a few multi-storeyed apartments sprang up. Similarly towards the north of this the Liberty Theatre and some shopping complexes came into existence. Thus, it will be seen that the entire areas of Basheer Bagh and Naubat Pahad till recently having vast agricultural fields have completely been transformed into residential-cum-commercial settlement. To the south of Basheer Bagh there was a big garden known as Nana Bagh with a few old houses scattered. In between 1971 and 1981, the vast area of this Bagh was converted into a fine residential locality wherein new quarters for the MLAs have been constructed and the area subsequently came to be called the New MLA Quarters.

From Afzulgunj upto the Basheer Bagh junction, except a few markets like Osmangunj, Mukhtiar Gunj, Maharajgunj, Siddiamber Bazar and Begum Bazar, the rest of the area comprised a number of palaces, belonging to Nawabs and Jagirdars. In between Nampally Station Road and Jawaharlal Nehru Road (Nizam Shahi Road), a large area was covered by Devdi Raja Rai Muralidhar Bahadur. On the request of the City Improvement Board, Raja Saheb allotted a major portion of its open area to the Board for the construction of Moazam Jahi Market in 1939. Subsequently, in between 1971 and 1981 new buildings and hotels came up in the vicinity of Raja Saheb's Palace in which Sampurna Hotel and Anti Corruption Bureau Office are located. Towards the north of the palace leading to Abids various kinds of shops along the roadside were constructed apart from the Post Master General's Office already located. On the north-west corner of Abids leading to Nampally Station, a number of shops have come up. In between Jawaharlal Nehru Road and the Residency Road, intersecting at Abids junction, only a few palaces of nawabs came up. The place where the General Post Office building now stands had a small building in which the State Library was located some forty years back, and adjacent to this building a vast palace of Dorabji once existed now turned into the New Vasant Vihar Hotel. Similarly, other palaces were turned either into theatres or into multistoreyed buildings or hotels within the past twenty years. The best example of this land use change is the Ramakrishna Theatre, Siddhartha Hotel, A.P. Co-operative Bank Building, Kirloskar Maternity Home, etc.

On the eastern side of Residency Road leading from Abids junction, a large area was covered by grave yard with a few residential palaces of Jagirdars. Among these palaces Messrs Abids & Co., Nawab Mohd. Shafi, Nawab Abdul Rahim and Nawab Amir Hasan were popular. Subsequently, these palaces were sold out to various individuals who constructed shops and cinema theatres by demolishing the old buildings. The present "Palace Talkies" was constructed where exactly once famous Abids & Co., was located. Adjacent to this building, a number of shops, particularly, cloth emporiums, cinema theatres, Reddy Hostel, etc., came up. The shops, restaurants, bars and theatres of worth mentioning in this area are M/s. Dayal's Meena Bazar, Manju Bar & Cafe and Farheen and Shaheen (Now Suriya 70 and 35 MM) Cinema Theatres. Towards the south of Abids where once the palace of Nawab Abdul Rahman was in existence, Jaya International Hotel has been constructed very recently. Similarly, on the roadside of the grave yard a number of shops with a theatre building popularly known as "Sagar Talkies" were raised. Towards the north of Meena Bazar and Dayal's, there was a beautiful building having three tennis courts with a large open area in which Imperial Post Office was located. This building was demolished and a big shopping complex, multistoreyed apartments and cinema theatre were constructed. The multistoreyed apartments are now called Sridevi Apartments and the theatre is known as "Zamrud Mahal Talkies". At present the commercial complex is occupied by several departmental stores and among them Bata Shoe Company, A.P. Handloom Show Room and Canara Bank are worth mentioning. From this commercial complex upto Basheer Bagh junction towards the north and east, a number of buildings discharging various functions sprang up within a short period of the past twenty years. Among these 3-Aces and Taj Mahal Hotels, St. George Grammar School, John & Co., presently called the Broadway Restaurant, Nizam College, Light

House, All Saints School and multi-storeyed apartments are worth mentioning. From the police station at Abids upto Basheer Bagh junction on the western side of the road, there were a number of palaces and the Shahi Astabal. Here also along the roadside except a temple and a mosque, the entire landscape has been changed into shopping complex, educational institutions, banks and stadium. In place of Shahi Astabal "Brindavan Hotel" and multi-storeyed shopping centre have sprung up. Other noted shopping centres of this block are "Bulchand & Co.," "Prince Store," "Haji Kurban Hussain & Sons," Santhosh and Sapna Theaters, "Unity Building", Emerald Hotel, "Little Flower School", State Bank of Hyderabad, "Stanley Junior College", "Mahbubia Junior College", "Lal Bahadur Stadium", "Indira Priyadarsini Auditorium", "Deccan Towers", "Nizam College Boys' Hostel", "Hotel Harsha", "Royal Hotel", "Board of Secondary Education", "Police Training Centre", "Karimabad Housing Colony", "Golden Jubilee School", "Hyderabad District Collectorate" and "Board of Revenue".

Towards the eastern sector there were a number of small villages located at a distance of about two to three kilometres from Basheer Bagh junction, and generally known as Narayanguda, Chikkadpally and Domalguda which transformed into posh localities during the last twenty years whereas to the south of these villages with the construction of Residency building a number of clusters of dwelling houses came up. Thus the entire land of the northern sector once full of green fields with a few palatial buildings has completely been changed during the last thirty years. A close study of the northern sector of the city shows that recent political and economic factors combined to swell the population and enhanced the importance of this sector of the city. Further, a detailed study of the internal structure of this sector faithfully reflects the impace and relations of distinct communities. The social geography of this part of the city only partly exhibits the various ingredients that have so recently contributed to the population. The inmigrants belonging to the more recent streams congregated in compact groups to form ethnic quarters. These are still represented but most of the area today is socially differentiated on the basis of income groups, irrespective of the antecedents of the inhabitants. Thus, while there may be a clearly recognisable Andhra Colonies, Christians and other communities' quarters have disappeared, though many Christian, Parsi and Sindhi families are scattered among other communities. Dispersions of these inmigrants from an ethnic quarter marks a significant stage in their assimiliation. At this point they have become pucca Hyderabadies.

Commercial Areas

The total area under commercial land use in Hyderabad and Secunderabad is only 430.32 acres (174 Hectares) and more than 50 per cent of land under commercial use is found in Chanderghat Residency and Hyderabad North. The over-all pattern of commercial land use in the northern Hyderabad and Secunderabad is a string development. Two central business districts, one for the northern sector of the city and the other for Secunderabad have been delineated. Afzulgunj, Abids, Nampally, Residency (Sultan Bazar) etc., are the focal business points of the Central Business District of Northern sector of Hyderabad. Rashtrapathi Road, M.G. Road, Station Road, General Bazar, etc., are the focal points of the Central Business District of Secunderabad. Besides these two Central business districts, many of the arterial roads and important streets have developed into local commercial streets for retail trade.

In contrast to Charminar the diversity in the distribution of retail stores is the principal retail thoroughfare of Abids—Nampally. Excepting confectionery and bakery products, building material stores, almost all other types of stores appear frequently along this thoroughfare. Within the twin cities, this street has developed a high degree of specialised shopping facility. The highest degree of specialisation has been reached in fabrics of important handloom production centres such as Gadwal, Sangareddy, Aurangabad etc., and specialising in fabrics of a particular textile mill only. Some of the well known mills such as Calico, Finlay, DCM, APCO, Co-optex, Bombay Dyeing, etc., have established their show and sales rooms in this street. There are stores dealing in ready-made childrens' garments or embroidery goods. An emerging trend on this street is the development of a single stores viz., the Janata Bazar and Bombay Bazar selling varieties of specialised goods. Within this diversity there is a distinct trend towards concentration of certain retailing activities such as medical, fancy and scientific equipment, petrol bunks, liquor stores and electrical goods. All these diverse stores do require central location so as to enjoy high degree of accessibility, and it is obvious that this street must be dealing with a clientele belonging to a higher income group.

Sultan Bazar is a sub-central shopping centre which has not developed any marked specialisation. However, it ranks next to Charminar as a retailing centre for textiles and clothing. Within this group it has a larger proportion of stores selling ready made garments and in this respect it is more comparable to the market in the station street sub-central shopping centre of Secunderabad.

There are four whole-sale markets dealing in vegetables, grains, fruits, etc., of which Sabzi Mandi of Hyderabad and Monda Market of Secunderabad are wholesale vegetable markets while Osmangunj and Jambagh markets deal with grain and fruits, respectively. The details of these markets will be discussed in the forthcoming paragraphs. In order to assess the expansion of commercial area, time-distance from the core seems to be a determining factor which is evident from the fact that the proportion of both residential and commercial land uses decine sharply beyond the 20—30 minutes isochrone.

It may not be wrong to generalise that within the metropolitan Hyderabad all functional land uses excepting industrial tend to concentrate within this zone.

Grain Market

As pointed out earlier, the four principal wholesale grain, oils, pulses and general merchandise markets in the northern sector of the city have out-lived their utility and now practically turned eye-sore not only to the general public but also to the traders themselves. These markets which were designed to meet the modest needs of the then city population at the fag end of the nineteenth century are too inadequate to the present day marketing needs. Wherever one goes, he will find the market crammed with merchandise, transport vehicles including the traditional bullock-carts hardly leaving any space to the customers to transact business.

Osmangunj including New Osmangunj, Maharajgunj, Muktiargunj and Kishengunj which are located on Siddiamber Bazar Road meet not only the principal consumer needs of twin cities but also other areas of the State. With the rapid growth of population in the twin cities, especially, in the past two decades, a part of the wholesale business which previously operated in these four principal wholesale markets, has been shifted to the outskirts like Malakpet. The shifting of these markets to Mahboob Mansion Marketing Complex at Malakpet would have become a reality by now but for the injunction order of the Supreme Court that paralysed the entire construction activity which was in an advanced stage.

The century old Osmangunj promoted by the then Nizam with a total area of about six acres (2.43 Hectares) of land still serves the major wholesale trade needs of Hyderabad. While the constructed shops of the gunj are owned by the traders individually, the open space in the gunj is under the ownership of Sarf-e-Khas, a trust floated by the Nizam with the Sarf-e-Khas management letting out the space indiscriminately in the market to the traders, many temporary structures have sprung up in the gunj hampering the smooth functioning of the trade. As a result of this, the merchandise lorries, could not even negotiate terms inside the gunj leading to frequent traffic jams affecting the trading activities for hours together. Though the State Government is fully armed with the powers of taking over this piece of land, no action has so far been taken in this direction.

Besides rice and wheat, Osmangunj wholesale market also deals in general merchandise like jaggery, tamarind, and perishable products like onions and chillies. The Osmangunj is the principal market that supplies onions not only to the twin cities but also meets the needs of the coastal districts. Daily 100—120 heavy loaded lorries touch the gunj. The restrictions barring the entry of heavy vehicles between 8.00 A.M. and 8.00 P.M. on the Siddiamber Bazar Road are observed only in the breach. One can find the plying of these lorries freely during the restricted hours in the prohibited areas, thanks to the hearty co-operation extended by the traffic police stationed there. As a result of this, the gunj is always crammed with lorries, tractor-trailors, bullock-carts and hand-drawn carts. Whatever little space is left over in front of the congested shops is being utilised by the traders for trading their merchandise. Practically there is no space left either for the merchants to operate their business or for the customers to purchase the produce. It will take a long time to enter into the market even for the pedestrians. Inside the wholesale market, a retail market dealing in perishables like onions, garlic and ginger is also flourishing attracting large number of customers.

Osmangunj market cannot boast of amenities either to the trading community or to the farmers who bring their produce from far off places. The grain and Seed Merchants' Association has constructed a Farmers' Rest House twenty years back and gave it on lease to the Hyderabad Market Committee which has set up its sub-office instead of utilising the same for the purpose it was meant. With the lack of godown facility in the gunj, the farmers who carry their produce will have to dispose off at whatever price they get the same day. As the Farmers Rest House has been converted into the Sub-office of the Marketing Committee, they have no place left either to release or to take bath.

Though the Marketing Sub-committee derives an annual income of about Rs. 35 lakhs from Osmangunj towards the collection of one percent cess on the business turn over, it hardly spends any amount on maintenance. As the garbage is cleared once in a week, the whole place is unhygienic. The drains are so outdated that the entire market place turns into a vast marshy yard during the rainy season, and one will have to wade through under one foot of mud and water. Osmangunj has neither a public telephone booth nor even the toilet worth mentioning. The only toilet existing is posing a health hazard as it always eminates stink and foul smell. The gunj has only four street lights and a bore-well, that too provided only a few months back. In order to circumvent these hardships, the Osmangunj Traders' Association has floated a New Osmangunj on a 7.5 acres (3.03 Hectares) site near Moazamjahi Market opposite Siddiamber Bazar Road. Though the modern market complex known as New Osmangunj Market has come into being a decade ago it could not serve the purpose because the approach road to the market could not be made available to it due to occupation by hut dwellers.

Kishengunj wholesale market which is adjacent to Osmangunj mainly deals in oils and gunnies. The oils from this market are not only supplied to the twin cities but also to many parts in the State. The first hand and second hand gunnies are extensively traded in this market. As the gunj is situated on a lane the traffic is always congested.

Muktiargunj is principally the market for pulses where green gram, red gram, black gram and Bengal gram are traded. This market which came into being seven decades ago on a narrow lane facing Siddiamber Bazar receives pulses from all over the country like Haryana, Puniab and Maharashtra. The width of the lane on which the gunj is situated is hardly twenty feet (6.07 meters), and with the flow of heavy

vehicles the traffic always comes to a screeching halt resulting in many accidents. One wonders how the Government allows the functioning of this market in such a congested lane.

Next to Muktiargunj lies Maharajgunj that carries out trade in rice, wheat, jowar and Khandasari sugar. The gunj was established seventy years back. Most of the shops are in dilapidated condition. The mud and mortar constructions that comprise Muktiar and Maharajgunj have become a haven for rats and rodents. According to Mr. Murari Lal Goel, President, Hyderabad Dal Merchant's Association, the rats and the rodents are destroying grains and pulses worth several lakhs of rupees every year in all the above markets.

The plight of hamalies working in all the four whole-sale markets is horrible. There are about two hundred hamalies engaged in the loading and unloading of merchandise in Osmangunj alone. On account of the restrictions imposed on plying of heavy vehicles during day time, the hamalies are forced to attend to loading and unloading operations during night as well as in day time. As the services of hamalies are utilised at piece meal contract rates they are denied of statutory provisions like Provident Fund, Gratuity and other facilities enjoyed by the working force in the organised sector. Even the minimum Wages Act does not apply to the hamalies. The State Government, before the assumption of office by the Telugu Desam Party in 1983, has drafted 'Hamalies Jattu Mutha Bill' to safeguard the interests of these categories of workers. Now the fate of this Bill is not known.

All these four markets would have been shifted to Mahboob Mansion Marketing Complex by this time provided the construction of the market was completed. This market, biggest of its kind in Asia, coming up on a 40 acres (16.18 Hectares) site, has been designed to have 440 shops-cum-godowns in the first phase. The market consisting of two acres (0.8 Hectare) of bidding yard godowns both for merchants as well as farmers to bring their produce and rest rooms for ryots. The whole market has been designed in such a way that each shop would have two roads. One acre (0.4 Hectare) of land has been allocated in this complex for the establishment of a telephone exchange. This market can intervene four hundred to five hundred lorries at a time without giving scope for congestion and traffic hazard. But the construction activity of this complex after spending about Rs. 2.5 crores has come to a standstill due to an injunction order by the Supreme Court. Once the dispute is settled and the new market is completed, all the four markets on the Siddiambar Bazar Road could be shifted to the most modern and spacious Mahboob Mansion Marketing Complex.

Apart from these four markets there is a Subzi Mandi (vegetable market) located in the north-western sector in the oldest locality of Hyderabad known as Caravan Sahu. This vegetable market was constructed on an area of 3.5 acres (1.42 Hectares) of land by the Qutub Shahi rulers of Golconda Kingdom in order to cater to the needs of foreigners as well as merchants who used to come to Golconda from Machilipatnam, the Chief port of Golconda kingdom. This market, about three hundred and fifty years back, catered to the needs of traders mostly belonging to Iran and some of the Iranian scholars known as 'Mujtahidine', who settled down around this market and the entire settlement area of these Mujtahidines came to be known in a corrupted form as 'Mustaidpura". At present vegetables of various kinds are brought in this market through bullock carts from around the city early in the morning. This market, like Osmangunj, lacks in amenities like rest-houses, drainage, toilets, baths, etc.,

In addition to the above vegetable market, one more market existing in Secunderabad is the Monda Market. This market deals mainly in vegetables and also in onion, garlic ginger, etc. The entire market covers an area of approximately one acre, (0.4 Hectare). Various types of sheds have been constructed but the market lacks other amenities. Necessary proposals have been submitted by the standing Committee of the Municipal Corporation—Secunderabad Division for extending the area of this market by paying compensation to the owners of the affected buildings under the development plan.

Industrial Areas

The predominantly industrial areas in the municipal limits are

(1) Azamabad, Musheerabad and Sanatnagar of northern city area

(2) Kavadiguda, New Bhoiguda and Lalaguda of Secunderabad.

Some of the above areas have mixed-land-use with commercial service, industries, and light industries. Apart from this, a few industrial units like D.B.R. Mills, Coca Cola Factory, some printing presses and oil mills are within the municipal limits. Some major industrial complexes have come up outside the corporation limits. The following industries which lie outside the Municipal Corporation of Hyderabad limits and are not covered by land-use survey have a direct impact on the land use and economy of Hyderabad city.

(1) BHEL

(2) HMT Located on Medak Road and Praga Tools.

(3) Nuclear Fuel Complex, Hindustan Cables, ECIL, Republic Forge, Hyderabad Chemicals and Fertilisers located at Moulali.

(4) An industrial complex at Uppal and Ramanthapur on way to Warangal.

Residential Pattern

Analysis of census data shows that about 80 per cent of all the occupied census houses in Hyderabad and Secunderabad (1981) are being used as residences [Statement III(20)].

STATEMENT III (20)

Census houses and uses to which they are put — 1981

Circle No.	Total number of census houses	Census houses vacant at the time of house-listing	Occupied Census Houses used as: Residence	Shop-cum-residence	Work-shop-cum-residence including household industry	Hotels, Sarais, Dharmasalas, tourist home & inspection houses	Shops excluding eating houses	Business houses and Offices	Factories, workshops, and worksheds	Restaurants, sweet meat shops & eating places	Places of entertainment & community gathering (panchayat Ghar) excluding place of worship	Places of worship (Ex. temple, Church, Mosque, Gurdwarh, etc.)	Others	Remarks
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
3	57,420	2,090	47,525	495	340	100	2,855	465	1,610	210	65	215	1,450	
		(3.64)	(82.78)	(0.86)	(0.59)	(0.17)	(4.97)	(0.81)	(2.80)	(0.37)	(0.11)	(0.37)	(2.53)	
5	22,545	1,030	16,805	160	90	80	1,725	370	1,160	190	..	100	835	
		(4.57)	(74.55)	(0.71)	(0.40)	(0.35)	(7.65)	(1.64)	(5.15)	(0.84)	..	(0.44)	(3.70)	
6	40,515	1,460	32,945	275	200	60	2,490	495	1,010	215	50	205	1,110	
		(3.60)	(81.32)	(0.68)	(0.49)	(0.15)	(6.15)	(1.22)	(2.49)	(0.53)	(0.12)	(0.51)	(2.74)	
	120,480	4,580	97,275	930	630	240	7,070	1,330	3,780	615	115	520	3,395	
		(3.80)	(80.74)	(0.77)	(0.52)	(0.20)	(5.87)	(1.10)	(3.14)	(0.51)	(0.10)	(0.43)	(2.82)	

A careful perusal of the following table reveals that there has been an increase of 3.92 per cent in the houses compared to 1971 census houses while the percentage of vacant houses has decreased during the decade 1971-1981 by 15.45 percent. In case of residential houses, shops/workshops and others there has been an increase of 3.73, 9.26 and 19.16 per cent respectively.

STATEMENT III (21)

Variation in the Census Houses and the Uses to which they are put during the decade 1971-1981 of Municipal Corporation of Hyderabad

Census Houses and the uses to which they are put	1971 Census	1981 Census	Variation during the decade 1971-1981	Percentage variation during the decade 1971-1981	Remarks
1	2	3	4	5	6
Vacant Houses	13,725	11,605	−2,120	−15.45	
Residences	237,170	246,010	+8,840	+3.73	
Shops/Workshops etc.	34,830	38,055	+3,225	+9.26	
Others	8,195	9,765	+1,570	+19.16	
Total	293,920	305,435	+11,515	+3.92	

But if we take the total area under residential land use the area covering the Hyderabad Division works out to 60 percent while the same in the Secunderabad Division is 50 percent. As a percent of the gross area, residential land use in Hyderabad and Secunderabad looks insignificant. If built up area, however, alone is considered residential land use occupies by far the largest area.

STATEMENT III (22)

Land use by built up area 1981

(in Percentages)

Total area (in acres)	Residential	Commercial	Industrial	Roads and Railways	Public Utility	Public spaces	Open spaces
1	2	3	4	5	6	7	8
Hyderabad Division 35,094.17 (14192.65 Hectares)	60.00	3.9	6.2	16.2	1.1	6.2	6.2
Secunderabad Divn. 5,186.79 (2097.62 Hectares)	50.00	2.5	7.5	32.00	0.4	7.5	..

Source : Town Survey Department, Government of Andhra Pradesh.

Its predominance is also indicated by the fact that more than 80 percent of all the occupied census houses in both the sectors, i.e., northern and southern as per 1971 census were being used as residences. Slight variation in the pattern of residential land use development is revealed, if examined municipal circle-wise.

STATEMENT III (23)

Distribution of predominantly residential areas by circles 1981

Circle	Residential area (acres)	Total area	Residential area as percentage of total land area
1	2	3	4
3	3,120.50 (1261.98 Hectares)	4,419.89	70.60
5	8,250.08 (3336.47 Hectares)	11,213.09	73.58
6	985.42 (398.52 Hectares)	1,217.63	80.93
Total	12,356.00 (4996.97 Hectares)	16,850.61	73.33

Source: Town Survey Department, Govt. of Andhra Pradesh

It can be seen from the following table that residential land use in the three circles varies between a maximum of 82.77 percent in circle 3 to a minimum of 74.54 percent in circle 6. Shops and workshops in all the three circles put together form not more than 12.21 percent while vacant lands and houses put to other uses form 3.80 percent and 3.25 percent respectively. There is not much variation if examined circle-wise in case of vacant houses and houses used as shops/workshops.

STATEMENT III (24)

Various uses to which census houses are put circles 3, 5 and 6 of Municipal Corporation of Hyderabad

Circle No.	Total No. of houses	No. of vacant houses	No. of houses used as			Remarks
			Residences	Shops/ work-shops etc.	Others	
1	2	3	4	5	6	7
3	57,420	2,090 (3.64)	47,525 (82.77)	6,140 (10.69)	1,665 (2.90)	
5	22,545	1,030 (4.57)	16,805 (74.54)	3,775 (16.74)	935 (4.15)	
6	40,515	1,460 (3.60)	32,945 (81.31)	4,795 (11.84)	1,315 (3.25)	
Total	120,480	4,580 (3.80)	97,275 (80.74)	14,710 (12.21)	3,915 (3.25)	

Density of houses per acre

The minimum standard of density of houses per acre adopted in developing countries is 12 houses per acre or 29.67 houses per hectare. A close study of the entire city shows variation in density of houses. In some wards, the density of houses per acre is more than the prescribed standards, i.e., 30 houses per acre (74.18 houses per hectare). This fact can be revealed from the following table on the data pertaining to the three municipal circles.

STATEMENT III (25)

Various uses to which census houses are put and number of houses per acre under each category of circles 3, 5 and 6 of Municipal Corporation of Hyderabad

Circle No.	Area (in hectares)	Total No. of houses and houses per hectare	No. of vacant houses and houses per hectare	No. of houses used as		
				Residences number and per hectare	Shops work-shops etc. and number per hectare	Others and number per hectare
1	2	3	4	5	6	7
3	1,787.47	57,420 (32)	2,090 (2.47)	47,525 (27.2)	6,140 (2.47)	1,665 (—)
5	492.43	22,545 (45.78)	1,030 (2.47)	16,805 (34.62)	3,775 (7.42)	935 (2.47)
6	4,534.76	40,515 (8.93)	1,460 (—)	32,945 (7.42)	4,795 (2.47)	1,315 (—)
Total	6,814.66	120,480 (17.51)	4,580 (—)	97,275 (14.84)	14,710 (2.47)	3,915 (—)

Wide variation is found in the pattern of density of houses in these three circles. The maximum i.e., 47 houses per hectare is found in circle 5 while the minimum i.e., 9.89 houses per hectare is found in circle 6. Similarly it is also found in case of vacant houses and houses used as shop-workshop.

Recreational uses and Open Spaces

The Nehru Zoological Park in Mir Alam Tank Area of South Hyderabad, the Race Course in the Malakpet area, Public Gardens, Gosha Mahal Stadium, Lal Bahadur and Indira Priyadarsini Stadia, Cantonment Garden, Parade Grounds, Railway Recreation Ground of Secunderabad area account for the major parks, play grounds and open spaces within the municipal limits of the twin cities.

CHAPTER IV

PEOPLE—THEIR ETHNIC AND DEMOGRAPHIC CHARACTERISTICS

Introduction

Hyderabad city has always had a reputation of being a cosmopolitan city where people of various racial groups believing in different faiths and speaking different languages had gathered and lived in amity and in due course fostered a synthetic culture known in common parlance as the Deccani Culture. The History of the city reveals the circumstances under which people with variegated cultural backgrounds were attracted to the city, the inter-relationship between the various groups and the part played by each in the unified life of the city contributed largely to foster a synthetic culture. The Hyderabad area was under the rule of the Muslims for over 400 years. The reputation for power and prosperity that the medieval kingdom of Golconda under the Qutub Shahi Kings enjoyed, had spread far and wide and many a foreign nobleman or a trader was attracted to it besides the commanders and serving personnel of the ruler's army. We have some of the best accounts of the old city of Hyderabad from foreign travellers like Tavennier who visited the city in those days. The city of Hyderabad or Bhagyanagar, as it was originally known, owes its origin to the fancy of one of the rulers of the Golconda Kingdom, viz., Mohd. Quli Qutub Shah and his romance with a local dancer named Bhagamati who lived in the village of Chichlam where the great city of Hyderabad came to be built up, and where Charminar stands it is said that Bhagamati lived in her cottage. Thus the seeds for a fusion of cultures in the city seem to have been laid at the very inception of the city. The city of Hyderabad was in close competition with Delhi in its beauty, trade, prosperity and culture of the populace. The cultural development of the city received a set back after the invasion of the Mughal Emperor, Aurangzeb and the shifting of the capital of the Deccan to Aurangabad. But when in 1763 the capital was re-shifted to Hyderabad by Nawab Mir Nizam Ali Khan, Asifjah II, the city got a new lease of life and entered on a second phase of cultural development growing into the great cosmopolitan city that it is at present.

The city population contains communities like the Arabs, Pathans, Rohillas, Sikhs, Rajputs, Kayasths, Marwaris, Bawahirs, Gujarathis, Maharashtrians and Christians besides the indigenous population of Hindus and Muslims. Most of these communities who did not have their roots in the local soil must have come to the city with the shifting of the Deccan's capital to Hyderabad from Aurangabad in the 18th Century. With the exception of Marwaris, Bawahirs and Gujarathis who are chiefly traders, others seem to have come in as members serving in the military forces under the Nizam. In due course, all of them settled down permanently in the city and became an integral part of the city's population. The city's population also has certain elements as the concentration of a community of prostitutes and eunuchs who too seem to have grown with history and contributed to the variegated culture of the city. The different communities had varying backgrounds of culture, religion and language and it is but natural to expect that initially each of the communities should have chosen its own area in the city to settle down either to suit the convenience of their occupations or merely to preserve their social and cultural identity. It is thus possible to demarcate certain "cultural zones" geographically in the city in each of which a particular group predominates and gives the zone a somewhat distinct character. It has been possible to roughly identify 14 localities representing the different cultural zones of the city. The map on page next shows these zones. These zones are:

Zones	*Area or locality predominantly occupied by one community.*
(1) Arab Zone	Maisaram
(2) Marwadi Zone	1. Pathergatti west including the localities of Urdu Sharif Mitti-ka-Sher, Rikab Gunj.
(3) Kayasth and Khatri Zone	1. East of Charminar upto Aliah Cotla, Itabar Chowk
	2. Shah Ali Banda and Baragall (Hussain Alam)
(4) Maratha Zone	Sultan Bazar and Shah Ali Banda.
(5) Muslim Zone (Shias Zone)	1. Darushifa, "Hussaini Mohellah, Sultanpura", Irani Galli, Kaman Elich Bagh localities are predominantly occupied by Shia community.
(Sunnis Zone)	2. Old City especially Shah Gunj, Moghalpura, Sultan Shahi, Yakutpura, Ghazibanda, Shaker Gunj, Fateh Darwaza, Hussaini Alam, Dabirpura, Qazipura, Reen Bazar, Azampura, Malakpet (Old), Osmanpura, Kattelmandi, Karwan localities are predominantly occupied by Sunnis.
(6) Bohora Zone	Hussaini Alam and Red Hills.
(7) Pathan Zone	Chanchalguda
(8) Eunuchs' Zone	Behind High Court, Jumerat Bazar and Bolarum.
(9) Prostitutes' Zone	Mehboob - ki - Mehandi, Gowliguda, Hyderguda and Banjara Hills.

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(10)	Pardhi Zone	Old Bridge, Ghazibanda Darwaza and Purch Mohella.
(11)	Jotishi Zone	Behind Subzimandi Police Station (Tappachabotra)
(12)	Lodha Zone	Upper Dhoolpet and Lower Dhoolpet.
(13)	Parsi Zone	Paradise talkies in Secunderabad and Baggulkunta and Abid Road in Hyderabad.
(14)	Christian Zone	Gun Foundry, Bond Line, Opposite Nizam College Hostel, A. C. Guards of Hyderabad and Lallaguda area of Secunderabad.
(15)	Andhra Zone	Ashoknagar, Dilsukhnagar, Vijaynagar, Panjagutta and Adikmet Colonies recently constructed by the Housing Board.

Note: It may, however, be noted that the 1961 Census does not provide community-wise or caste-wise figures. The above zones are demarcated on the basis of the local knowledge of the Research Assistant and his local investigations regarding areas where there has been some distinct concentration of certain communities.

An attempt is made in this chapter to trace the history of settlement of the predominant community in each of the zones and to give an account of the religion professed, language spoken, the chief occupations followed by the community and the education levels and other social and cultural traits of its population, which will help to show their contribution to the composite culture of Hyderabad.

1. AREA ZONE

Location

This zone is composed of purely Arab community except for a few houses of other communities. It is situated to the south of the city at a distance of about 3½ miles (5.6 kms) from Charminar. It is surrounded by Chandrayanagutta temple in the north, Darga Ujudi Shah Saheb in the west, a vast burial ground in the south and a small Nalla in the east. It is connected by road leading from Charminar to the famous Masolium of Hazrath Baba Sherfuddin. Most of the built up areas known as 'Maisaram' or 'China Maisaram', or 'Barkas' the local pronounciation of 'Barracks' is a corrupt form of 'Maheshwaram' which has been referred to in connection with the description of Mankal Maisaram temple (Chapter X—Fairs and Festivals). Another tradition says that it originated in the word 'Maisara' the left wing of the army.

Historical background of the Arab community

Most of the Arabs migrated to Hyderabad about 200 years ago during the period of Nawab Mir Nizam Ali Khan (1761-1803), and were employed in the Nizam's irregular forces. The irregular troops were at firs, raised by the first Nizam Asaf Jah, for the purpose of bringing the Deccan into subjection and constitutional order. "Their force then composed of Arabs, Rohillas, Afghans, Rajputs, Sikhs, Turks and other warlike tribes. Till 1857 there was a military Government in Hyderabad, and the irregular troops were under the control of various Jamedars who maintained their individual army consisting of Arabs, Rohillas, Afghans, etc. Among Arab Jamedars, Abdullah Bin Ali popularly known as 'Mukadam Jung' wielded great power. He had 14 thousand Arabs under his control. He erected a beautiful palace at Qazipura locality popularly called 'Mukadam Jung's Devdi'. A beautiful mosque for the prayers of the Arabs was also constructed which even now exists and is called Masjid-e-Qutbul Islam or popularly known as 'Arboun-ki-Masjid'. It was during this period that the Arabs caused great trouble to the general public in the city. The author of "Hyderabad under Sir Salarjung I" says, "the Afghan and Arab creditors were even more exacting and tyrannous than the merchants and hawkers; the Afghans exceeded the rest, but the cruelty of both towards their unfortunate debtors was of a description hardly ever experienced even by the criminals of these days. Heavy stones were placed on the heads of debtors unable to pay their debts and their bodies branded; the officials, although fully cognisant of these proceedings, refrained from interfering in any manner whatever. Some times these men would keep Zamindars and Deshmukhs confined to a small room without food and water till the latter executed bonds in their favour for money they had not received."[1] When Muktharul Mulk, Sir Salarjung I, took charge as Prime Minister of the Nizam, necessary steps were taken towards the formation of a Civil Government by converting irregular troops of Arabs into regular troops under a systematic organisation for the maintenance of peace and harmony in the city. For this purpose, the services of Mr. Jan Nisar Yar Jung (real name was A-wad) were taken from the Raja of Wanaparthy Samsthan.[2] He was the only Arab who could prevent the troubles caused by the Arab community. As it was quite difficult to form the Arab regiment in the city in the presence of Abdullah Bin Ali who was deadly opposed to the formation of regular troops at Mankal Maisaram a village 14 miles (22.5 kms) from the city was selected for this purpose by Jan Nisar Yar Jung. Thus a regular Maisaram regiment composed by Arabs was formed at Mankal Maisaram and they were brought under perfect discipline. Later on, during the period of Nawab Mir Mehboob Ali Khan, Asifjah VI, the Maisaram regiment was shifted near to Chandrayangutta temple by converting its name to 'Nizam Mahboob Regiment" after the late Nizam. Free land was given to the Arab soldiers for the erection of their houses. The military barracks now located at this place were constructed during the period of the last Nizam Mir Mahboob Ali Khan. The regiment's chief duty was to mount guard at Nizam's palaces.

1. Chirag Ali—Hyderabad under Mr. Salarjung, Vol. II.
2. Reform of Hyderabad Contingent, Vol. I.

The uniform of the regiment was very picturesque and attracted considerable notice whenever the regiment paraded in full dress. Thus the nucleus settlement of the Arabs at Maisaram came into existence as a military cantonment during the Prime Ministership of Sir Salarjung I. Although after the Police Action in 1948, the regiment was abolished and a majority of the Arab community is still living in this area.

Religion

All Arabs are staunch followers of Islam. Modern education has played little role in moulding their character. Both males and females, old and young strictly offer their prayers 'Namaz' at mosques and homes. There are two big mosques in the locality and as soon as the 'Azam' is over at the mosque, the young and old engaged in their business leave their jobs and congregate for 'Namaz' at the mosques. During the month of Ramzan the entire locality appears to be a part of Arabia, when the area is filled with a congregation of Arabs in their traditional costumes.

Language

The mother tongue of this community is Arabic. It is generally used among males for their mutual understanding and transactions within the community. But the females generally speak Urdu. This heterogeneity in the use of languages by males and females of this community is due to the fact that a few Arabs who had settled down permanently in the city married the Deccani Muslim women whose mother tongue was Urdu. In due course, the males were compelled to learn Urdu language. Within the last 50 years, they have however, made themselves well versed in both the languages. A few Arabs also speak Telugu language which is the direct outcome of their contact with local Hindus who are mostly Telugu speaking. The correspondence is usually done both in Arabic and Urdu languages. Arabic language is used while corresponding with their relatives in the Arabian countries like Saudi Arabia, Iraq, Iran, Jordan, Syria, etc., whereas Urdu is generally used in their day to day transactions. Most of the children are taught Arabic language in their homes by their parents or guardians or at the schools located in the mosques early in the morning from 6.30 to 9.30 daily.

Occupations

Prior to the Police Action in 1948 almost all Arabs were employed in the military services of the Nizam under a separate department known as 'Nazam-e-Jamiath' located in Salarjung's Baradari. Each Arab jawan was getting an average pay of Rs. 20 (O.S.) per month. As it was a meagre income and was not sufficient even to meet the basic needs, money lending business on heavy interest was adopted freely as a source of earning by these Arab Jawans. The rate of interest chargeable on the money depended on the capacity of the borrower. However, the interest was usually charged at the rate of 8%, 10% and 12% per mensum as the case may be. The Police Action of 1948 brought a great change in the economic activities of these people in two ways:

(1) Abolition of Military Service by the Government;

(2) Dislocation of their economic system.

After the Police Action, the whole department of Nazam-e-Jamiath was abolished by the Government. Consequently most of the Arabs were rendered jobless and there was no alternate avenue of employment for them. Therefore, a number of Arabs who had come from Arabia and had settled down in the city were forced to migrate to the country of their origin. Those who stayed back adopted the following occupations:

(1) Fruit selling

(2) Private services

(3) Engaging in crafts such as mat making, bag and basket making, etc.

(4) Lungi trade

A good number of the Arabs have been employed in the Nizam's Private Estate after the abolition of the military forces of the Nizam on an average pay of Rs. 25 to each individual. And few of the Arabs entered bank services also. Fruit selling and fan, bag, basket and mat-making have been adopted as subsidiary occupations by several of the Arabs whose income otherwise was meagre. Among fruits guava, figs and jamoon are very important as they are abundantly grown in Maisaram which is inhabited mostly by the Arabs. There is not a single house where a guava tree is not to be found either in the front yard or the back yard of their houses. They bring baskets full of guavas on their cycles and sell them either at Mozam Jahi Market or at Gulzar House. About 85 % of the Arabs are engaged in this business. Besides, a few of them have opened 'Lungi shops' at Pathergatti and Maisaram. During Ramzan month they generally sell dates at evening time in front of each mosque of the city. Fans, baskets and bags are made of palm leaves and are sold at Mir Alam Mandi and at Gulzar House.

Education

A majority of this community is well educated so far as their knowledge of Arabic language goes. A few Arabs of this area have also maintained good libraries containing mostly Arabic books relating to the Holy Quran. They have very little knowledge of the local languages except Urdu. There are a few graduates intermediates, matriculates and non-matriculates among them with formal education. They may not be more than about 20%. The main cause of this rather low spread of general education among the Arab population of the city is the conservative tendencies prevailing in the community. They prefer mostly the religious type of education than any other.

Their main contention is that modern education acts as a gulf that keeps the youngsters away from the religion which is an important instrument of character and conduct of any community. The Indo-Arab Society which has recently been formed is, however, trying to bring certain changes in the attitude of the youths of this community towards the present system of education and helping them to take to it more readily so as to enable them to keep pace with the progress and march of the nation. There are at present two schools one primary and one middle school in the Arab locality. There is a separate middle school for girls. Most of the elderly people greatly oppose girls' education, and as soon as one passes 7th class, they settle her marriage with someone from their community. But efforts are being made by the society to improve the girls' education as well.

Dress

Dress is an important element of culture. The general dress of the Arab community is quite different from the rest of the communities living in the city. The male whether young or old generally wears 'kurtha' (shirt), 'lungi' (a piece of coloured cloth which is used to cover the lower portion of the body), coat and 'mehruma' which is used as cap. The females use long shirts and sarees, and strictly follow the pardah system according to the Islamic laws. There are a few educated Arabs who do not follow the old traditions in the matter of their dress but have taken to the latest fashions. This indicates that they are quite susceptible to modern influence of the outer society.

Recreation and ceremonies

The recreational and ceremonial activity which provide relief from the humdrum activities of every day life, reflect the social values of the community in which they occur. The musical instruments, which are used by the Arab community in this area, are called 'Gumbouz', 'Duff' and 'Marfa'. Most of them gather at evening time, i.e., 4.30 P.M. to 5.45 P.M. and sing many songs in Arabic to the accompaniment of music provided by the instruments mentioned above. The songs are usually in praise of God and Prophet Mohammed. Folk dance by males is occasionally performed especially on marriage and festival occasions. This folk dance is called 'Shara'. Funeral ceremonies are performed according to the Islamic laws, and no non-muslim is allowed even to dig the grave. Everything is done with mutual co-operation of the members of the community.

2. MARWADI ZONE

Location

This zone predominated by the Marwaris comprises the area of Begum Bazar, Feelkhana and Mahboobgunj on the north and Urdu Sharif, Ghansi Bazar, Rikabgunj and Pathergatti (western side) on the south. In addition to this, Marwadis are also found in Hashmath Gunj (Sultan Bazar), Secunderabad, Dabirpura, Noorkhan Bazar and Kabutar Khana. The total population of Marwadis is about 15 thousand and out of this about 60% is concentrated in the localities on either side of the Musi river mentioned above.

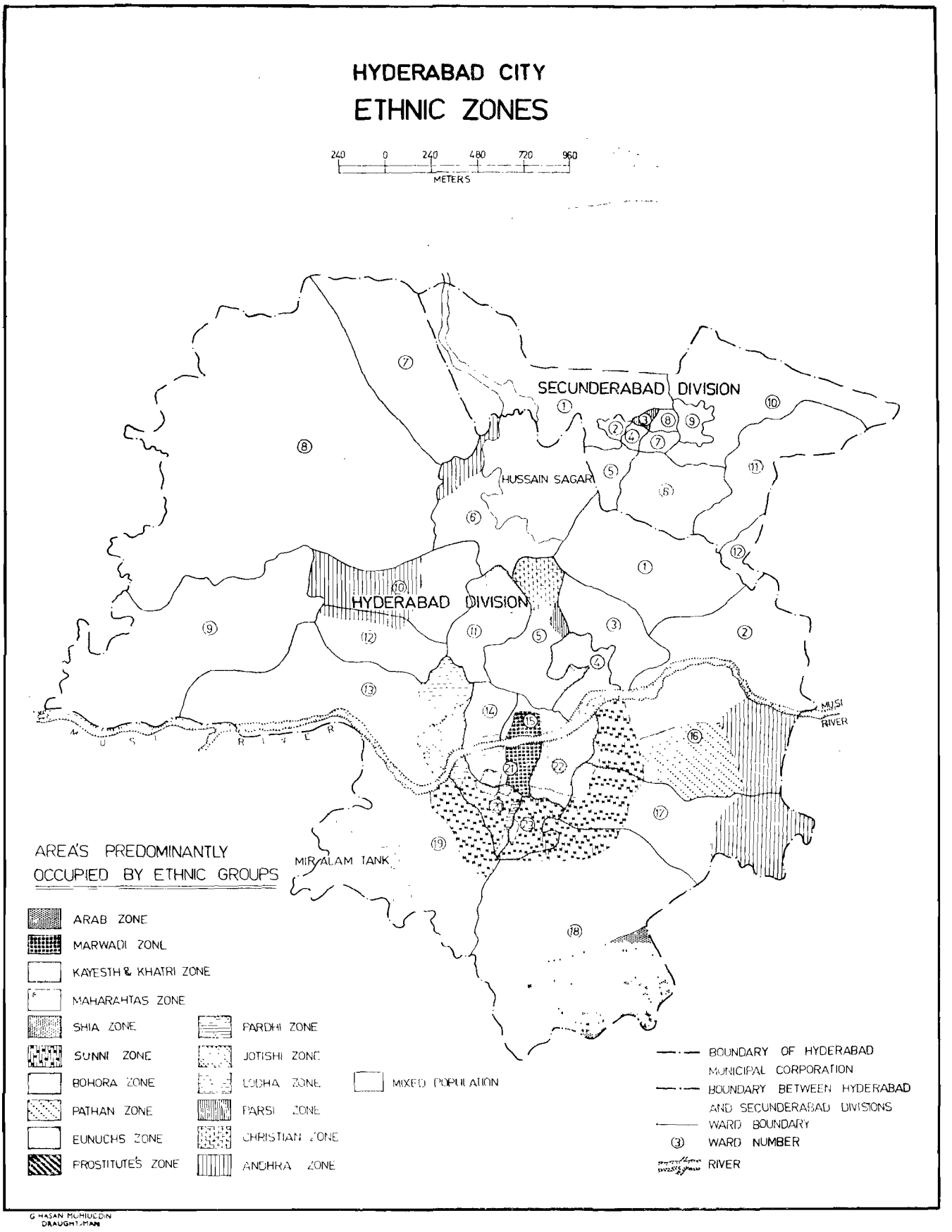
Historical background of the community

In a restricted sense the term 'Marwadi' refers to those who belong to Marwar a region consisting of Jodhpur, Udaipur, Jaipur and Bikaneer in Rajasthan State. But in a wider sense, the term is applicable to all who belong to Rajasthan State. This community is composed of three well known sects, viz., Maheshwari, Agarwal and Oswal and all of them seem to be business minded by birth. It was during the period of Nawab Mir Nizam Ali Khan, Asaf Jah II (1761-1803), when Hyderabad was made capital and a Marwadi family headed by one Seth Shiv Dath Ram Lachi Ramji migrated to Hyderabad from Nagoor of Jodhpur district (Rajasthan) with the object of starting business in the city. Then in a later period, it was followed by Seth Mahanand Ram Pooranmall (founder of Sita Ram Bagh Temple), Surutt Ram Govind Ram, Srichand Raghunath Dass and Seth Chandmal Bhoda. All these five families originally settled down at Kabutar Khana in Hussaini Alam locality. The selection of Kabutar Khana as the residential area of this community seems to have been determined by the convenience in conducting financial transactions with the nobles of the State who were located in the vicinity. In view of the valuable financial services rendered by the family of Seth Shiv Dath Ram Lachi Ramji during the financial crisis in the State, the then Nizam awarded the title of Raja Bansilal Bahadur to Seth Bansilal who was the son of Motilal. Motilal and Shinelal were sons of Seth Shiv Dath Ramji who had established a firm by name Shinelal Motilal Co., in the city. Till 1830, the main business of this community was financial transactions with the nobles of the State, but in 1831 there came a slight change in the pattern of their business. In 1831, Seth Surath Ram Govind Ram migrated from Nagoor in Rajasthan to Hyderabad and established kirana, grain and cloth shops for the first time in Hyderabad city. The establishment of these shops in course of time encouraged them to expand their business by investing large sums in industries. Consequently, D.B.R.* Mills was established and very soon a few of them became the shareholders of some top ranking firms or factories like Allwyn, Nizam Sugar Factory, Asbestos and Utility etc.

As has been pointed out earlier in Chapter II, till 1869 there was no proper market place for grain within the walled city. It was early in the reign of Nawab Mir Mahboob Ali Khan, the 6th ruler of the Asafjahi dynasty that Begum Bazar, the chief grain market of Hyderabad was constructed adjoining Afzalgunj. In 1932 Pathergatti shops were constructed. The construction of Begum Bazar, and Pathergatti had a profound effect on this community. As a result, most of the Marwadis belonging to Maheshwari sect whose occupation was trading in grains, kirana and cloth shifted to Begum Bazar and a few belonging to Agarwal sect whose occupation was trade in cloth and

*D.B.R. Mills : Devan Bhadur Ramgopal Mills

Map-19


HYDERABAD CITY
ETHNIC ZONES
240 0 240 480 720 960
METERS
SECUNDERABAD DIVISION
HUSSAIN SAGAR
HYDERABAD DIVISION
MUSI RIVER
MIR ALAM TANK
AREA'S PREDOMINANTLY OCCUPIED BY ETHNIC GROUPS
ARAB ZONE
MARWADI ZONE
KAYESTH & KHATRI ZONE
MAHARAHTAS ZONE
SHIA ZONE
SUNNI ZONE
BOHORA ZONE
PATHAN ZONE
EUNUCHS ZONE
PROSTITUTE'S ZONE
PARDHI ZONE
JOTISHI ZONE
LODHA ZONE
PARSI ZONE
CHRISTIAN ZONE
ANDHRA ZONE
MIXED POPULATION
BOUNDARY OF HYDERABAD MUNICIPAL CORPORATION
BOUNDARY BETWEEN HYDERABAD AND SECUNDERABAD DIVISIONS
WARD BOUNDARY
WARD NUMBER
RIVER
G HASAN MOHIUDDIN
DRAUGHTSMAN

jewellery occupied the Pathergatti area. After Police Action in 1948 when most of the Nawabs and Jagirdars migrated to Pakistan, the Marwadis purchased their devidies and palaces situated at Rikabgunj, Ghansi Bazar, Urdu Sharif and Mitti-ka-Sher localities and constructed their own houses for residential purposes.

Religion

The religion of this community is Hinduism and they observe caste system as in the case of other communities - Brahmins, Kshatrias, Vaisyas and Sudras are the main castes of this community. Holi and Dasara festivals are celebrated with great eclat by these people. At one time they were so orthodox that they did not even like to send their children (boy or girl) to schools or institutions for education. Widow marriage was strictly prohibited and child marriages are in vogue. Women were not allowed to move outside the four walls of their houses. But nowadays gradually under the influence of modern education, they are giving up their old restrictions and prejudices and have been advancing along with the other communities of the city.

Language

The mother tongue of this community is called Rajasthani language or Marwadi language with Devanagari script. It is more or less like Hindi. Besides, Urdu and Telugu are also spoken by this community in the field of trade and commerce. It must be noted here that although Rajasthani language is their mother tongue, Marwadis belonging to Agarwal sect generally speak Urdu both at home and while transacting business. All accounts and business transactions are maintained by them in Rajasthani language only.

Occupations

The occupational pattern of this community can conveniently be divided on the basis of the sect. As has already been pointed out, there are three main sects, viz., Maheswari, Agarwal and Oswal, each engaged in a particular field of business. The Agarwal Marwadis are mainly engaged in cloth and jewellery trade and a number of their shops are found only at Gulzar House and Pathergatti. Maheswaris are chiefly engaged in dealing with Kirana, i.e., provisions, grains and clothes and so a number of them have settled down in Begum Bazar and Feelkhana. The third sect Oswal is generally engaged in money-lending business. They are scattered in Darushifa, Noorkhan Bazar, Dabirpura and Shah Ali Banda localities. Of the total population, 95% is mainly engaged in business and 5% in Government service. It is estimated that about 25% of the Marwadis have received advanced education and even these highly educated persons prefer commerce and industries to Government service and other occupations. At one time almost all Marwadis whether educated or uneducated used to lend money on mutual negotiation without any terms and conditions. But in course of time this practice was abolished and mortgage system came into vogue.

Education

This community which was, at one time, quite averse to the education of girls and boys has now made considerable progress in the field of education. They have established 5 high schools and two girls' high schools. Almost all these institutions are located either at Begum Bazar or Pathergatti. Out of the two girls' high schools, one is located in Begum Bazar and the other in Mehboobgunj. Recently two degree colleges, namely, Nanak Ram Bhagwan Dass Science College and Badruka College of Commerce have been started in Pathergatti and Kachiguda areas. These institutions are open to all without any restriction of caste or creed. At the primary and secondary stages Hindi has been adopted as the medium of instruction, and at college level English is the medium of instruction. It is estimated that 25% of the Marwadis have come out successfully in the various degree examinations, viz., Arts, Science, Law, Medicine and Agriculture. The election of Sri Mukan Dass Malani, Dharni Dhar Sanghi, B. Kishenlal and Banarsilal Gupta as Mayors of Hyderabad speaks volumes about the ingenuity and adaptability of the Marwadi community.

Dress

Dhoti and shirt are commonly worn by men and also the 'pech' or 'pag' which is used as cap to cover their heads. This is the only significant mode of their dressing by which one can easily distinguish a Marwadi from a non-Marwadi. But educated Marwadis generally take to the use of Paijama, Sherwani, suit and bush-shirt and so on. The females generally use 'Ghaghara', 'Lughada'and 'Ghunghata' (these three are used to cover the lower portion of the body, the breast and face respectively). The Marwadi women are very fond of ornaments. The ornaments commonly used by the Marwadi women are:

(1)	Bore	It is like a rose flower in Shape and is used mostly by married people.
(2)	Gokharoo	Generally used with bangles
(3)	Bazuband and Anat	on both hands
(4)	Kanakthi or Kondora	around the waist
(5)	Jhella	decoration of ears
(6)	Payal and Kadey	for legs

The educated Marwadi women are using sarees and blouses and are gradually coming out of their 'Ghunghata' and giving up the gorgeous ornaments.

Social and Recreational institutions

There are six social and recreational institutions which are functioning at different levels—

(1) Rajasthani Pragathi Samaj

(2) Rajasthani Graduates' Association

(3) Rajasthani Kala Mandal

(4) Rajasthani Chatra Sangh

(5) Rajasthani Club

(6) Andhra Pradesh Marwadi Sammelan

Under the auspices of the Rajasthani Pragathi Samaj a big library is being maintained at Begum Bazar. Graduates' Association and Chatra Sangh are societies catering to the educational needs. Andhra Pradesh Marwadi Sammelan is mainly engaged in providing finance to the Marwadi students in the shape of scholarships and has opened a tailoring section under its supervision to which poor and widowed women are admitted. Kala Mandal and Club which are located at Urdu Sharif and Begum Bazar localities are responsible for holding Urdu-Hindi 'Mushaira' and other cultural activities. In addition, Guruwar Bhajans and dramas are performed with music. It should be noted here that during rainy season most of the Marwadis celebrate the Srawan-ke-Shal (picnic or cultural gathering) between the second and third weeks of the month of August. Before its celebration, a fixed date is announced. On that fixed date all Marwadis, males and females, young and old, in their old traditional dress gather at Ram Bagh and spend the whole day in merry making.

Influence of modern education

Modern education has brought certain changes in the traditional set up of Marwadi life. In this connection the joint efforts made by various Marwadi Associations are worth mentioning. It was due to the efforts of these associations that the following reforms were brought about:

(1) Widow re-marriage which was strictly prohibited once, is now permitted

(2) Education has been made compulsory both for boys and girls

(3) A great change in the dress

(4) The use of 'Bore' by married women is avoided.[1]

3. KAYASTH AND KHATRI ZONE

Origin and History

Both these communities, i.e., Kayasth and Khatris are influential and highly respected communities of Hyderabad city. The term Kayasth often occurs in Sanskrit literature in the sense of a writer. Therefore, Kayasths are known as the writer-caste. They claim descent from Chitragupta, registrar to the mythological Yama Dharmaraja, the judge of the dead. They state that they are called Kayasths because Chitragupta was born of the body of Brahma. But Herbert Risely and E.T. Dalton hold different views on the origin of this community. The former remarks, "putting tradition aside and looking, on the one hand, to the physical type of the Kayasths, and on the other to their remarkable intellectual attainments, it would seem that their claim to Aryan descent cannot be wholly rejected, though all attempts to lay down their genealogy precisely much necessarily be futile. It appears to be at least a plausible conjecture that they were a functional group, developed within the Aryan community, in response to the demand for an official and literary class, which must in course of time have arisen. This class would naturally have been recruited more largely from the peaceful Vaishyas and Sudras than from the warlike Kshatriyas, while the Brahmins would probably have held aloof from it altogether,"[2] while the latter says, "the fact seems to be that as organised systems of Government were established, a demand for a new class of scriveners arose with duties that neither Brahmins nor Vaisyas had time, or thought it consistent with their dignity, to attend to and a fresh dive was made into the great Sudra element and a new order culminated. Intelligent Kayasths make no pretensions to be other than Sudras."[3] As both of these theories have been recognised by one and all it would, therefore, be safe to regard Kayasths as descended from Sudras. On the contrary, the Khatris claim to have descended from Kshatriyas, of early Indian tradition, and, in support of this claim, they allege that they assume the sacred thread and commence the study of the Vedas at the age of eight years, as is enjoined in the sacred books. E. Thurston in his "Castes and Tribes of Southern India," asserts that the Khatris claim to be Kshatriyas, and quote Renuka Purana as authority. The legend is that, during the general massacre of the Kshatriyas by Parasu Rama, five women, each of whom was big with child, escaped and took refuge in a temple dedicated to Kali. When the children came of age, their marriages were celebrated, and their mothers prayed to Kali to point out some means of livelihood. In answer to their supplications, the Goddess gave them looms and taught them weaving and dyeing. The Khatris claim descent from these refugees and follow the same trade. They are, however, a very fine, fair, handsome race with delicate Aryan features.

Historically, among the Kayasths and Khatris who by the favour of Nizamul Mulk, Asaf, Jah I, came to Hyderabad and helped to consolidate the administration of the Deccan in the early days, were that illustrious statesmen, Raja Sagar Mull, Raja Binayak Raj, Rai Kanool Neen and Rai Mull Chand. Between Raja Binayak Raj and Raja Sagar Mull, the connecting link is Raja Shivraj Dharmvant family. How exalted has this family been in Hyderabad may be realised from the fact that the members of the family are privileged to append to their names "Asafjahi" an enviable distinction. Rai Kanool Neen who accompanied Nawab Asaf Jah the 1st from Delhi to Hyderabad in 1133 H. founded another Kayasth family popularly known as Rai Girdhari Pershad Nawazvanth. Rai Mull Chand and C. Rai Balmukund founded the well known Khatri families known as Chandulal family and Raja Gurudas family, respectively.

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1. Information collected with the help of Sri Ram Kishenji Dhoth, Hardikar Bagh, Himayathnagar and Sri Shyam Sunder Parasser, Office Secretary, Kirana Merchants Association, Begum Bazar, Hyderabad.
2. Herbert Risely Tribes and Castes of Bengal, p. 439.
3. E.T. Dalton Descriptive Ethnology of Bengal.

The present settlement area

The present settlement area of these two communities is confined around the historical land mark of Charminar. They are chiefly found suited to the east of Charminar in Alijah Kotla, Itebar Chowk, Shah Ali Banda and Baragalli (Hussaini Alam) to the south and west of Charminar respectively. As the ruler and other nobility had their palaces around Charminar, the founders of these families preferred to raise their palaces in close proximity to the rulers and other nobility as well. The construction of residential palaces by the nobles of Kayasths and Khatris must have naturally attracted the other Kayasth and Khatri members to settle down in these areas. Although a few of them have shifted to the north of Musi river, still a majority of these two communities live in these localities.

Religion

The Kayasths and Khatris both are staunch Hindus. In matters of religion and ceremonial observances both these communities exhibit little divergence from the standard of orthodox Hinduism. They are either Vaishnavites or Saivites. The worship of Durga and Sakti, is believed, however, to be the favourite cult of Kayasths. Chitragupta, the mythical ancestor of the Kayasths, is honoured once a year with offerings of sweetmeats and money and the symbolical worship of pen and ink and the tools of the Kayasth's trade. The members of the Khatri caste also pay reverence to Baba Nanak, the founder of the Sikh religion for religious and ceremonial purposes and for worship of the greater gods. The Kayasths and Khatris burn their dead, throw the ashes into a holy river and perform Sraddha generally on the 13th day after death. A few Khatris burn or bury their dead, according to the custom of the family of the deceased. Both these communities observe caste system. Chitragupta, the mythical ancestor of Kayasth, had two wives, Nandini and Saubhavati. The former bore him four sons and the latter eight sons. Chitragupta and his sons were invested by Brahma with the sacred thread and enrolled them among the twice-born. Their occupation was ordained to be the management of the business affairs and the keeping of the accounts of other castes. For this purpose, the sons were sent to different areas and became, subsequently, the founders of the eleven subcastes of the Kayasths, each of which was called after the country its founder occupied. The following table indicates this point:

Name of Founder	Country occupied	Sub-caste originated
1. Gangadhar	Mathura	Mathur
2. Bhanuprakash	Bhatner	Bhatnagar
3. Ramdayal	Kabul (Lucknow)	Saksena
4. Dharmadhwaj	Sri Nagar	Sri Vastava
5. Shamsunder	Punjab	Suraidarai
6. Sarangdhar	Gaya, Patna	Amasth
7. Dharmadatha	Bengal	Gour
8. Somasta	Kandhar	Nigam
9. Damodar	Karnatic Gaya	Karan
10. Dindayal	Nepal, Agra	Aithana
11. Sadanand	Agra	Kulsrashta

Thus in Kayasth community there are twelve subcastes whereas Khatris have three distinct sub-castes, viz., Brahma Khatri, Kapur Khatri and Khatri, or Patkar Sale, who, though bearing a common caste name, differ entirely from one another in their domestic and social customs. A majority of Khatris living in the city belong to either Kapur Khatri or Brahma Khatri caste. Holi, Dasera, Deepavali and Rakhipunam are important festivals. Though being orthodox Hindus, majority of both these communities especially Maharaja Chandulal and Raja Shivraj Bahadur's families had implicit faith in Islam. Testifying the religion of Maharaja Sri Kishen Pershad, the then Prime Minister of the Nizam, the late Bahadur Khan who was popularly known among the people of Hyderabad as Nawab Bahadur Yar Jung, Qaide Millet says "on the occasion of Dasera and Deepavali Hindu Pandits pay their visits with plates filled with flowers and fruits, apply the mark of vermilion on the forehead while chanting the slokas of their religious faith, spell a short-shrill sound, cho, cho, known as *Dum-Kurma*. They regarded him as a true prophet. Not even a few minutes passed, he recited the verses of the Holy Quran so fluently that it appeared as if flowers were falling from his mouth, and he was none other than a Muslim."[1] Although under the law, between a Hindu and a Muslim there can be no valid marriage, he had Hindu wives as well as Muslim wives and gave them separate establishments. He left one son and two daughters by the Hindu wife. Even in his last will, he enjoined on his son Raja Khaja Pershad to respect all religions equally. At the same time, he admonished him to be true and stead-fast in his adherence to his ancestral faith. He used to call himself a Mehra Khatri. He was a disciple of Muslim saints like Hazrat Chanda Saheb and Hazrat Khaja Hasan Nizami. On the 6th day of every month in his palace, "Qawali" programme was held and Fateha (Niaz Sharif) in the name of Hazrat Khaja Banda Nawaz (Gulberga) and Hazrat Khaja Moinuddin Chishti (Ajmer) was offered in the presence of the dignitories and nobles of the State. Whenever he went outside the state it was his routine to visit the holy places of Muslim saints. Apart from this, Taziahs and Alams during the month of Moharrum were installed in the palaces of Shivraj Bahadur and Maharaja Sir Kishen Pershad. Even to-day both Kayasths and Khatris celebrate Moharrum with great zeal and enthusiasm. This liberal attitude of Kayasths and Khatris towards Islam sets up a unique example in maintaining national integrity and religious harmony in the city.

Language

The mother tongue of both these communities is Urdu. In Persian and Arabic languages most of the Kayasths and Khatris are so proficient that a few of them have become high talented poets. Among Kaysaths, Rai Girdhari Pershad was a great Persian and Hindi poet and produced several original works. He translated the Bhagwat Gita and the Ramayana into Persian. In view of his ability and proficiency in Persian and Arabic language he was appointed as

1. Mehdi Nawaz Jung—Maharaja Kishen Pershed MSS. Urdu, 1950.

Tutor to the late Nizam. His poetic title was "Baqi". Among Khatris, Maharaja Sir Kishen Pershad, the then Prime Minister of the Nizam was a great poet in Urdu and produced several original works in the literary field. His poetic title was "Shad". In his palace there was a separate hall known as "Aiwane-Shad" where "Mushaira" was held once in a month. The other well-known poets of these communities are Raja Narsing Raj Bahadur (poetic title 'Aali') and Narthei Raj (poetic title "Saqi").

Occupations

Both these communities differ in their occupations. The hereditary occupation of Kayasths is clerical work and an illiterate Kayasth is looked upon as a creature with no proper reason for existing. Kayasth tradition, however, puts a very liberal construction on the expression clerical work and includes in it not only clerical pursuits of sub-ordinate character, but the entire business of managing the affairs of the country in the capacity of Divan, Accountants, etc., to the ruling power. Many of them are employed in State, some of them holding offices of trust and position. They work in different branches of clerical work on the other hand, the hereditary occupation of Khatris is weaving. They weave silk cloth and silk borders. Most of the Brahma Khatris and Kapur Khatris are engaged in trade. Some of them have distinguished themselves as high officials and as members of learned professions. At present 50% are engaged in trade and 40% engaged in Government service and the remaining 10% are busy with their hereditary occupations.

Social customs

In matters of dress, marriage and food both Kayasth and Khatri communities exhibit little divergence. The common dress of males belonging to both the communities is Sherwani, Paijamas and Dasthar (cap) but most of them are now wearing western type of dress. The common dress of the females consists of saree, petti coat, blouse, etc. A few of them observe pardah also. Marriage with father's sister's daughter, mother's sister's daughter and mother's brother's daughter is not allowed, but cousin brothers are allowed to marry cousin sisters. Polygamy is allowed, but is rarely resorted to un'ess the first wife is barren or suffers from incurable disease. Widows may not marry again nor is divorce recognised. Among ordinary Khatris, a man may marry two sisters, but two brothers cannot marry two sisters. They practice infant marriage, and allow polygamy without setting any limit to the number of wives a man may have. Widows may marry again and enjoy full freedom of choice in selecting a second husband. Divorce is recognised and divorced wives may marry again by the same rites as widows. The first towards initiating a proposal for marriage is taken by the parents or guardians of the bride, who depute a Brahman and the family barber to select a suitable bridegroom. The ceremony is of the orthodox type and comprises several observances. The marriage ceremonies among the different sub-divisions of Kayasths vary considerably and differ in many details from the standard marriage ceremonies. Both the communities usually eat mutton, flesh of sheep, goats, and deer and indulge freely in strong drinks.

Education

Both the communities are highly educated. Almost 100% are educated in various branches of educational fields. The members of Kayasth and Khatri communities had always evinced very deep interest in the welfare of their community right from the beginning. Rai Balmukund and Shivraj Bahadur established two boys' schools and one girls' school popularly known as Mufeedul Anam High School and Dharmvanth Hindi High School. These schools are situated in the heart of the city and are catering to the needs of Kayasth and Khatri communities. In 1986 a Kayasth Sabha has been formed which worked out the social welfare schemes among the Kayasth community.

4. MAHARASTRIAN OR MARATHA ZONE

Origin and History

It is generally said that the Marathas took their name from the rath or war chariot in which they once fought, Rathas being the riders in chariots. It would not be out of place to mention here that the ancient Persians had a warrior caste known as Rathuishta or riders in chariots. The plains of the Deccan would be suitable for fighting in chariots, and the Marathas have always been a warlike people. It is quite possible that the earliest known lords of the Deccan went to battle in chariots and thence derived their name. Another theory supported by Dr. J. F. Fleet and Dr. Bhagvanlal Indraji[1] is that the name of Marathas is derived from Maharashtra originally applied by Sanskrit writers in Northern India to the great Deccan plains. In 1020, Al Beruni, the famous Arab Geographer, mentions Marhat Des as a country to the South of the Narmada. In 1340, Ibn Batuta, the African traveller notices that the people of Daulatabad or Devgiri were Marathas, whose nobles were Brahmins. In his account of the Muslim conquest under Alauddin Khilji and his Generals, Ferishta refers to the Marathas as the people of the province of Maharat or Mheropatan. It will be thus seen that these references are all consistent with either the Marathas deriving their name from Maharashtra or the home of the Marathas having been styled Maharashtra as a Sanskrit form of the country of Maharatha. Whatever might have been the causes for their origin, it is an admitted fact that till the end of the Bahmani supremacy (1490) some Maratha chiefs, among them the Rajas and Baglan in Nasik, were practically independent, paying no tribute for years together. Even after the downfall of the Bahmani Kingdom under Ahmednagar, and to a less extent under Bijapur one or two Maratha chiefs remained nearly independent, others were continued in their estates on condition of supplying troops, and others took service with their Muslim rulers and were granted estates and the Hindu

1. Information collected with the help of Mr. Dharminder Pershad, Lecturer in Geography, Osmania University. Fleets Kanarese Dynasties, p.3.

titles of Deshmukh, Naik, Rao and Raja. In several cases the daughters of leading Marathas were raised to be the wives of Muslim Kings. Of the lower ranks of Marathas many were employed as mercenary troops, most of them as cavalry, but some also as infantry.

The Marathas came into prominence with the rise of Shivaji Bhosle (1627-1680) whose successful rebellion against the Bijapur Kingdom founded the Maratha empire. At the close of the year 1676, Shivaji set out towards Golconda, and the day after his arrival at Golconda he had an interview with Qutub Shah, which lasted for several hours; many consultations followed, and Shivaji had the address to persuade the King that an alliance between them was not only necessary but natural[1]. It is thus possible that the most reliable, if not the chief fighting men in the Golconda armies, had been men of the Maratha race who had measured strength with the heavily armed soldiers of the north and had realised their strength and weakness. Soon after the incursion of Moghal emperor Aurangzeb, a majority of the Maratha soldiers and chiefs attached to Golconda army joined the Moghal services. Consequently, when peace was restored in the year 1724 by the first Nizam a few Maratha chiefs who were then in the service of the Nizam migrated to Hyderabad and settled down permanently in the city. The word Maratha covers three main classes that are probably one in origin but are now distinct in the city. These are:

(1) Maratha proper—in which the chiefs, landowners and fighting Marathas are included.

(2) Maratha kunbis or cultivators

(3) Maratha occupational castes.

A majority of the Marathas living in the twin cities of Hyderabad and Secunderabad belong to the Maratha proper as their ancestors had come to Hyderabad during the first Nizam's rule. Next come the Maratha occupational castes who are generally supposed to be the merchant class and a few Maratha cultivators who have given up their hereditary occupations and are engaged in other pursuits are also found in the twin cities.

The first Maratha family which came to Hyderabad was Raja Rao Rambha Bahadur's family. The ancestors of the late Raja Rao Rambha Bahadur, who were Maharashtrians, lived in a place called Nimbola near Delhi and were consequently known as Nimbolkars. They are related to the family of the first Raja Sivaji Chathrapathi Bhonsle whose eldest daughter was married to one of the Nimbolkars. The first Raja of this family, Rambhaji Baji Rao, was not only a learned man but also one of the most reliable leaders of men. After his death, his son Raja Janoji Jaswant Rao succeeded the Jagirs, and owing to the disturbed character of the times, he thought it best to accompany Nizamul Mulk, Asaf Jah I, to the Deccan and settled down at Aurangabad. Later on in 1803, his son Raja Rao Rambha Jayawant Bahadur on the command of Mir Nizam Ali Khan, Asaf Jah II, shifted to Hyderabad city and settled down permanently here. The second Maratha family was that of Raja Rai Rayan. The founder of the family was one Krishnaji Pant. He was a Watandar and a Mutalaq of Deogarh (Daulatabad) during the Viceroyship of Nizamul Mulk I. He died in the year 1688 leaving two sons namely Rai Moro Pant, aged 15 and Rai Naro Pant, aged 12 who were brought up by the orders of the emperor in the court of Delhi. Asaf Jah while at Delhi took special interest in them and later on he brought these two young men along with him and they settled down in the city permanently. In 1783, the family was given the tittle of Raja Rai Rayan. The third family is that of Raja Dhanrajgiriji Bahadur. Mahadevgiriji, the founder of the family, finding that life and property were insecure and that there was no chance of conditions returning to normalcy at Poona, came to Hyderabad during the period of Mir Nizam Ali Khan. He set up his business in the city. As a mark of appreciation, the Nizam conferred on him the title of Raja Bahadur and Mansab of Rs. 1000 and an infantry of 500. The fourth family comprised those engaged in banking business. The founder of this family was Bapuji Naik who migrated from Bijapur to Hyderabad and set up banking business and factories. In view of the services rendered by this family in the field of industry, a mansab of Rs. 300 per mensem was granted to the family by Sir Salarjung I. Thus we find that the heads of most of the Maratha families that first settled down in the city were the nobles and top ranking business men. The settlement of these families in the city in course of time might have attracted other Maratha castes for making their future bright in the various fields of activity.

The present settlement area

The chiefs and land lords of Maratha families who came to the city with the Nizam first settled down at Shahali Banda area as it was in close proximity to the palaces of the Nizam and other nobles of the State. Another factor which was responsible for the selection of the site at Shah Ali Banda seems to be the nearness of Mirjumla Tank and Jalpalli Reservoir, from which water was supplied to the localities situated to the East of Panch Mohella Road. The settlement of these chief Maratha families in Hyderabad city thus became a thriving centre for the other Maratha communities whose chief occupation was business. A majority of them engaged in setting up factories and banking business in the city and in giving financial assistance to the Nizam and his Government from time to time. Till 1911, a majority of the Marathas were living at Shah Ali Banda and Brahmanwadi localities. After 1911, specially when the last Nizam ascended the throne, most of the Marathas belonging to business category shifted to Sultan Bazar. It is said that they felt insecure at the place of their original residence and hence shifted to Sultan Bazar area which in those days was under the direct control of the British Resident. Another reason given was that a majority of the Marathas were employed in the offices of the British located

[1] One of the Maratha MSS contains a curious dissertation tending to prove Golconda the natural ally, and Bijapur and Moghals the natural enemies of Shivaji.

in and around the Residency area. The location of these office buildings must have attracted a number of Marathas working in the British Office to settle down in proximity to these offices. Consequently, very soon a majority of Marathas shifted from Shah Ali Banda and Brahmanwadi localities to Sultan Bazar area.

Language

The mother tongue of the Marathas is Marathi. But they are also well versed in Urdu language and speak almost as fluently as Muslims. A few Marathas belonging to Jagirdar families speak Arabi and Persian languages also. The names in common use among men of high class are Chandra Rao, Pratap Rao, Sambhaji, Shivaji, Manajirao, etc., and among women Jamnabai, Lalubai, Ambabai, Hansabai, Jijiabai etc. Some men bear Rajput names also such as Jasasing, Ramsing, etc.

Religion

The Marathas profess Hinduism. They worship by preference Shiva and his consort Parvathi. Shiva is worshipped in his various forms such as Khandoba, Rokdoba, Ravloba, etc., and Parvathi in her incarnations as Bhavani, Durga, etc. Apart from this they also worship all other local and boundary Gods, observe the usual fasts and feasts and visit the places of Hindu pilgrimage. Divali, Dasara and Holi are important festivals but Moharrum is also celebrated with great zeal by the Marathas of Hyderabad city. During Moharrum Tazias and Alams are installed in the palaces of Raja Rai Rayan and Raja Rao Rambha Bahadur. The significance of Moharrum festival among Marathas of the city is that "when Rambhaji Baji Rao was imprisoned at Shahjehanabad, it is said that close to the prison there was an Imam Bara where the Alams were installed and the unhappy prisoner on seeing them made a vow that should he escape or be freed from the prison, he would celebrate Moharrum every year, although a Hindu. It so happened that the very next day the emperor ordered him to be set free and brought before him. After returning home he bought Alams and performed all the ceremonies in fulfilment of his vow made in the prison."[1] Since then it has become a tradition for Marathas of the city to celebrate Moharrum annually.

Occupations

Marathas are mainly landowners, Jagirdars, Soldiers and husbandmen. But a maiority of them at present is engaged either in trade or in branches of Government services. It is said that after Police Action most of the Marathas have either engaged themselves in various fields of trade or joined the Government service. Of the total Maratha population in the city, 75% as reported, is mainly engaged in Government service, 10% in law and medical services and the remaining 15% in other fields.

Social customs

The social customs of Marathas in the city differ from those that are living in other parts of the country. The Marathas belonging to noble families generally wear sherwani, trousers and Dasthar (cap) while females use sarees, blouses and Kurtha (long shirt) and observe pardah. The other Marathas belonging to the middle class wear a turban, coat, a shoulder cloth and a waistcloth, trousers or short drawers called cholnas. Instead of the turban they often wear a headscarf called rumal of about three to four meters or a patka of ten to fourteen meters length. They also draw a shawl over their shoulders when they attend social functions. The women dress their hair with much care, either tying it in a back knot or buchada or plaiting it in a braid which they wear in an open circle at the back of the head. They use false hair in addition to their natural hair, and are fond of doning their hair with flowers. Except that they do not pass the skirt back between the feet and they draw one end of the robe over the head, Maratha women wear the same indoor dress as Brahmin women. They mark their forehead with vermilion and tattoo a small crescent or Chandra (moon) between the eyebrows and a small dot on the chin. Whatever might have been their traditional dress, most of the Maratha men influenced by the western culture have begun to wear British type coats, shirts, jackets and shoes. The staple food of the well-to-do Marathas is wheat cake, rice, split pulse, clarified butter and vegetables and condiments; middle class families on ordinary days eat jowar, rice, bajra, sambhar spices and salt and vegetables; the daily food of the poor is millet bread, chopped chillies and sauce made of pulses. All except Brahmins and Vysyas eat mutton and fish. Marathas seldom use liquor, though no caste rule forbids either liquor or narcotics.

Education

All Maharashtrians living in the city are advanced in the field of education. It is claimed by them during the field survey that 75 percent are educated. Among the males and the females the educated form 80% and 70% respectively. Educational facilities without any distinction of caste and creed are being provided by the educational societies established by the community. Under the auspices of Vaidik Dharma Prakshika Educational Society and Vivek Vardhini Educational Society, 8 Educational institutions are running with full strength. Out of these one Arts and Science College, two Boys' and Girls' High Schools and one technical institute are located in Gowliguda area. One High School and a library are located in Shah Ali Banda. In addition, Marathi Granth Sangrahalaya located opposite to the Women's College Gate is maintaining a library and reading room. The main function of this association is to hold cultural programmes, debates by eminent persons and public lectures. Besides it carries on research work on unpublished Marathi manuscripts. Maharashtra Mandal located on Tilak Road is more or less like a club

1. Mirza—Personal Hyderabad Vol. II.

where Maharashtrian men and women, young and old gather and participate in various activities.

5. MUSLIM ZONE (SUNNI AND SHIAH)

Origin and History

Both the leading forms of the Muslim faith, the Sunni and Shiah are found in the twin cities of Hyderabad and Secunderabad, the former being more common than the latter. Except some of the Syeds and Mughals of Hyderabad, the trading Bohoras and some of the Momins who are Shiahs the rest are all Sunnis. Historically, the rulers of Golconda were Shiahs who had cordial trade relations with Persia due to religious affinity. Consequently, most of the Shiahs flocked to Golconda and settled down here permanently. Sunnis are immigrants or the descendants of those who had come to the city under the name of Syed, Shaik, Mughal and Pathan, (these four main divisions of Muslims are not castes though they are often described as such, nor are they distinct tribes. They are merely names given to groups of tribes that are, or are supposed to be, of similar blood) from the 12th century onwards; others are Hindus converted to Islamic faith as a result of the teachings of missionaries. The most important missionaries were:

(1) The Arab Missionary Khaja Syed Hussain Gesudaraz better known as Khaja Banda Nawaz Gesdaraz of Gulberga who converted in the thirteenth century a large body of Momins or cotton weavers.

(2) Hazrat Baba Sharfuddin Saheb (A.D. 1440) who finally settled at the outskirts of the city, where he made many converts and died in A.D.

(3) Burhan-e-Shah Saheb—Sayeeda Bagh.

(4) Hazrat Yousuf Sharef Saheb—Nampalli.

(5) Mir Mehmood Saheb—Mir Alam Tank

(6) Bokari Saheb—Karwan Saiu

Difference between Shiah and Sunni

The main contention held in dispute between the Sunnis and the Shiahs is that the Shiahs think that Abubaker, Omer and Osman were not the rightful successors of the Prophet. This had led to many differences in belief and practice. They give a different meaning to certain parts of Quran, which is not accepted by the Sunnis. The Shiahs do not believe in saints, and follow the precepts of the twelve Imams instead of four.[1] They claim for their head doctors in Persia, the Mujtahids or religious superiors, the power of altering the spiritual and temporal law; the Sunnis say that the time for change ceased with the four Imams Shafai, Abu Hanifah, Malik and Hambal.[2] In practice some sects of the Shiahs differ from the Sunnis, chiefly by counting the month from the fading of the full moon and not as the Sunnis do from the shining of the new moon. They pray thrice instead of five times a day, and in praying hold their hands open by their sides instead of folding them below the breast.[3] Except these and a few other minor practices the beliefs and customs of the two sects are the same.

Settlement area of Shiah and Sunni

As has already been pointed out, both the Shiahs and the Sunnis are found in the twin cities of Hyderabad and Secunderabad, but their major concentration is found in the old city of Hyderabad, south of river Musi. Darushifa, Bazar Noorul Umra, Hussaini Mohellah, Sultanpura, Bogadali Shah-ki-Khirki, Kali Qabar, Irani Galli, Panjah Shah, Bibi-ka-Alawa, and Kaman Ellchi Baig are the localities predominantly occupied by the Shiah community, whereas Hussaini Alam, Shah Gunj, Fateh Darwaza, Qazipura, Gazibanda, Shakergunj, Panch Mohella, Moghalpura, Sultan Shahi, Subjimandi, Jehannuma, Jangammet, Old Malakpet, Azampura localities are predominantly occupied by the Sunni community. The predominance of the Shiah community in the localities mentioned above seems to be much guided by the presence of Purani Haveli (Old palace), Dewan Devdi, Shahabjung Devdi and Ruknuddowla Devdi. These palaces were constructed by Nawab Sirajul Mulk, Mir Alam Salarjung, Shahabjung and Ruknuddowla Bahadur. All these nobles belonged to the Shiah sect and acted as chief patrons of the Shiah community in the city. It is, therefore, quite possible that the palaces of these nobles might have attracted Shiah people to settle down permanently in close proximity to their patrons. Most of the Sunni nobles and the rulers of the State who were Sunnis had their palaces to the south-west corner of Charminar which subsequently might have attracted a large number of Sunnis to settle down there. Among the palaces of Sunnis nobles worth mentioning are Panch Mohella and Chow Mohella palaces of the Nizam, Devdi Bashiruddowla, Devdi Iqbaluddowla Bahadur, Devdi Khursheedjah, Shamshir Nawaz Jung's Devdi and Devdi Sulaimanjah Bahadur.

Religion

The main points of difference between the Sunnis and Shiahs have already been discussed. Except these the belief of the two sects is the same. Belief in the oneness of God; in His angels, in His books, the Jewish, Christian and Mohammedan scriptures on His prophets, in His Government of the world, in good and evil as coming from Him; and in the day of resurrection, are the chief articles of a Muslim's faith.

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1. The twelve Shiah Imams are: 1. Murtuza Ali who died at Kufa, A.D. 660; 2. Imam Hasan, born A.D. 625; 3. Imam Hussain A.D. 626; 4. Zian-ul-Abidin, A.D. 653; 5. Mohammed Bakir, A.D. 675; 6. Jafar Sadiq, A.D. 698; 7. Musi Kazim A.D. 745; 8. Musa Raza, A.D. 770; 9. Taki Abu Jaafar, A.D. 810; 10. Abdul Hasan Askari, A.D. 829; 11. Abu Mohammed Askari, A.D. 845; 12. Al-Mehdi, A.D. 971; The four Sunni Imams are Shafai, A.D. 767-819; Abu Hanifa, A.D. 710-733; Malik (A.D. 708-713, died A.D. 735) and Hambal (Born A.D. 780).

2. The four Sunni Imams have given rise to the four schools the Hanafi, Shafai, Maliki and Hambali. Except the Arabs who belong to the Shafai School, Hyderabad Sunni Muslims are Hanafis.

3. When praying with a Jammat of the Sunnis the Shiah deport himself to the orthodox part of the company in obedience to the Shiah doctrine of 'Takiyyah' literally 'fear' or 'caution'.

A Muslim should pray five or three times a day, give a part of his goods to the poor, fast in the month of Ramzan, and make a pilgrimage to Mecca and if a Shiah, to Karbala and Najaf-e-Ashraf if he has no debt and is rich enough.[1] Muslim worship consists of a number of vows and prostrations accompanied by prayers and recitations of verses from the Holy Quran.[2] Each of the five daily prayers has its separate form and on Fridays and on the days of the Ramzan and Bakrid festivals, the reading of prayers is accompanied by a sermon. Muslims are careful to observe the chief rulers of their faith. A few of them participate in the daily public prayers. But the Friday service is well attended; and crowds join with fervour in the long night prayers 'Tarawih' of the Ramzan. The Moharrum is a season of the keenest grief and real self-denial for both Shiahs and Sunnis. Almost all observe the month of fasting and attend services on the Ramzan and Bakrid festivals. All who can afford give alms freely. They rivet the name of the Prophet and the Quran and accept the doctrines of their faith. The irregular classes of Shiahs and most of Sunnis become Murids or disciples, the former to their Mullahs and the latter to some religious persons called their Murshid. Among the women, a few chiefly unmarried daughters of Syeds and some Shaikhs, both Sunnis and Shiahs are well versed in the Quran and other religious books. Many are pious and, though not allowed to appear at places of public worship, are careful to repeat their daily prayers and to keep fasts and other religious observances.

Language

The mother tongue of the Muslims is Urdu, but a few of them specially those migrated from surrounding villages and districts speak Telugu almost as fluently as Hindus. Apart from this they are also well-versed in Arabic and Persian languages.

Social customs

The common dress of the Hyderabadi Muslims is sherwani, paijamas and cap known as 'misri' or 'Turki toppi'. But most of the Muslims especially the educated have begun to wear coats, shirts and pants of the western style. The women generally wear saree and long shirt known as kurtha. But young girls and educated women wear skirt, shalwar, blouse and saree, etc. Marriage is prohibited to the ordinary near relations, but not between first cousins. A man cannot marry his foster mother or foster sister unless the foster mother and sister were nursed by the same women at intervals widely separated. A man may not marry his wife's sister during his wife's life time unless she has been divorced. A Mohammedan cannot marry a polytheist, but he may marry a Jew or a Christian. Polygamy is permitted to the extent of four wives, but is rare in practice. Divorce is at the option of the husband, but is rare among the gentler classes both the parties to it being looked upon with opprobrium. A divorcer finds it hard to marry a second time, and a woman once divorced tries as far as she can to shun matrimony for the rest of her life on the grounds of the homely proverb by changing the bed, fate cannot be altered. The dislike, almost loathing, with which an Indian Muslim looks upon divorce is so great that one of the strongest of his oaths is "may she who has given me birth be thrice divorced if I do so". Of the three forms of divorce two are easily recalled, but in the third when the word divorce is repeated three times it is final until the wife has married and is again free. After divorce a woman cannot marry for three months called the 'Iddat' or term during which the husband is bound to maintain her. Boys are generally married between sixteen and twenty two and girls between ten and eighteen.

Birth and death ceremonies

The first ceremony after birth is called naming. This is celebrated on the sixth day after the birth of the child. The father, grandfather or other male relative opens the Holy Quran at a venue, and the first letter of the first word of the third line is the initial of the child's name. Sometimes a name is chosen because it had been borne by one of the child's forefathers or because the giver thinks it lucky. In the evening of the same day the husband's kindred bringing gold or silver necklaces, money or clothes go to the wife's father's house. Sweet cakes are distributed and after sunset, the husband gives a dinner to the wife's relations. On the seventh, fourteenth or twenty first day after birth comes the purely Mohammedan and by all classes carefully kept rite of sacrifice 'akika'. A few Muslims also celebrate this ceremony even after four or five months. In this rite there are two parts, the shaving of the child's head and the killing of one or two goats. If the child is a girl, one goat and if the child is a boy two goats are bought. Some friends are invited and a barber is also called. When everything is ready the father of the child, or someone especially named by him, at a given sign, as the barber passes the razor along the head of the child, draws a knife across the goat's throat saying "I sacrifice this animal or animals for the child named, say 'Akbar' blood for blood, skin for skin, flesh for flesh, hair for hair." When the shaving is over, the child's hair and nails are laid on a flat half baked cake and carried away to be thrown into a well or a river. At evening all the guests are entertained at dinner. When a child, whether a boy or girl, has reached the age of four years four months and four days 'Bismillah', is celebrated, by taking the name of God, a ceremony no Mohammedan neglects. On this day a rich man will arrange feast for a hundred to two hundred guests. In the evening after the dinner is over, the child, covered by a skilfully woven flower-sheet called Sehra is taken to the men's room, where

1. Sunni prays five times: before sunrise (fajr), at noon (zuhr), between four and six or sunset (asar), at sunset (maghrib) and from 8 to 12 P.M. (isha). Some very religious Sunnis pray (*tahajjud at midnight*), and a seventh one called ishrak two hours after the morning prayers. The Shiah prays three times; before sunrise (fajr), at noon when he repeats both the zuhr and the asar prayers and at sunset, when he says the maghrib and isha prayers. Some of them also perform the midnight (tahajjud) prayers.
2. The poor tax (Zakat), literally purification, is 2½% on all income over a hundred rupees a year and from the poor seven and a quarter.

the priest Mulla or Murshid, the guests, and a band of young children are waiting. The child is seated on a rich cushion or masnad, sweetmeats are laid before him, and of these, two covered with gold-paper are given to it, and after the priest, the child repeats the opening chapter of the Quran. At the age of six or seven comes circumcision or 'Khatna'. Friends send presents or Sugar candy, clarified butter, and sweetmeats and this is more common among the middle class than among the higher classes. The recovery of the child is celebrated with great rejoicing. After circumcision come rejoicings and a dinner in honour of the boy or the girl keeping his/her first Ramzan fast. This is chiefly celebrated by the people belonging to the upper and middle classes. So, after the first Ramzan fast, when its Holy Quran lessons come to an end, the child's parents give its teacher a present 'Hadya'. A small party is asked, and, before them, the child repeats the beautiful chapter LV from the holy book styled Surah-ar-Rehman, that is, the Most Compassionate, being a description of the bounties Allah has showered on Man.

Whenever a person dies, his eyes and mouth are closed, the body is laid on a wooden platform, carefully washed and perfumed, and covered with a scented shroud of white cloth. If a woman dies in the evening, it is believed that it is a sign of her future forgiveness. It is auspicious to die on a Thursday or a Friday or any day in the month of Ramzan and on any other holy day. Death on a Wednesday is supposed to be unlucky. If the death happens at night, the body is not taken out till dawn. Otherwise, as soon as it is shrouded the body is laid on the bier, lifted on the bearers' shoulders and borne away, the company of men raising the cry 'Lailah Illallah'—'There is no God but Allah.' Over the bier four bearers carry a piece of brocade called the canopy or shamianah. Upon the bier is a shawl green or of other dark colour for men and red for women. The grave is dug where the deceased has asked to be buried or in the family burial ground. Most of the Shiah people take their dead bodies to Daira Mir Momin a vast burial ground founded by Mir Momin, the then Prime Minister of Sultan Md. Quli Qutub Shah, to the south of Charminar in close proximity to Mir Jumla tank. Wine is forbidden in the Quran and prohibition is held to include intoxicating drugs, but the latter rule is not strictly observed. An animal only becomes lawful food for Muslims when it is killed by cutting the throat and repeating at that time the words 'Bismillah Allaho Akbar' or 'in the name of God, God is Great'.

Occupations

Prior to Police Action in 1948, about 75% of the Muslims living in the city were jagirdars and as such a majority of them were in Government service. After the Police Action, a majority of them have adopted different occupations, viz., trade in cloth, pawn shops, kirana merchants, fruit selling, hotels and other miscellaneous business. But still a major part of the middle class is in the Government service.[1]

6. BOHORA ZONE

Origin and History

The name Bohora is probably derived from the Hindi word 'byohara' a trader. The founder of the community was an Arab missionary led by Abdullah in 1067 A.D. landed in Gujarat. The members of the caste are honorifically addressed as 'Mullaji'. They are Shiahs of the great Ismailia sect of Egypt. The Ismailia sect split off from the orthodox Shiahs on the question of the succession to the sixth Imam, Jafar Sadiq, in A.D. 765. The dispute was between his eldest son's son Ismail and his second son Musi, the Ismailias being those who supported the former and the orthodox Shiahs the latter. The orthodox Shiahs are distinguished as believers in twelve Imams, the last of which is still to come. The Ismailias are again divided on a similar dispute as to the succession to the Kalifa Almustansir Billah by his eldest son Nazar or his younger son Almustaali. The Bohoras have descended from the Mustaalians or supporters to the younger son and the Khojas from Nazarians who supported the elder son[2]. All these distinctions appear somewhat trivial. In the reign of Nawab Mir Nizam Ali Khan (1763-1803), a few Bohora Community people migrated to Hyderabad City for carrying out business and trade from Gujarat.

Settlement area

As the built up area of the city in those days was confined within the city wall, a plot of land was given to them near Hussaini Alam in close proximity to old bridge by Nizam Ali Khan for their residential quarters.[3] They constructed two sarais, namely, *choti sarai* and *badi sarai* which are popularly known as "Bohore-ki-Sarai" where still a great majority of them reside. Due to the increase of their population, they have founded a small colony at the Red Hills where a separate mosque has also been constructed. Besides, a few of them are also residing at Pathergatti and Secunderabad.

Religion

Hyderabad city contains two classes of Bohoras; the traders who are all Shiahs and a few of cultivating Bohoras who are Sunnis. The Shiah-Bohoras themselves are further divided into several sects of which the Daudia are the principal. They are attentive to their religious duties, both men and women knowing the Holy Quran. They are careful to their prayers, to observe Moharrum as a season of mourning and to go on pilgrimage to Mecca and Karbala. They

1. Information collected in consultation with Nawab Inayathjung Bahadur a retired Municipal Commissioner of the former Hyderabad State.
2. Bombay Gazetteer—Mohammadans of Gujarat p. 30.
3. Manik Rao Vithal Rao—Bostane Asafia Mss. Urdu Volume III, p. 139.

strictly abstain from music and dancing and from using or dealing in intoxicating drinks or drugs. Their customs do not, so far has been ascertained, differ from those of the ordinary Mohammadans. Their leader, both in things religious and social, is the head Mullah of Surat. The ruling Mullah names his successor, generally, but it is said not always, from among the members of his own family. The present head Mullah of the community is Dr. Taher Saifuddin who deputes the Deputy Mullah whenever a considerable settlement of the Bohora community is found. Short of worship, the head Mullah is treated with the greatest respect. He lives in much taste and entertains with the most profuse liberality. On both religious and civil questions, his authority is final. Discipline is enforced in religious matters by imposition of fines. On ceremonial occasions the Mullah sits on his throne, and in token of his power has the fly flapper chauri, held before him. As the Bohoras enter, they make three prostrations, salaams, close their hands and stand before him. To such as are worthy he says 'Be seated', to others 'stand'. Once a year, on the 18th Rajjab, every Daudi lays his palm within the head Mullah's hand and takes an oath to be faithful. On this day when he goes to the mosque the Bohoras are said to kiss the Mullah's foot-steps and to apply the dust he treads to their heads and eyes. In prayers, they differ both from the Shiahs and the Sunnis in that they follow their Mullah, praying aloud after him, but without much regularity of posture. The times for commencing their devotions are about five minutes later than those observed by the Sunnis. After the midday and sunset supplications they allow a short interval to elapse, remaining themselves in the mosque meanwhile. They then commence the afternoon and evening prayers and thus run five services into three. Both men and women pray in the mosque occupying the downstair and upstairs respectively. The biggest mosque of this community which was constructed by Arastu Yar Jung is located in Hussaini Alam locality. The mosque contains a hall known as Jamath Khana and a quarter for Mullah. They consider themselves so superior to other sects that if another Muslim enters their mosque, they afterwards clean the spot which he has occupied during his prayers. They show strictness in other ways, making their own sweetmeats at home and declining to eat those of the confectioners. It is also said that they will neither have their clothes washed by a Dhobi, nor wear shoes made by Chamar or take food touched by any Hindu. They celebrate Izduzzuha and Ramzan a day before other Muslims do. At the Moharrum, their women break all their bangles and wear new bangles next day to show that they have been widowed and during this period they observe mourning by going without shoes.

Mother tongue

The mother tongue of Bohoras is Gujarati. But most of them speak Urdu as correctly as other Muslims do. A few Bohoras also speak Telugu, Persian and Hindi languages.

Dress and occupations

The Bohoras can easily be distinguished from other Muslims by their small, tightly wound turbans and little skull-caps and their long flowing robes, and loose trousers widening from the ankle upwards and gathered in at the waist with a string. The women dress in a coloured cotton or silk petty-coat, a short-sleeved bodice and a coloured cotton head scarf. When they go outside their homes, they throw a dark cloak over the head which covers the body to the ankles, with gauze openings for the eyes. Most of them have given up this type of dresses owing to the modern influences, and have begun to wear sherwani, suits, shirts, sarees and blouses, etc. The Bohoras though bigoted religionists, are certainly very civilized and enterprising and perhaps also the most industrious class in the city. They deal generally in hardware, piece goods, glassware and drugs, and are very keen traders. Their shops are mostly found at Pathergatti, Siddiamber Bazar, Afzal Gunj, Nampally and Secunderabad. There is a proverb, "He who is sharper than a Bohora must be mad, and he who is fairer than a Khatri must be leper." Some of them are only pediars and hawkers, and in the past their position seems to have been lower than at present. They do not charge interest on loans, and they combine to support indigent members of the community, never allowing any of their caste to beg.

Education

At one time the people of this community were opposed to the formal education of their children. But now they are making progress in the field of education along with the other communities. Higher Secondary Education has been made compulsory for girls and boys of the community. Most of them are maintaining high positions in Government service as doctors and engineers. A Vocational and Guidance Institute has been established at Hussaini Alam by this community in which painting, domestic science, tailoring, embroidery and fancy work are being taught. The salaries of the staff are paid from the fund established for this purpose. Apart from this, there is also a primary school in which Hindi and Telugu languages are being taught to the boys and girls'.

7. PATHANS ZONE

Origin and History

Regarding the origin of the term Pathan there is a divergence of opinion. Farishta[2] says that though the origin of the name is not certain, yet he thinks that the first Afghans who came to India settled at Patna and were hence called Pathans. Others trace the work to the Hindustani 'Pethna', to penetrate. Afghan tradition derives the name from the title Batan or Patan (rudder) given by the Prophet himself to their great ancestor Abdur Rashid. But none of these theories have been supported by any authentic

1. Information collected with the help of Smt. Surayya Begum, B.A., Assistant Teacher, Government Middle School, Petla Burj, Hyderabad.
2. Hyderabad Affairs, Volume IV, p. 204.

source. It is, however, now generally agreed that the name Pathan is the Indian form of the name Pushtanah now given to themselves by speakers of the Pashtu language. They are not by any means a pure race, but include Tartar, Arab and Indian elements, as well as probably Iranian element also, the original speakers of the Pashtu language. Most of them came originally to serve as mercenaries in the armies of the Asifjahi rulers in the city, and later on, a few of them were raised to the status of Nawabs and Jagirdars.

Settlement area

Although Pathans are scattered in the city, their major concentration is found in Chanchalguda locality. Prior to 1853 all Pathans were living within the city surrounded by the wall, and were employed in irregular troops. The selection of the present locality for their residential purpose seems to be much guided by their oppression. "They exceeded the rest, but the cruelty towards their unfortunate debtors was of a description hardly ever experienced even by the criminals of these days. Heavy stones were placed on the heads of debtors unable to pay and their bodies branded; the officials, although fully cognisant of these proceedings, refrained from interfering in any manner whatever." Since then Chanchalguda is predominantly occupied by Pathan community. In the year 1884 all Pathans who were employed in irregular forces were brought under the control of the Kotwal, of which a new body of Military police was organised. This force was designated as the Afghan city police.[2]

Religion

All Pathans are followers of Islam. According to their faith they are divided into two main sects, viz., Pathan and Mehdi Pathan. The former are the followers of Sunni faith while the latter claim to be the followers of Syed Mohammed Jaunpuri who came to Gujarat in 1509 A.D. claiming to be the Mehdi. Their contention is that Syed Mohammed Jaunpuri was the last Imam and thereafter no Imam will come into the world. They do not pray with Sunni Muslims. They offer prayers in their own mosque and bury their dead in a separate burial ground.

Language

The mother tongue of Pathans is Pashtu. But they speak Urdu very fluently owing to their long association with local Muslims. A few of them speak Telugu also. Among other languages spoken by them are Arabic and Persian. Like Muslims, the Pathans have in most cases by inter-marriage with other classes lost their peculiarities of feature and character. But so far as Mehdi Pathans are concerned they do not marry outside their sect. Marriage ceremonies are performed by their own Kazi or Mullah. The men add Khan to their names and the women Khatun or Bibi. Ramzan, Bakrid and Mohurram are important festivals. Apart from this they offer annual fateha in the name of Syed Mohammed Jaunpuri the Imam Mehdi.

Occupation

The chief occupation of this community is money lending business. About 60% of them are money lenders and the rest are horse-dealers, soldiers, constables, messengers, servants and Government servants. Those who are educated are working in different Government departments.[3]

8. EUNUCHS' ZONE

Origin

It is very difficult to trace out the actual history of the eunuchs community. It is, however, evident from the history that these people were existing from centuries ago. The existence of eunuchs in the palaces of Moghals, Bahmanis and Qutub Shahis is certain and they seem to have flourished during the days of the Moghuls and their successors. These people were then known as 'Khaja Sara'. As these people neither have the symptoms of males nor the females, their services were mostly utilised for attending on the harems. Probably this might have been the cause for the origin of this community, and later on as the days rolled on these people have slowly spread out in the different parts of the country specially their concentration was in the Muslim Kingdoms. In the beginning they were found only at Lucknow and Delhi but after the 1857 Mutiny, migration took place among this community, and as a result a majority of them have made Hyderabad as their homeland. The main cause for these people to settle down in Hyderabad was the patronage they got from Nawab Afzaluddowla Bahadur, the then Nizam of Hyderabad, and later Nawab Mir Mehboob Ali Khan the present Nizam's father, who provided a good number of facilities to them by giving employment in the harems. Added to this other petty Nawabs and Jungs had also employed these people in their homes or palaces.

Settlement area

The present settlement area of this community is behind the High Court building. They have their Choti Haveli and Badi Haveli (palaces) otherwise known as 'HIJDONE-KA-ALAWA'. It is said that these places were specially constructed for the residence of these people by the then Nizam, Nawab Mir Mehboob Ali Khan. Even today a large number of these families are residing in this locality though they are scattered in various parts of the city also viz., Jhummerath-ka-Bazar, Dabirpura, Matha-ki-Khirki, Mangalhat, Chanchalguda, Secunderabad, Bolarum, etc.

1. Dilwar Ali Danish—Life of Salarjung I MSS. Urdu p. 205.
2. Dilwar Ali Danish—Life of Salarjung.
3. Information collected with the help of Mr. Lakhruddin Ali Khan, Inspector, Women Employment Scheme, Indian Conference of Social Work, Hyderabad.

It is evident from the history of Hyderabad that the built up area of the old city was mostly within the city wall, and almost all the noble families were having their palaces inside the wall. This influenced the settlement of these people close to the palaces of the nobles of those days.

Sex division

According to the sex the eunuchs are generally classified into two major groups i.e., Dheredar and Be-Dheredar. Again among Dheredar group there are two sub-groups i.e., (i) by birth and (ii) by conversion. The method adopted for conversion is very peculiar and almost inhuman.

The eunuchs of both the groups dress like females and outsiders can hardly distinguish the difference between a eunuch and a woman.

Occupations

The Dheredar and Be-Dheredar differ in their occupations. The popular occupation of the Dheredar is the participation in all the social functions of both Hindus and Muslims. For instance, during the marriages they go and dance just like professional dancers and receive money. Similarly they visit the houses of both Hindus and Muslims to get alms otherwise known as bakshish when there is a birth of a child in that particular household. They visit the houses with all their paraphernalia i.e., harmonium, tabla and ghungru and try to entertain and charge from Rs. 5 to 50 according to the status of the person. In this way each one on an average earns Rs. 50 to Rs. 70 per month. The occupation of Be-Dheredar is quite different from that of Dheredar. These people are mostly engaged as cooks in the houses of Nawabs and other high class families. They are considered to be adepts in the art of cooking and are engaged by one and all for cooking on the occasion of marriages and other social functions. In addition to this they are engaged in other fields also such as Government service, looking after the harems, etc. They are sometimes said to marry some male member of their choice and live with him as wife and attend to all the household duties[1]

Religion

The community as such does not belong to any particular religion but themselves are found to profess different religious faiths and there are amongst them Muslims, Hindus, Christians, Sikhs, Parsis, etc. A strange thing that is found among the people of this community, however, is that though following various religious faiths, they mostly observe the Islamic customs. This is evident from their elaborate functions during the Moharrum festival. At the time of this festival people of this community, irrespective of their caste and creed, participate and lead very pious life during that period and abstain from all intoxicants. In addition, they have their own alms in their respective localities and a procession is taken on 9th of Moharrum on a grand scale. Occasionally the non-Muslims of this community are found worshipping their own deities.

Language and education

As there are people of different religious faiths, the mother tongue also differs in the same way, *viz.* Urdu for Muslims, Telugu for Hindus and so on. But all the people of this community have Urdu as their common language which they so fluently talk that one cannot distinguish them from Muslims. Generally most of the people of this community are illiterate but a few belonging to noble families who have due to their feminine affinities joined this group are found to be highly educated.

Social organisation

Their community is known as Choudhry who can be either a Muslim or a Hindu or of any religious faith of their group. This is a hereditary post. This head looks after the welfare of his people. In times of difficulty he comes forward to their rescue. If any member of this community is dead the funeral ceremonies are performed by this head according to the religion of the person. Similarly the people also owe something to him, i.e., whatever income they get they keep before their head who after taking his own share returns the rest to the person concerned. In this way this unique organisation of this eunuchs is functioning perfectly well to this day.[1]

9. PROSTITUTES' ZONES

Origin and History

It is evident from the history of Hyderabad city that prostitution had existed in the city right from its inception. Bhagamati, a village belle and the beloved of Sultan Quli Qutub Shah, who was a Hindu local dancer, lived in the village Chichlam in close proximity to the place where now Charminar stands. The question whether Bhagamati was merely a dancer or a prostitute is a controversial point. Farishta, a contemporary historian during the reign of the Moghal King, Akbar, states that Mohd. Quli, the King of Golconda during the early part of his reign loved a prostitute called Bhagamati. Khafi Khan, another contemporary historian repeats the story given by Farishta. Dr. S. M. Zore in his work "Far-Khunda Bunyad Hyderabad" refers Bhagamati simply as a village belle whereas Prof. Sherwani claims that she was a mere myth. Even the reference quoted by French traveller Tavenier in his travel account does not confirm the legend of the love of the King with a prostitute. In view of such conflicting evidences produced by historians, it is difficult to find out whether Bhagamati was a prostitute or a dancer. However,

1. Survey of this community was done with the help of one Mr. Abdul Aziz who is well acquainted with this community.

it is generally believed that Bhagamati was a dancer. The names of Premavati and Taramati two famous dancers of their own time occur frequently in the Qutub Shahi history. These girls were concubines of Sultan Abdullah Qutub Shah and Sultan Mohammed Qutub Shah. The Baradari of Premavati and Taramati on the south western side of the Fort on the road to Osmansagar testify to the past glories of these dancers. During the period of Sultan Abdul Hasan Tana Shah a number of dancers were existing in Hyderabad and Golconda Fort under his patronage. The King was so fond of music and dance that he gave up himself to the enjoyment of the festive board amid the voices of damsels and the sound of sweet music. But he was refined in his pleasure, so much so that he got the nickname of Tana Shah, the fastidious prince. It is said that almost all the dancers, singers and concubines found in Golconda were beautiful women leading family life under their respective religions. Premavati who died in 1662-63 probably was a beautiful Hindu concubine of Abdullah Qutub Shah. We may conjecture that she was beautiful for the modest little inscription on the lintel says in Persian "She was from an eternity a flower of paradise." After the extinction of Qutub Shahi dynasty particularly during the Nizam period we also find concubines, dancers and singers. The concubinage, an inferior state of marriage is the product of feudalism that prevailed in the Nizam's Dominion. Most of the Jagirdars and Nawabs had concubines in their palaces on permanent basis. Among these concubines the name of Maha Laqa Bai is on the top list. She was a cultured woman and a poetess of her own time. Chanda Bibi, daughter of Raj Kunwar Bai upon whom was conferred the title of Maha Laqa Bai by the Nizam II. Mir Nizam Ali Khan, was a concubine of the Nizam's palace. Among the musicians the name of Khush-Halkhan is worth mentioning. He was considered to be a master musician of his time. He was the instructor of Maha Laqa Bai. A mosque, Karwansarai, Ashurkhana and a repository for drinking water built by Maha Laqa Bai and Khush-Halkhan at Moula Ali Hill testify their personalities. Other noted names among the dancers and singers worth mentioning are Pyaroji and Prithamji. Pyaroji lived in Ghansi Bazar in close proximity to Devdi Mama Jamila. For a long time Police Commissioner's Office store was located in her house. Prithamji lived in Baghelingampalli. In addition to these there were a number of dancers and singers who lived around Charminar, specially extending from Lad Bazar upto Musa Bowli. Among the dancers of Lad Bazar, Sidander Jan, Sasee Jan, Akther Jehan Ara Begum, Aktheri Jan, Saheb Jan, Rahat Jan, Malika Jan, Ishrath Begum, Zaibunnissa, Piari Begum, Pukh Raj Begum and Waheeda were famous. Another area was Mehboob-ki-Mehandi and Siddi Amber Bazar where Mehtab Jan, Chamu Jan, Kali Jan, Dhuman Jan, T. T. Jan and Qamer Jan lived. The third area was composed of Peddaguda, Nagoolchinta and Gowliguda where Shanker Bai, Gangu Bai, Salu Bai, Balu Bai, Banik Bai, Choti Gopu and Badi Gopu noted dancers and singers of their time lived. Thus we find that both Hindu and Muslim women were engaged in this occupation.

Location

Peddagnda, Gowliguda and Nagoolchinta areas were predominantly occupied by Hindu dancers and singers whereas Lad Bazar, Siddiamber Bazar and Mahboob-ki-Mehandi were predominantly occupied by Muslim dancers. The selection of Lad Bazar, Mehboob-ki-Mehandi, Siddi Amber Bazar, Gowliguda, Nagoolchinta and Peddaguda as the centres of harlots seems to be much guided by the following two main factors.

(1) Proximity to nobles' palaces.

(2) Proximity to Hyderabad Railway Station and main thoroughfare connecting Secunderabad with Hyderabad.

Lad Bazar, Mehboob-ki-Mehandi, Nagoolchinta and Peddaguda localities were situated within the built up area in the city where most of the nobility had their palaces. As these nobles and Nawabs were apparently the chief patrons of harlots, it is quite possible that they would have preferred to reside in these localities. On the other hand the situation of Siddi Amber Bazar outside the proper built up area of the city, on the way to Hyderabad Railway Station and Gowliguda on the main thoroughfare connecting Secunderabad would have been best centres for those who entertained with music and dance. Thus we find while the dancing girls of Lad Bazar, Mehboob-ki-Mehandi, Nagoolchinta and Peddaguda were serving the needs of old city south of River Musi, those of Siddi Amber Bazar and Gowliguda were fulfilling the desires of newly built up area coming out on the north of River Musi. These harlots, however, had a reputation of cultured and refined women, who were not only learned in their art but also great poetesses and sometimes leading family life. It is said that most of the nobles of the state used to send their children to the homes of these harlots for learning manners, education and refinement. Thus the homes of these harlots were cultural institutions. They were the centres of life and training for a citizen. In return to their services most of them received inam lands, small jagirs and monthly pay from the rulers and nobles of the state. Hence economically they were very prosperous.

The common and clandestine prostitutes

It is rather difficult to discuss extensively the factors that led to common prostitution in the city but it may be the product of the following factors: Poverty, bad influence, destitution, unhappy family life, unfaithfulness of husband and unhappy marriage, kidnapping, deception, illicit sexual relation, illegitimate pregnancy and desire for easy life. Apart from these there were two major factors which led to the increase of common prostitution in the city, *viz.*, restrictions on harlots and abolition of jagirs after the Police Action in 1948. As has already been pointed out, the harlots of old were economically very prosperous. Their economic prosperity lasted till 1911, when certain restrictions were imposed on the

harlots living in the city. Their inam lands, small jagirs and monthly allowances were all abolished and they were forced to vacate their houses. These restrictions had far reaching effects on the economic life of harlots. Most of the concubines shifted to Mehboob-ki-Mehandi and Gowliguda localities and began their practice as common prostitutes in a particular area or locality. Secondly, after the Police Action of 1948, the Jagirdari system was abolished, and as a result most of the Jagirdars and Nawabs who had a number of concubines in their palaces were economically degraded. It was not possible for them within a meagre income which they received in the shape of compensation to maintain and satisfy the daily wants of life of the concubines. Therefore, most of the Nawabs and Jagirdars removed the concubines from their palaces without providing alternative means of livelihood to them. This again led to those concubines taking to common prostitution.

Present local characteristics

The area of most intensive prostitution activity in Hyderabad is Mehboob-ki-Mehandi, where, in 1957 about 475 prostitutes were arrested for soliciting. In the neighbouring streets of Gowliguda 250 prostitutes were arrested in 1957. In Hyderguda and Banjara Hills about 75 prostitutes were arrested during the year 1957. With a view to prevent women indulging in prostitution the Government imposed certain restrictions and issued licences to a few households (14 houses in Mehboob-ki-Mehandi) to the extent of entertainment, *i.e.*, singing and dancing only. The enforcement of restrictions by the Government caused the dispersion of prostitutes from their concentrated places and gradually they spread throughout the city affecting other localities.

The impact of social legislation

As is commonly realised, the society needs a far more realistic approach to the problem than contained in legislation in this regard, which has failed to make any appreciable impact so far. The Act lacks proper indications regarding the manner in which the prostitutes are to be dealt with. The absence of social welfare institutions for those who are aged and infirm and opportunities for providing rehabilitation are other handicaps to be reckoned with while planning social action in the field. It is true that if brothels are abolished, the city would be left with small groups of prostitutes of older age group who for various reasons happen to be unwilling to give up the profession. The lack of proper control by the police subordinates and social welfare institutions are some of the main factors favouring these old age group prostitutes to continue their business in different localities of the city as agents. Fifty per cent of this old age group prostitutes have reported during the field survey that they are paying cash to the police subordinates in their respective jurisdictions. For the sake of tackling clandestine prostitution, detailed regulations related to the prevalent modus operandi are usually needed. Attention to family circles through family courts, special legal provisions against employees and organised social case work assisted by law are some of the necessary steps for tackling the problem. If they are supplemented in the Act with a system of statutory vigilance as practised in other countries, the problem can be tackled well.

10. PARDHIS ZONE

Origin and History

The word 'Pardhi' is derived from Pardh, hunting. The tribe is also known by the name of 'phanse pardhi' and 'Adivichanchar'. 'Phanse' means a noose, and this implement is much used by the Pardhis in catching game. 'Adivichanchar' is derived from 'atavi', meaning forest, and 'sanchar' meaning wanderer, the name like 'phanse pardhi', being description of the life of the tribe. The social customs peculiar to the tribe, therefore, tend to vary from time to time and from place to place more than would be the case with more homogeneous entities. There is no record of their arrival in the city but the statement given by them during field survey reveals that they came to the city some hundred years ago. They mistly migrated from Nasik, Sholapur and Bijapur districts for employment and business and settled down permanently in the city.

Settlement area

Though they are found scattered in the twin cities of Hyderabad and Secunderabad, their major concentration is found in the old city particularly near Old Bridge and Gazibanda localities. At Old Bridge they are having a separate colony called 'Pardhiwadi'. This colony consists of 185 houses. The other colony situated at Gazibanda is known as 'Pardhi Mohella' where 150 houses are found. Apart from this a few of them are also found in Panch Mohellah locality near Charminar.

Religion and social customs

They belong to Hindu religion. Their favourite deities are Bhavani, Jarimari and Khandoba. They also worship all village gods. Muslim saints are venerated. When an epidemic breaks out, the Gods are propitiated with blood sacrifices. The chief festivals of the Pardhis are the Shimga and Dasara. They do not go on pilgrimages and have no spiritual head. mins. The dead are burried in a lying posture with mins. The dead are conducted by degraded Brahhead to the south. The death ceremonies are conducted by the caste elders only. Girls are married upto the age of fifteen or sixteen; boys upto twenty five. In the case of well-to-do people, infant marriages are also in vogue. Two brothers may marry two sisters, the elder brother being married to the elder sister and the younger to the younger. Polygamy is allowed and practised. A widow cannot marry her mother's brother's son, father's sister's son or mother's sister's son. She may marry father's brother of her deceased husband, provided she is more than two years older. A widow remarriage is celebrated on a dark night. A husband can divorce his wife if he

cannot agree with her, or her conduct is bad. A wife can divorce a husband if he is impotent, or is suffering from an incurable disease. In both cases the sanction of the caste panch is required.

Language

As reported by them the mother tongue of Pardhis is Gujarati. But from their pronunciation it does not seem to be pure Gujarati and that is why it is locally called 'Pardhi language'. A few of them also speak Canarese (Kannada). They speak Urdu frequently in the field of commerce.

Occupation

The traditional occupation of the community is hunting. They catch pig antelope, pea-fowl, cock-quail, partridges and parrots. They sell these animals and birds at chowk near Charminar in the morning upto 10 A.M. Some are day-labourers and some are beggars. A majority of them are engaged in vegetable selling. This occupation is seasonal and they purchase vegetables and fruits during the season from Mir Alam Mandi and Moazzamjahi Market on wholesale basis, and sell them by going round the streets throughout the day. They usually take their vegetables and fruits on carts (four wheel cart). While returning home in the evening, one or two of them or sometimes small children sit on the cart and one pushes the cart singing some sweet songs. Thus they present a unique feature at the evening time on the main thoroughfares of the city.

H. JOTISHI ZONE

Origin and History

It is a corruption of the word Joshi, which means an astronomer or astrologer. They are a caste of wandering beggars and fortune tellers recruited from numerous sources. They appear to be recruited from Marathas, Dhangars, Malis and other castes of Maratha origin. There is no historical evidence as to when they came and settled down in the city. But the statements given by the individuals during the field survey indicate that they migrated from Bijapur between 1775 and 1803 A.D. when Hyderabad city was made capital by Nawab Mir Nizam Ali Khan. According to their statements, they at first were employed in the Nizam's army, and later on were removed from the services.

Settlement area

Although Jotishis are scattered throughout the city, yet a majority of them live in Subzimandi locality. There are about 250 houses of Jotishis behind Subzimandi Police Station which form a separate colony for this community. Apart from this they are also found in Purana Pul (Old Bridge), Dhoolpet and Mangalhat localities. The locality in which they are found in great number is called 'Joshiwadi'.

Religion and social customs

All of them belong to Hindu religion. Their family gods are Shidoba, Bhavani, Yellamma and Khandoba. Another god specially worshipped is the Vithoba of pandharpur, whose shrine they occasionally visit. They do not make pilgrimage to any other place. They observe the main Hindu festivals. On the Dasara day they offer goats and sheep to Bhavani, the flesh of which is eaten by themselves. Some of the Jotishis living in the city grow beard in honour of Musiim saints like Khaja Ajmeri, Banda Nawaz of Gulberga and Haji Malang Baba. They believe that Tuesdays and Fridays are lucky days and the rest are unlucky.

Mother tongue

According to their statement, their mother tongue is Marathi. Both young and old, men and women speak Urdu very fluently. They also speak Telugu and a few of them are well-versed in Canarese.

Occupations

The main occupation of this community is to wander from house to house and locality to locality telling fortunes and sometimes begging. A Jotishi got up for a begging tour is a quaint figure. He is dressed in large dirty white turban with a red cloth turned over it, a long white coat reaching below his knees, and a tattered silk-boarded shoulder-cloth. in one hand is a staff and in the other the eponymous drum. A knotted cord is fastened to the drum, and when the drum is shaken the knot strikes against the membrane of the drum and makes a tinkling sound. Some Jotishis carry in one hand a book or almanac, by referring to which they pretend to foretell fortunes. Some have a bag by their side containing Chintamani, a collection of pictures on small pieces of cardboard. These pictures are used as guides in fortune telling. It is a common practice of Jotishis to rise at three in the morning and go to some ruined buildings or large trees outside the city, where they consult the spotted owlet or pingala whose notes they profess to understand. At about four or five hours, they come back into the city, and standing at the door of each house and beating their drum, awaken the people and tell their fortunes. Their forecast sometimes includes one or two not unlikely misfortune, and this fact induces the inmates, growing uneasy to come out and ask the Jotishi how the misfortune can be avoided. He tells them what to do, receives a fee as a reward, and wanders from house to house till nine in the morning. After 9 hours in the morning, their children between the age group of 8 and 12 years go round the streets selling sweetmeats called 'allum muraba' and after 12.30 P.M. their women go from house to house and locality to locality for collecting old clothes and saries which they send later on to the factories where they are used as raw material.

12. LODHA ZONE

Origin and History

Lodha, originally an agricultural caste, is supposed to have come from the Uttar Pradesh, Central India and Bundelkhand. The Lodhas, scarcely inferior to the Kurmi as agriculturists, are hard and active, but are just opposite to the Kurmi in natural temperament, being turbulant, revengeful and ever-ready to join any disturbance. They made good soldiers and are generally excellent sportsmen. They regard themselves as Rajputs, but can give no account of their origin, nor are there any traditions current among them which will throw light upon the subject. There is no authentic record about their arrival in Hyderabad but the statements given by the individuals indicate that they arrived in the city during the period of Nawab Mir Mehboob Ali Khan the VI Nizam and got employment in the Nizam's army and later on they were removed from service.

Settlement area

About 90 per cent of Lodha community resides in Upper Dhoolpet and Lower Dhoolpet area which is popularly known among the people of Hyderabad as "The city of illicit liquor" or 'Shahire-gudamba'. The remaining 10 per cent of them are residing throughout the city.

Religion

Most of the Lodhas are Vaishnavites and worship Balaji and Krishna. The festival of Gokulashtami is celebrated with some pomp. Their religious observances present no features of special interest. Brahmins are usually engaged for religious and ceremonial purposes, but no objection is taken to the employment of Maratha Brahmins on these occasions. The members of the caste also pay reverence to Devi, under her forms Kalika and Tuljapuri. Among their minor deities are Mari Ayi and Sitala, who are worshipped with a variety of offerings.

Mother tongue

The mother tongue of Lodha community is Hindi. But they generally use Urdu language and are also well-versed in Telugu. A few of them speak Marathi language also.

Social customs

All the Lodhas belong only to one gotra, Kasyap, which is of course inoperative for matrimonial purposes, since marriages between members of the same gotra are not forbidden. They profess to prohibit marriages between persons descended from the same ancestors within seven degrees on the male and three degrees on the female side. But the caste is illiterate and there is no machinery among them for guarding against consanguineous marriages. They practice either infant or adult marriage, the tendency being for those who can afford it, to marry their daughters as infants. Polygamy is permitted; a man is allowed to have as many wives as he can afford to maintain. The marriage ceremony of the Lodhas is of the type common among the Khatris and other castes of the city. Widows are allowed to marry again and are usually expected to marry their deceased husband's younger brother. The ceremony is simple. On a dark night, the bridegroom accompanied by a widow, goes to the bride's house, presents her with a new sari and puts mangalasutra, or a string of black beads, round her neck. The bridal pair then returns to the bridegroom's house, where a feast is given to the members of the caste. Divorce is recognised and divorced wives may marry again by the same rite as widows. The dead are usually burnt, but occasionally buried if the means of the family of the deceased are too limited to bear the cremation expenses. Mourning is observed for ten days for adults and for three days for children. The people of this community will accept cooked food only from the hands of Kanoja Brahmins and Khatris. They also take water only from the Bhois and castes equal to or higher than these in social standing. They eat fish, mutton and venison, but refrain from fowl. All of them make free use of fermented and spiritous liquors.

Occupations

The community, as a whole, may be described professionally under two categories, *i.e.*, the agriculturists who are mostly living in the Lower Dhoolpet area and Takeras (one who sharpens on the grindstone) living in Upper Dhoolpet area. They have given up the above professions and have adopted in their place the preparation of illicit liquor, cowdung-cake selling, stone-cutting, petty trading, cart driving, labour and sometimes money lending. About 75 per cent of the present population is engaged in the preparation of illicit liquor with the help of sugar candy and gulmohar leaves and sell the same illegally.[1]

13. PARSI ZONE

Origin and History

Parsis derive their name from the country of Pars or Fars, Persia proper, from which their ancestors derived their origin. It was the country of Pars which gave to the whole country its name of Persia.[2] Most of the Muslims spoke of them as Gabrus or Gaurs in the sense of infidels, a term which they applied, at times, generally to all who were not Mohammedans, including Hindus[3], but especially to the Parsis. This word 'Gabar' is variously derived but it is probably the same as Pers Kur, *i.e.*, blind, which word can be read Gaur and which was changed into Gabr. They called them

1. Information about the caste has been obtained with the help of one Mr. Shambhu Sing, an employee of I.C.S.W., Hyderabad
2. Tribes and Castes of Bombay, Vol. III, p. 178.
3. Elliots' History of India, Vol. III, p. 549.

blind because they thought they were blind to the religion to Mohammed.[1] Some Muslims speak of them as Zardushtis[2] some as Majusis[3] and others as Parsis[4]. According to ancient tradition, as recorded in a poem the Kisseh-i-Sanjan (i.e., the history or history of Sanjan), written in Persian verses in 1600 A.D. by Dastur Bahman Kaikabad, the Parsis, after the conquest of Arabs, emigrated to India from Kohistan in about 766 A.D. and finally landed at Kathiawar where a king named Jadi Rana in those days was ruling. The king seeing them armed, sought information about their religion, manners and customs and gave them quarters on the following conditions.[5]

(1) To explain the principal customs of their religion.

(2) To give up the language of their motherland and to adopt in its place that of the new country of India.

(3) Their women to adopt the dress of Indian "Women".

(4) To disband themselves and not to use arms.

(5) To perform marriage ceremony in the evening.

Their leader, a Dastur, reassured the Raja by accepting the above conditions that they would be friends of the Indians. It is not known authentically as to how and in which period they came to Hyderabad. But the statements given by the individuals during field survey show that they mostly migrated to the city in the reign of the late VI Nizam for trade and commerce.

Settlement area

A majority of the Parsi community at present reside at Secunderabad in close proximity to Paradise talkies and a few of them are concentrated in Boggulkunta locality near Abid Road in Hyderabad where they are having a temple. Besides, some are found scattered in other areas also.

Religion

The Parsis follow the religion of Zoroaster, who was born in the religion of Azarbaizan in Persia and who first promulgated his religion in Balk or Bactria. There is a divergence of opinion as to the time when he flourished. Classical authors[6] refer to him and give as his date years varying from 700 B.C. to 525 B.C. Parsi[7] books gave his age as about three centuries before Alexander the great, i.e., about 700 B.C. The philosophy of Zoroastrianism supposes two premieval causes the Spenta Mianyu or the increasing spirit and Angra Mianyu or the decreasing spirit -which though different, were united and produced the world of material things, as well as that of the spirit.[8] The world is the work of these two hostile principles --the good and the evil spirit-- both serving under Ahura Mazda. The history of the world is the history of their conflict. Man is active in the conflict.[9] In the end, the evil spirit will be destroyed and all happiness will prevail in the world. They believe in the immortality of the soul. The departed soul is judged by the spiritual judge Mishra at a supposed Chinvat bridge between this world and the next. If his good actions outweigh his evil ones, he passes to Heaven. If his evil actions outweigh his good ones, he passes to Hell. If the good and the evil deeds are equal, he passes to a middle place called Hamast-Gehan. Fire is venerated as the symbol of God, the best and noblest representative of his Divinity. The Sacred Fire is installed in their fire temples. They offer sandal wood, frank incense and such fragrant substance to the sacred fires of their Fire Temples at least five times during the day. All religious ceremonies are performed by the priests.

Mother tongue

The mother tongue of Parsis originally must have been Persian. After migration to India they changed their language and adopted in its place Gujarathi language. Thus Gujarathi became their household language. Most of the Parsis besides Gujarathi speak Urdu and Persian languages as correctly as Muslims. A few Parsis are at present learning Hindi and Telugu languages also.

Social customs—Marriage and death ceremonies

It is a cardinal point in the faith of every true Zoroastrian, that he shall marry and raise a family. Ahura Mazda prefers the man who lives a life of marital happiness to one who lives in continence and does not marry and propagate lineage really hinders the work of Renovation and so is wicked. Marriage is doubly an obligation, being a religious duty to the Church and a civic duty to the state. Hence both the church and State encouraged married life in Iran. It is considered a highly maritorious form of charity to help a poor man to marry. Marriage as ordained by Ahura Mazda, deserves to be celebrated, in the opinion of the Parsis, as splendidly as the means of the parties permit. The assembly, summoned to witness the marriage, is called the

1. Journal of the Anthropological Society of Bombay, Vol. No. 7.
2. The Dabistan, Bombay edition of 1277 A.H., p. 266.
3. The Journal of Asiatic Society of Bengal Vol. XXXVII, Part I, p. 14.
4. Farhand-i-Jehangiri, p. 56.
5. Tribes & Castes of Bombay, p. 184.
6. Jackson's Zoroaster in the Classics.
7. Bundesh, Chap. XXXIV. 7-8, Virfnamesh, Chap. 1, 2-3.
8. Haug's Essays on the Parsees, p. 303.
9. Darmesteter, S.B.E. Vol. IV, Introduction p. 1 (vi)

shahija or the assembly for the queenly bride. To the wedding come the bridegroom dressed in a loose flowing dress full of folds, known as the Jama pichor or sayah. The brides sari is similarly loose and flowing. In his hand the bridegroom carries a shawl, the emblem of greatness. On his forehead he has a mark of red pigment known as kanku, long and vertical. The mark represents a ray of the sun. On the bride's forehead is a round red mark, a symbol of the moon and sun's eternal helpmate. Both wear garlands of flowers round their necks. The bridegroom is hailed as the king of the day, the Varraja, the bride as Kanya or the loving one, from the Avesta root kan to love. The bridegroom enters the room first that all may know that it is he who ardently desires the bride and not she. A little later the bride enters. The bridegroom seats himself on the right hand of the bride, the seat of honour. On each side of them are placed trays of rice, symbols of wealth and plenty. Near the bride and bridegroom are their marriage witnesses. The bride and bridegroom take seats opposite to each other, but a piece of cloth is held between them, so as to hide the one from the other. In their left hands are put grains of rice. Underneath the cloth the senior officiating priest—(there are always two) puts the right hand of the one in the other's and unite them with the recital of the sacred Ahunavar formula and seven strands of raw twist. After fastening their hands, the priest passes the raw twist seven times round the pair. A servant throws frankincense on a fire burning in a firespot. At once the bride and the bridegroom throw at each other the rice in their left hands. He or she whose rice hits the other first will be, so it is believed, the more loving. The parents and friends of both await eagerly the result of the contest. The curtain is now dropped and the boy and the girl sit beside each other instead of opposite; for they who were formerly separate are now joined together. Then the senior priest recites the benediction and prays to God to confer upon them the moral and social virtues.

When a Parsi is on the point of death, two priests are sent for. They and the dying man, if he can, recite together the prayer of repentence. A short time before death, a few drops of consecrated Haoma water are dropped by the priests into the dying man's mouth. After the death, the body is washed all over and clothed in a suit of white cotton. The kusti or sacred thread is girded round the body by a relative. The body is placed on a clean white cotton cloth and the relatives of the deceased come to say farewell to it. From that time onwards, no one but the profesisonal corpse disposers are allowed to touch it. They cover the whole body with cloth, leaving only the face uncovered, lift it on the stone slabs specially placed in a corner of the room. Then the body is taken to the tower of silence or Kakhma situated at a distance of about 6 kms (4 miles) from Secunderabad to be devoured by vultures.

Dress and ornaments

Most of the younger men wear coats of cotton, silk or wool cut in Suropean style, use silk or woollen trousers of European make, and stockins and coats of English pattern. The hair is worn short in English Fashion. Most of them have moustaches but alsomst all shave the beard. The priests may at once be known from other parsis by being dressed wholly in white including the head dress by wearing a full beard and by not shaving the head. All orthodox Parsi women wind a white piece of Muslin round the head and gather their hair in a Grecian knot at the back of the head. They wear sari hanging in loose folds so as to hide the trousers. Their ornaments are costly, made of gold and pearls as well as of diamond. In well-to-do families, pearl necklaces and pearl and gold studded bangles are also worn. Their only every day ornaments are glass bangles chitals.

Occupations

The main occupation of Parsi community in the twin cities of Hyderabad and Secunderabad is trade and commerce in various capacities. Some of them are also serving in Government departments and some have adopted law and medicine as their profession. A few women also are serving in Education Department of the State.

14. CHRISTIAN ZONE

History and Origin

According to the contemporary historian, the three major traditions of the Christian Church—the Eastern, the Roman Catholic and the Protestant—are all present in India. The most ancient of these seems to be the eastern tradition. It now comprises four major groups known collectively as the Christians of St. Thomas, for they share the conviction that the church was established on the Malabar Coast through the Missionary efforts of the Apostle Thomas. Near Madras is a hill where the saint is said to have been martyred. The Portugese who came to Malabar early in the 16th Century were welcomed by the St. Thomas Church. From the beginning, the Portugese linked their quest for trade and colonies with evangelization, and the period of the Roman Catholic Missionary enterprise in India, therefore, opens with the arrival of Vasco de Gama at Calicut in 1498. Goa, which became the capital of the Portugese territories in 1530, has remained the centre of Roman Catholic activity in India. From Goa and Madurai gradually these Portugese spread into the southern parts of India. During the 17th Century the Dutch and the English both had their factories at Masulipatam, the chief port of the Qutub Shahi Kingdom and they used to bring goods manufactured at Masulipatam to Golconda, which was the chief marketing centre. Their frequent visit to Golconda the chief marketing centre must have been responsible for the establishment of a church by name Golconda Mission in the fortress town. After the foundation of Hyderabad city, the above Mission erected a church with country tiles at Jehannuma, south of Charminar at a distance of about (two miles) 3 kms. This is the oldest and the first church of Hyderabad city. Adjoining the church

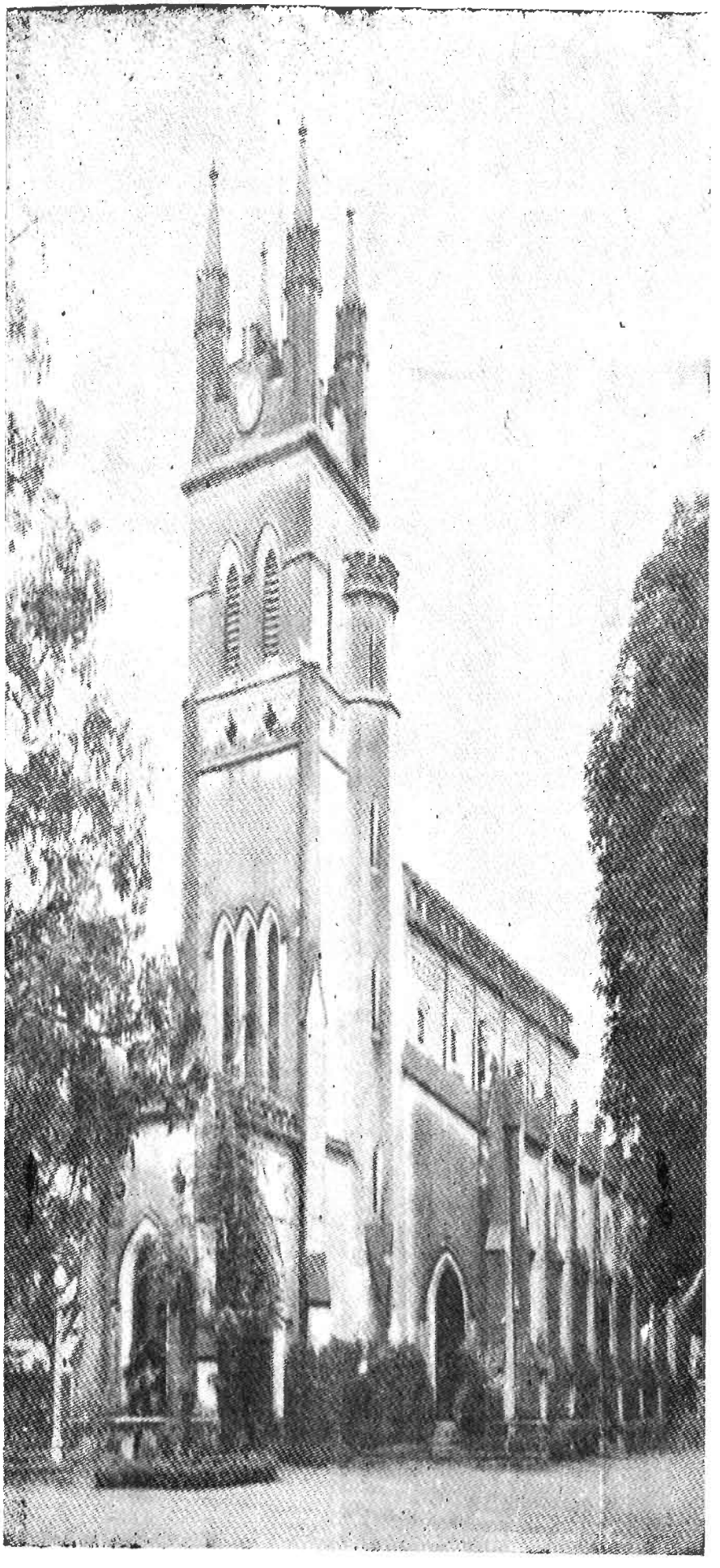


Figure 38

Saint George Church.



Figure 39

Alsaints Church Located at Gunfoundry.

this, Wesleyan Mission is there which represents the different castes in the Hindu community, but the bulk may be said to be ryots. The language spoken by them is Telugu.

Present settlement area

Gunfoundry, Band Line opposite Nizam College Hostel and A.C. Guards in Hyderabad and Lalaguda in Secunderabad are predominantly occupied by the Christians. Except Lalaguda area, the concentration of the community in the rest of the areas seems to be much influenced by religious factors rather than geographical or any other factor. Concentration of Christian community in Lalaguda area was mainly due to the establishment of Railway Workshop. Most of the Christians were employed in the Nizam's State Railway. Testifying this the Chaplain of St. John's Church, Secunderabad writes "The civil members of the church of England consist of the Railway officials of H.H. the Nizam's State Railway."[1] Christians belonging to Anglo-Indian community in Chaderghat area were employed in the public service of the Nizam.[2]

Religion and language

All Christians are followers of Jesus Christ. All important ceremonies are performed either at home or in the church but Sunday prayer is held in almost all churches of the twin cities. Among the Christianity the following sects are found:

(1) Protestant; (2) Roman Catholic; (3) Church of England; (4) Baptist; (5) Methodist; (6) Wesleyan; (7) Preslyterian; (8) Church of Scotland; (9) Free Church of Scotland; (10) Congregationalist; (11) Un-Sectarian; (12) Episcopalian; (13) Greek Church; (14) Lutheran; (15) Puritan; (16) Unspecified.

Christmas, Good Friday and New Year's day are important festivals. The mother tongue of the native Christians is Telugu. English is the mother tongue of Anglo-Indian community. But Pasters and other high authorities of the churches and Missions whose mother tongue is English also generally speak Telugu and Urdu languages.

Educational facilities

Education has always been an important effective equipment in strengthening the scope and development of Christianity in the twin cities. This has been well explained by Revd. Father P. Barrett when he remarks, "to education and the facilities of communication which the railway has put in our way, we owe a deep debt of obligation, and it is our warm expectation that the time will not be far distant when learning and Christianity working together shall bring about the social and moral progress of the millions that people this empire still too sadly imbued with the prejudice of caste and separation of creeds."[3] The above remark today seems to be correct to a greater extent. There are at present a number of institutions in the twin cities running under the management of different Missionaries. Among them the following are worth mentioning:

(1) The All Saints' Institution, Gunfoundry.

(2) The St. George Grammar School, Abid Road.

(3) The Methodist Boy's Institution, Abid Road.

(4) Convent of the Rosary, Gunfoundry.

(5) Little Flower High School, Chiragh Ali Lane.

(6) St. Paul's High School, Hyderguda.

(7) The Wesleyan Primary School, Boggulkunta.

(8) St. Mary's School, A.C. Guards.

(9) St. Anne's Convent, Secunderabad.

(10) St. Francis Convent, Secunderabad.

(11) St. Patrick's High School, Secunderabad.

15. ANDHRA ZONE

Migration to Hyderabad from Andhra State

Most of the migrants from Andhra to Hyderabad are Hindus. The primary reason for their migration is the formation of Andhra Pradesh on 1st November, 1956. The persons migrated can be broadly classified into three groups. The first group belongs to the white collared labour. Their employment avenues are greater in the city of Hyderabad being the State headquarters. The second group belongs to the labour class employed in the various industries in the city. The third group consists of the persons who have come to start some commercial business which can be successfully done with the increase in population.

The majority of them have migrated from the Coastal districts of Andhra and they are well advanced in their culture. They got the habit of purchasing the required goods without the due consideration of the price to be paid. Most of the persons will also have the additional income derived from their fertile cultivable lands which will be got cultivated by their relatives or tenants. Due to the migration of these persons, the cost of accommodation and other consumer goods has gone up consequently. The lower middle class people living in the city were unable to make their both ends meet. The water supply position has also become considerably difficult.

In spite of the above inconveniences to the local people, the migration has helped to a great extent and created a sober atmosphere in the city as the migrants are of the same lingualism. The trends of

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1. The Chaplain of St. John's Secunderabad letter dated 6th April 1848.
2. Rev. G.K. Gilder's letter of 1884.
3. Revd. Father P. Barrett's letter of 1891.

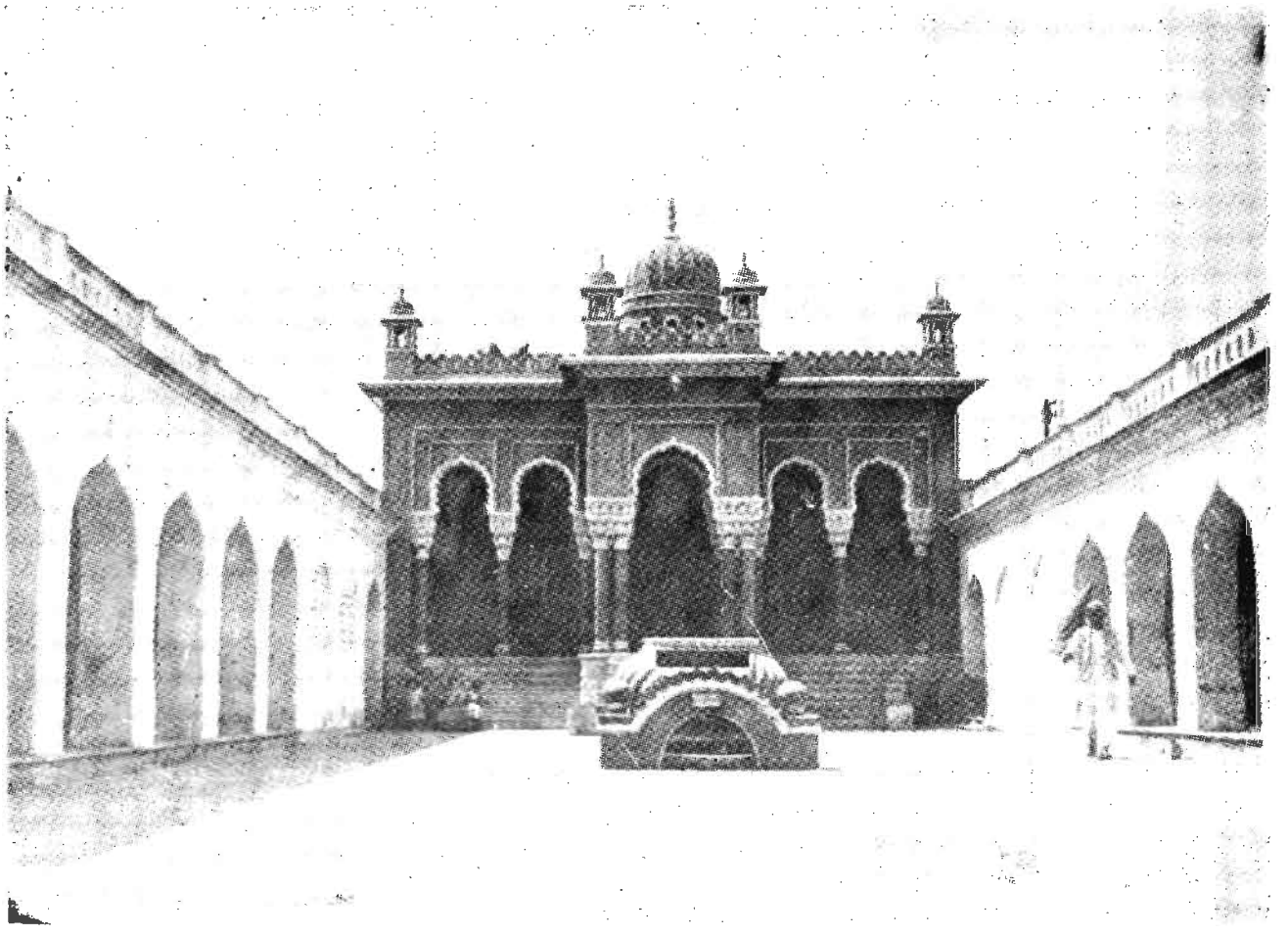


Figure 40
B' Bi Ka Alawa Located at Dabeerpura

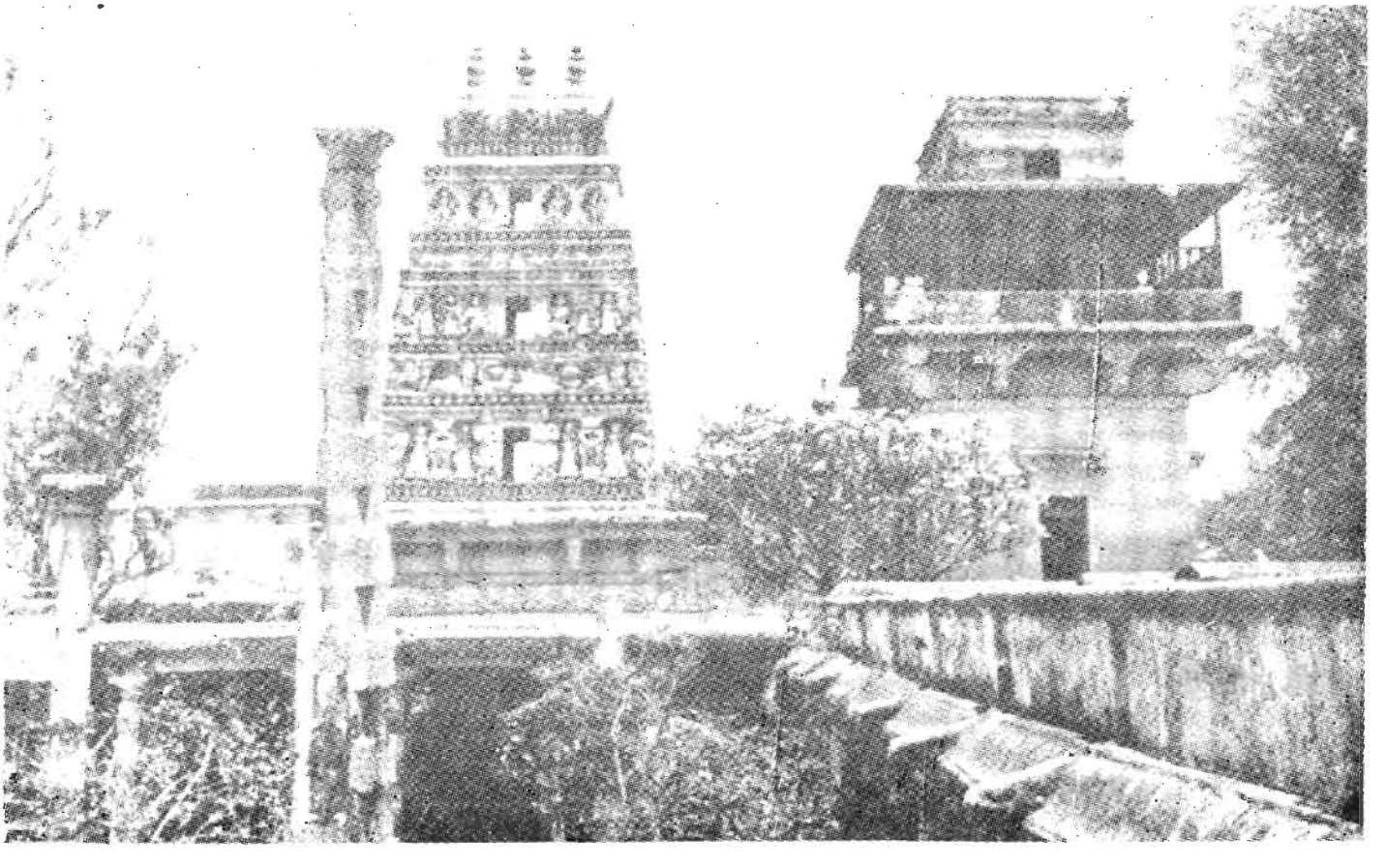


Figure 41
Karmangh at Temple Constructed by Maharaja Chandulal-The then Prime Minister of Nizam

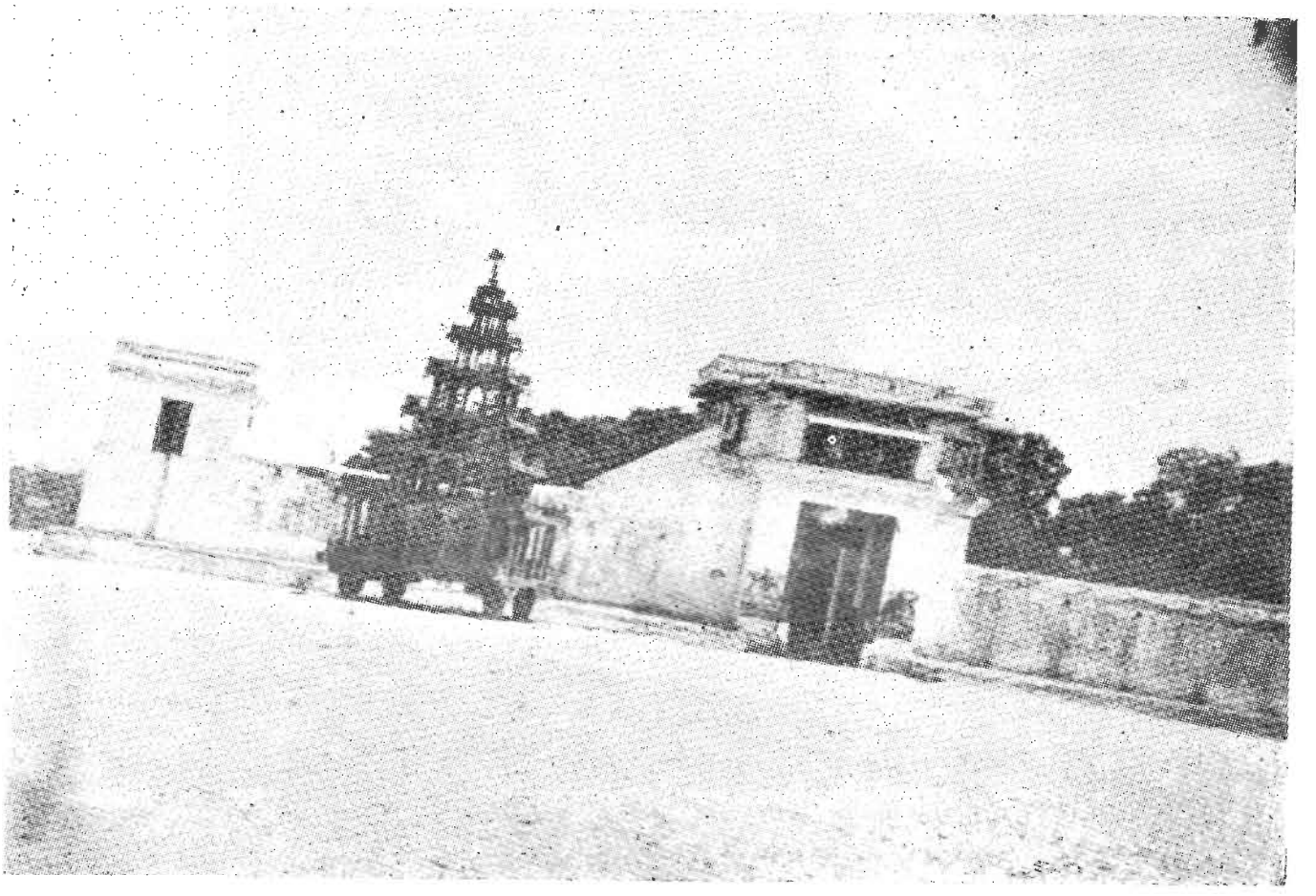


Figure 42
Kishan Bagh Temple

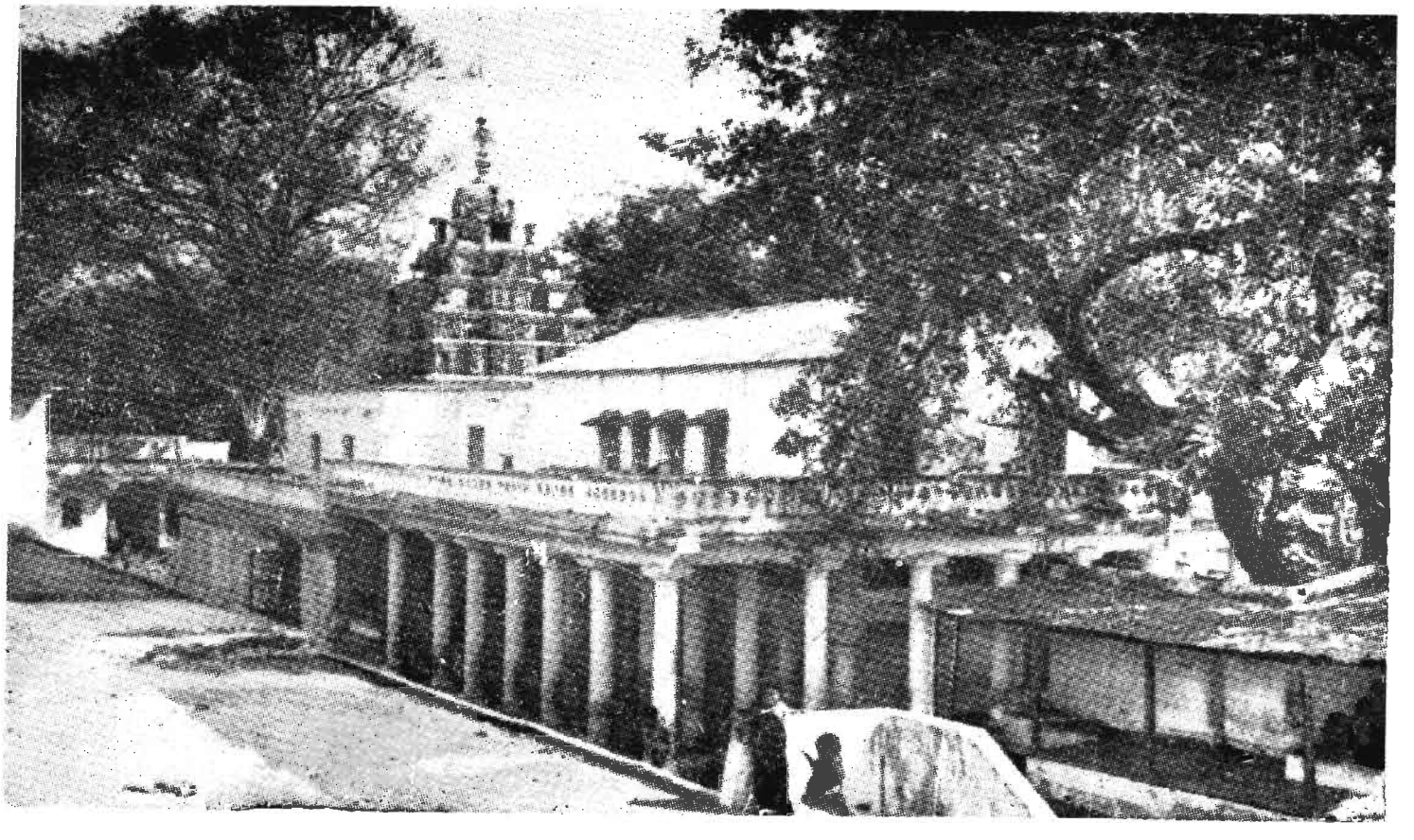


Figure 43
Old Siva Temple Located adjacent to old Bridge



Figure 44

Gurdwara Gowliguda

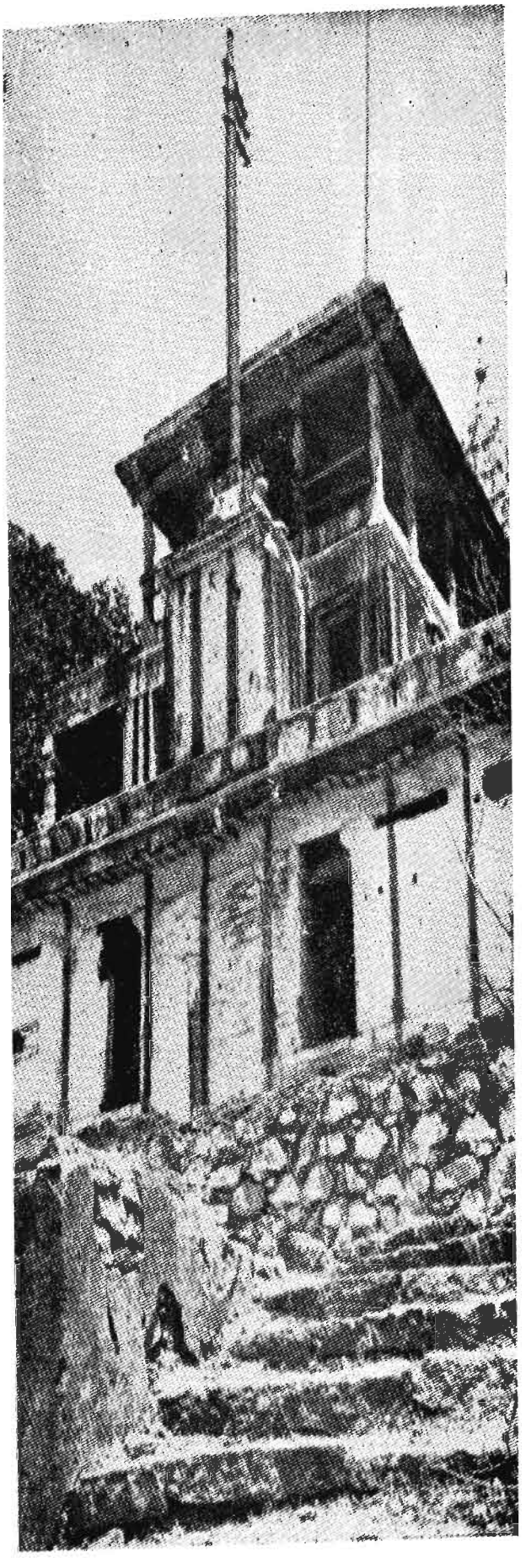


Figure 45

Chinna Keshava Swamy Temple At Chandrayan Gutta

migration to the city are increasing day by day due to the establishment of the public undertakings in the suburbs of the city like Heavy Electricals, Synthetic Drugs Project, etc.,

Among the migrants, the rich class have purchased the house sites and gardens in the city and the construction activity has been increased beyond leaps and bounds. The Housing Board which was formed three decades ago is unable to cater to the needs of growing population and several migrants are lured to do the business in immovable properties, construct houses and let them away at exhorbitant rents.

Settlement areas

The newly constructed colonies by the Housing Board in the different sectors of the city are predominantly occupied by the migrants from Andhra Region. These colonies are Vijayanagar (Mallepalli), Dilsukhnagar, (Malakpet), Ashoknagar (Himayathnagar), Panjagutta Colony (Panjagutta), Vidyanagar (Adikmet), Mehdipatnam (Golconda Road), Erram Manzil Quarters (Erram Manzil) and Shantinagar Colony (Masab Tank).

Social customs

The marriage and other religious customs of these migrants are the same as those living in the city prior to the State formation.

CHAPTER V

AMENITIES AND SERVICES

Hyderabad being a thickly populated cosmopolitan city ever since the time of the Qutub Shahi reign, the Qutub Shahi kings always showed keen interest in dealing with the civic problems of their citizens as they felt that life in the capital city should be befitting its status. As such, various steps had been taken from time to time to provide all kinds of civic amenities that are required for leading a pleasant and comfortable life.

As the city is centrally situated and connected with all important towns and townships in the country, Hyderabad had attracted a large number of people from outside who initially stepped into the city with a view to carry out petty trades had, in course of time, established different types of industries in and around the city and therefore, settled down permanently in the city to look after the administration and developments in the industries. The pleasant and moderate climate of the city became an added attraction for their permanent settlement. The establishment of the university in the city had catered to the educational needs of their children. The city had not only facilitated higher education to outsiders but had also paved way for their future by providing attractive jobs in the various industries and departments undertaken by the public sector as well as the government sector. All the above factors had led to an increase in the population. Most of the people who had migrated to the city built permanent abodes. Thus most of the vacant lands in the city had been occupied. Owing to this, the city extended much beyond its original limits and the amenities and services provided to the city in the earlier days were insufficient to cater to the growing needs of the ever-growing population.

Within the fortress town of Golconda, all kinds of civic amenities that were necessary for a good life appear to have been provided during the sixteenth century. The net-work of earthenware pipe-lines provided to the fort for supply of water were connected to the Katoora Hauze, the main source of water in Golconda. The roads were widened and underground drainage system was introduced right from the beginning of the Qutub Shahi rule. The Qutub Shahi kings had a deep knowledge of municipal administration. Though a separate department as such was not established, the kotwal was the chief officer or governor of the city whose main duty was to collect the rents as well as to maintain law and order in the city and to work for the betterment of the civic amenities provided to the citizens.

On September 23, 1869, a separate department called the Municipal and Road Maintenance Department was established by Nawab Sir Salar Jung I, the Prime Minister of the then Nawab in order to improve the civic amenities provided to the citizens. The city was divided into two, the Andrun and the Berun for carrying out effective municipal administration. A Board of six members was also appointed for this purpose of whom two representatives were from among the public and four were from the paigahs and other estates. The head or President of the Board was designated 'Superintendent of Roads'.

In 1870, the municipal code for demolishing and re-constructing/improving the shops was formed to bring a new look to the city. In 1871, the outer area of the city was handed over to a separate officer who would look after the administration in that area in consultation with the Superintendent of Roads. In 1886, the sub-urban area was brought under a separate municipality which was called the Chaderghat Municipality.

Water Supply

Water is the most essential requirement of man in his every day life. Filtered water was supplied to every nook and corner of Hyderabad city since 1894. The reservoirs constructed at the Mir Alam Tank and the Hussain Sagar Tank are the oldest of the reservoirs available in the city. They were functioning since 1894. At the initial stage, the daily water supply to the city from these two reservoirs was two and a half lakh gallons. After a short period, the Hussain Sagar Tank water was abandoned for public use. As such the reservoir was closed down.

After the disastrous floods in the River Musi in 1908, the municipality devoted most of its time towards a new scheme that would store the excessive rain water received during rainy season and avoid floods and invaluable loss to life and public property as well as to help the public during dry summer days. The Public Works Department and the City Improvement Board established in 1913 have taken up the joint project of construction of two reservoirs—one at Osman Sagar on the River Musi and the other at Himayat Sagar on River Esi, the tributory of River Musi. These two projects were completed by 1920 and 1927 respectively.

The water from Osman Sagar is carried to the filter beds at Asif Nagar, which is at a distance of 9 miles (15 kms) from the lake through mud pipes where the water is filtered and chlorinated. This purified water is supplied to the localities situated to the north of River Musi through the smaller reservoirs constructed at Banjara Hills, Thatti Khana, Red Hills, Chilkalguda, Boggulkunta and Narayanaguda and also to Secunderabad area including Secunderabad cantonment and the Railway quarters.

The above reservoirs could not cater to the needs of the growing population. Therefore, a new filter bed was constructed in 1954 at the Mir Alam Tank which supplies filtered water to the areas south of River Musi. The Mir Alam Tank Bund which acquired the natural zig-zag flow of water in the northern direction was handed over to the Zoological Park authorities in Rajendranagar area which is adjacent to the Tank for the beautification of the Zoo Park and has formed the southern boundary of the Zoo Park.

Of late, the vacant lands to the north of the city were occupied for residential purpose and thus many new colonies have developed. One more reservoir was, therefore, constructed at Shaikpet to cater to the needs of the people residing in the surrounding areas.

In addition to the supply of water for drinking and other domestic purposes, filtered as well as raw water was also required to be supplied to the industrial areas in and around Hyderabad city. The capacity of the already existing reservoir could not meet the increasing demand of the many more industries established in the city from time to time. As such a project has been taken up for diverting the water from River Manjeera in the neighbouring district of Medak to the city. This project is proved very useful in supplying water to the areas to the north of the city where most of the well established industries, viz., the ECIL, HAL, the Allwyn Metal Works, etc., are situated. Apart from the industrial areas, the water from River Manjeera is also supplied to the residential areas in and around Secunderabad city.

In spite of the various steps taken for proper supply of water to the people residing in the city, the Public Works Department is unable to cater to the needs of the public on account of scanty rainfall, increasing population, establishment of new industries, construction of residential quarters and industrial units, etc. The citizens of Hyderabad are, therefore, facing acute water problem for the past few years. Though the P.W.D. has been making its best efforts to root out this problem by digging wells and bore wells in most of the areas, yet it could not solve the problem.

The acute water problem prevailing in the city can be best overcome by digging many more wells, tube wells, tanks and lakes. Apart from digging the new ones, efforts could be made for the improvement of the tanks and lakes which have dried up due to negligence both by the government and by the public. Construction of overhead tanks on the newly dug tanks and lakes would help the public in restoring the proper supply of water.

A master plan has to be prepared by the P.W.D. to provide the citizens with sufficient water and also to meet the demand and necessities of the high potential industries which are already existing and that are expected to come up in the near future. Since the government is more inclined towards the industrialisation of this once historical city, it should take every necessary step to see that neither the public nor the industries will ever feel the scarcity of water for their growing complexities.

Drainage

The city of Hyderabad enjoys an efficient system of underground drainage. The Public Works Department was originally in charge of the drainage division. Later on it was handed over to the Municipal Corporation on 1-7-1954 on representation from the Corporation.

Before 1921 there were only two main intercepting sewers running on either side of River Musi which received sub-sewers from all important places of the city. From 1921 onwards, many branch sewers were constructed which were open for house connections. By 1931 most of the houses in the city were provided with drainage connections. The raw sewage from different parts of the city is collected into the purification plant on the left side of River Musi about two and a half kilometres below the Chaderghat Bridge through the two main sewers which run on either side of River Musi. On account of the extention of the city, efforts are being made to provide drainage facility to the nook and corner of the city.

Electricity

The city of Hyderabad enjoys a good supply of electricity. The Andhra Pradesh State Electricity Board has been making its best efforts to supply electricity to every corner of the city. So far, the Electricity Board has set up several electric sub-stations for supply of electricity to the surrounding areas. About 352,835 electric connections have been given for different purposes of which 232,826 are domestic connections, 6,769 are for industrial purposes, 61,613 connections for commercial purposes, 46,786 points for road lighting while 4,841 are miscellaneous connections.

The Municipal Corporation of Hyderabad also pays due attention towards street lighting. During the recent years all the main streets in the city are provided with mercury bulbs that have increased the glamour of this beautiful historical city. Flood lights have been arranged for illuminating the great historical monument of the city, the Charminar. Hyderabad is thus receiving the attention of the Electricity Board as well as the Municipal Corporation in providing more number of electrical connections as well as more illumination.

Education

The city is provided with a number of educational institutions which cater to the educational needs of the population in the fields of arts, science, commerce, medicine, engineering and technology and in law. In addition to the education imparted through the schools and colleges maintained by the government, the private

institutions also are rendering their services for improving the literary standards of the city.

There are, at present, within the city limits 736 primary schools, 457 junior secondary or middle schools, 251 secondary schools or schools with educational standard upto matriculation, 45 higher secondary schools and junior colleges and 38 degree colleges. The only post graduate centre in the suburb, the Osmania University, caters to the higher educational needs of the people of the city as well as the suburbs.

There are also many colleges for teaching professional courses like medicine, law, engineering and technology. There are altogether 5 medical colleges (two in Allopathy and one each in Ayurvedic, Unani and Homoeopathy), 1 law college, 4 engineering colleges and three polytechnic colleges in the city.

Apart from the schools and colleges within the municipal limits of the city, there are some more in the areas around the city. The 96 primary schools, 46 junior secondary or middle schools, 26 schools with secondary or matriculation standard, 2 higher secondary schools or junior colleges and 4 degree colleges, one law college and one college in engineering situated in the suburban areas provide education to the students in the suburbs as well as those in the city.

Of the 38 degree colleges in the city, 21 colleges provide courses in arts, commerce and science, 8 colleges teach arts and commerce while 6 colleges have courses in commerce, two colleges teach only science while for teaching only arts subjects there is a single college.

There are also recognised institutions for teaching shorthand and typewriting, music and dance. There are also the vocational training institutes, college of social work and the oriental colleges in addition to the above educational institutions which train the students in the particular field. These institutions which serve the purposes other than academic or general education number about 261. They also serve as commercial-cum-social institutions and conduct examinations every year and issue certificates to the qualifying students. The 277 adult literacy centres spread all over the city give proper education to the adults who were deprived of education during their school going age for various reasons like financial draw backs, social backwardness, child marriages, etc.

Most of the schools are situated in Abids area which is overcrowded with children of all ages rushing to the schools in the morning and leaving the schools in the evenings. The traffic is very heavy in this area during the peak hours. In order to facilitate the school going children and to avoid frequent accidents, the approach to the road has been made one way and an overbridge has also been built for the convenience of crossing the road. The Andhra Pradesh State Road Transport Corporation Authorities have also been kind enough to provide school buses during the school hours for the students.

Medical Institutions

The city is far ahead in establishing medical facilities that would cater to the medical needs of the citizens in general and the financially backward classes in particular. There are 25 hospitals of which 22 hospitals follow Allopathy treatment while one each of the remaining three follow Ayurvedic, Unani and Homoeopathy. Ther are 27 Allopathic dispensaries and two Ayurvedic and one Unani. The 77 nursing homes found scattered in the city also provide medical aid in addition to the above hospitals. The family planning centres number about 28 while the maternity and child welfare centres numbering 27 are also associated with the implementation of family planning. The hospitals are provided with 5,783 beds for the in-patients while the same number to 1,057 in case of nursing homes.

The Osmania General Hospital, the Gandhi Medical Hospital and the Nampally Hospital give treatment for all general and chronic diseases. The orthopaedic Hospital receives a large number of patients of ailments of bones and nerves. The Ear-Nose-Throat Hospital gives specialised treatment for diseases concerned with ear, nose and throat. The Victoria Hospital, the Kothi Government Hospital and the Niloufer Hospital take up cases relating to maternity and diseases in children. The only Cancer Hospital in the state is also located in the city which receives people suffering from various types of cancer from all over the state. The T.B. Hospital is meant for curing patients suffering from Tuberculosis only while the Fever Hospital commonly known as the Quarantine Hospital takes up cases of chronic nature. Apart from these there is a hospital for the mentally retarded. The Sarojini Devi Eye Hospital receives a large number of eye patients. Camps are also conducted by this hospital every now and then where eye-checking and eye operations are conducted free of charge and spectacles distributed free of cost to the poor.

The Railway Hospital at Lallaguda and the Employees' State Insurance Hospital in Sanatnagar commonly called the E.S.I. Hospital, give treatment for diseases of both general and chronic nature but their services are limited to the employees of the Railway Board and of the Industrial establishments, respectively. The R.T.C. Hospital at Tarnaka extends medical facilities to the employees of the Andhra Pradesh State Road Transport Corporation.

All the hospitals are having efficient surgeons, physicians and nursing staff who take due care of the patients. They are also well equipped with instruments of latest technology, viz., deep X' Ray machines, cardiograms, etc. that would give the correct diagnosis and a clear picture of the disease. Though the hospitals are fighting against the disease, the number of people suffering is increasing day by day on account of increasing population, congestion on account of the increasing number of houses and decreasing vacant and open lands, air pollution (both residential and industrial), deficiency of vitamins on account of under nutrition due to poverty, etc. Establishment of some more hospitals, shifting of industries and trans-

port offices to places far away from the residential areas may yield good results and the people in the city can enjoy a healthy atmosphere.

Working Women's Hostels

The city provides a large number of students' hostels for boys as well as girls studying in the various educational institutions found in different parts of the city. Apart from these the city also provides accommodation for the women working in both public and private sectors. There are 2 hostels exclusively for working women who come to the city from different parts of the country for their livelihood. These hostels have accommodation for 83 working women. There are 3 more working women's hostels in the suburbs which accommodate 233 women.

Recreation and Culture

After the day's work, every individual needs some recreation that would give him some relief from the tiresomeness of the day. In order to meet the recreational needs of the public a number of cinema halls, auditoria, drama-cum-community halls, public libraries, reading rooms, stadia, etc. are maintained in the city. There are, at present, 92 cinema halls which run three shows every day from about 2.00 P.M. Most of the cinema halls have recently been providing morning shows also apart from the three regular shows to meet public demand.

There are 97 auditoria/drama/community halls which not only provide recreation through conduct of dramas, magic shows, songs and mimicry programmes, but also serve as venue for marriages for the people belonging to the middle and higher strata of the society who prefer to celebrate the marriage on a grand scale.

The 38 public libraries and 101 reading rooms available in the city provide a large number of books, novels, magazines and newspapers of common interest. The newspapers (daily, weekly, fortnightly etc.), and magazines (weekly, fortnightly and monthly), both local and foreign, give information pertaining to the political, social and sports events taking place in and around the country which are interestingly read by the young as well as the old. The libraries also provide magazines for women and also books on innumerable subjects useful for students. The children too can enjoy reading the childrens' magazines, cartoon stories etc. The State Central Library is the largest and the oldest library in the city which possesses the biggest collection of books. Membership is given to all the students and employees in the city on the recommendation of responsible officers of the respective institutions. Some of the libraries are kept open for its members from 10.00 A.M. to 6.00 P.M. while some are run only during the evening hours. The libraries thus help improving the knowledge of the people by providing books on a variety of subjects.

There are two stadia in the city, the Lal Bahadur Stadium and the Ghosha Mahal Stadium which are always busy in conducting tournaments in sports events like Cricket, Badminton, Table Tennis, Foot Ball, Basket Ball, etc. Of late the Gosha Mahal Stadium is not functioning properly. Most of the tournaments are conducted at the Lal Bahadur Stadium which has provision for both indoor and outdoor games and a very big gallery for the spectators.

Trade, Commerce, Industry and Banking

The city of Hyderabad has become one of the most important centres for carrying trade, commerce and industry during the recent years on account of its central location in the country. Many of the vacant lands were declared industrial areas and permission was accorded both by the government and by the municipal authorities for establishing industrial complexes of different categories. The city is very rich in producing various raw products and also plays an important role in both importing materials from other places in the country and in exporting the materials manufactured in the various industrial establishments in the city.

The most important commodities exported from the city are batteries, cigarettes, refrigerators, medicines, asbestos cement sheets, auto spare parts, table fans, ceiling and pedestal fans, zinc sheets, watches and clocks, aluminium and hindalium articles, etc. The city is also rich in exporting fruits like grapes, bananas, etc. The climate of Hyderabad is best suited for growing these fruits. The vacant lands around the city have been brought under cultivation and varieties of grape and banana plantations are grown here. 'Anabshahi' grapes and 'Cheetiwala' bananas stand first among the export quality.

The most important commodities imported into the city are food grains, vegetables, fruits, cars and motors, tyres, petrol, kerosene, paddy, chemicals, charcoal, etc.

The three railway stations in the city play an important role in the transportation of the above articles. Several private transport offices have come up in the city during the recent past which also participate in the transportation of commodities even to the interior villages where train facilities are not available.

Banks play an important part in the establishment, development and activities of the large, medium and small scale industrial units. Before the establishment of banks the petty traders and owners of the industrial establishments were wholly dependent upon the private money lenders who charged heavy interest on the loans taken and at times when the individual was unable to repay the loan the entire property on which the loan was taken was either forcibly seized from him or auctioned. Now that the banks offer several beneficial schemes the individuals are able to take loans of long, medium and short terms at reasonable rates of interest and the industrialists are not finding it difficult to repay the loans. The banks have thus helped establishment of new industries and development of already existing industrial units. The State Bank of India, the State Bank of Hyderabad and the Andhra Bank have

opened a large number of branches in all important areas of the city. The Canara Bank, Central Bank, Union Bank of India, etc. also have opened a few branches to cater to the financial needs of the people. Other banks like Indian Overseas Bank, Syndicate Bank, Bank of Baroda, Bank of Maharashtra, Punjab National Bank, United Commercial Bank and Vysa Bank established in different parts of the city also render all possible help to the industrialists, businessmen and the general public.

Transport

With the growing complexities of the economic and social life the need and scope of movement of men and material from one place to another either in the countryside or within the cities is becoming greater. Roads are, as is well known, of fundamental importance in the development of transport and communications. Roads generally determine the sites of many cities and affect the growth and development of all. Roads play a vital role in trade and commerce and hence in economic development.

Transport plays an important part in the social and economic life of cities. Arrangements for the movement of people and goods within a city have to be planned carefully to avoid transport bottlenecks which result in considerable waste of time.

Throughout the middle ages, transport of goods in Hyderabad city, as in several other towns and cities was almost entirely by pack-horses, oxen, elephants and camels. These animals, indeed, remained prominent on the roads almost since the beginning of the nineteenth century. Transportation facilities during the sixteenth and seventeenth centuries in the Deccan were designed primarily to carry people and goods into the centre of the city where people mostly lived and there was an over concentration of economic activity. Lack of transportation in the early stages of urban growth combined with the recent development of mechanical transport have created an urban environment in which each great capital sits like a spider in the midst of its transportation web. Thus transportation, right from its inception, has played a leading role in relieving the congestion of cities. Fortunately, Hyderabad city founded by Sultan Mohammed Quli Qutub Shah, the 5th ruler of the Qutub Shahi Dynasty, had a reputation of having been well planned with efficient road communications from the beginning. Here an attempt has been made to trace out the development of road transport in the city for it has played an important role in the growth and development of the city. This development can conveniently be described under three main periods—1590 to 1874; 1874 - 1932; 1932 to the present day.

Road Transport System during 1590-1874

Hyderabad can claim to have sound knowledge of road engineering since early times. The recent archaeological discoveries at Golconda and its surrounding areas throw much light on our early road system. It can be surmised that the capital of Golconda Kingdom had achieved considerable perfection in Town Planning: the city was well laid out with broad roads adequately provided with side drains and sinks to carry away the refuse from the roads. According to Farishta "the City of Hyderabad lies among the trees on the south bank of the river Musi, a city the like of which for beauty and cleanliness, is not to be found in the whole of Hindustan east, west, south or north. Its compass is near five leagues*, and its bazaars, unlike those of other cities of India are laid out on a fixed plan and are spacious and clean, and through them run water channels besides which grown shady trees"[1]. The great Qutub Shahi ruler Sultan Quli Qutub Shah, decreed the laying out of convenient roads well provided with avenues of trees and rest houses where all facilities were available to the travellers. During 16th and 17th centuries, Golconda had become a thriving trade centre to which thronged merchants from all parts of the country. Due to the regular influx of foreigners and merchants, the roads provided within the fortress town of Golconda proved to be insufficient for relieving the traffic congestion. Therefore, the Sultan while founding the new city on the Southern bank of River Musi paid much attention to the construction of the main roads in the city. The new city was laid out on the 'Grid-iron' principle with Charminar as the central land mark. Four main roads diverge from this point: one towards north, passing through Afzalgunj Bridge and is the beginning of the national highway leading to Nizamabad, Nagpur and Delhi; another known as the Shah Ali Banda road passing in the southern direction leading to Mahbubnagar and Kurnool; a third road passes west via Puranapul or Old Bridge in the direction of Bidar, Gulbarga and Bombay; and the fourth one takes off towards east leading to Nalgonda and Masulipatnam. Thus the city was connected by well laid out roads with neighbouring States. The diplomatic and commercial relations of Golconda Kingdom with her neighbouring States were very cordial. Therefore, merchants frequently used to bring their goods by these roads into the city where four markets with 14000 shops were constructed by the ruler to facilitate trade. Oxen, horses, camels and elephants were chief means of transport. Corroborating this Dr. Thevenot says "they bring from Masulipatnam upon oxen the goods which they know to be of readiest sale in Bhagnagar and other towns of the Kingdom"[2]. Within the fortress town of Golconda and Hyderabad, the chief means of transport were horses, camels and elephants but nobles and other foreign dignitories used to move in palanquins. De. Thevenot gives a graphic description of the palanquins of those days in the following words:

> "The palanquin carried by four men, comes next with two other porters for change; and all this pomp is brought up by a camel or two, with men beating of timbals on their back. When the Omra pleases, he takes his palanquin, and then his horse is led by him. The palanquin is sometimes covered with silver

* = 20 kms.

1. Tarikhi-e-Farishta MSS persion.
2. Travels in India by De. Thevenot.

and its canes or bamboos tied with silver at both ends; the Lord is to be seen lying in it, holding flowers in his hand, smoking tobacco, or else chewing betel and areca, showing by that soft effeminate posture a most supine dissoluteness."[1]

In the absence of reliable information, it is difficult to estimate on which road in the city the traffic was heavy. However, the traffic must have been very heavy on the road leading towards Nalgonda and Masulipatnam in the east, Bidar and Gulbarga in the west. Masulipatnam was a chief port of the Qutub Shahi Kingdom where French, Dutch and English had already established their factories. The goods produced by these factories were imported to Hyderabad which was the best market. Adequate marketing facilities are essential for economic development and these were supplemented by a well laid out net work of roads and communication linking Hyderabad, Bidar and Gulbarga which were the seats of Bahmani Kingdom. Within the city environs the traffic must have been heaviest on the main arterial road connecting Hyderabad and Golconda Fort via. Puranapul. On either side of this road shops and carvansarais were constructed for the merchants and foreign visitors. Another road on which traffic was heavy must have been Darushifa road where nobles of the Golconda Court had their palaces. The wages paid to the palanquin bearers in Hyderabad area said to have been at the same rates as in Masulipatnam, the chief port of the Kingdom. "In Masulipatnam for 10 coss, the hire charge was As. 8 for 20 coss, Re. 1 for 26 coss, Rs. 1-4-0 for 32 coss, Rs. 1-12-0 for 36 coss, Rs. 2/- for 44 coss, Rs. 2-8-0 for 60 coss, Rs. 3-8-0 for 80 coss, Rs. 5 for 100 coss and for 120 coss Rs. 7/- (One coss is equal to 2 miles or 3 Kms). The rates were somewhat different if the labourers had to go east, north, south or west."[2]

After the downfall of the Qutub Shahi dynasty and particularly during the early period of the Nizam a slight change was brought about in the old pattern of the transport system. Bullock carts, rath, ekkas, tangas, buggies, shakrams, Amari (a canopied seat in two compartments, the front being square and the back semi-octagonal. It can easily accommodate five persons, three in front and two at the back. Usually, however, the principal figure sits in front with one or two aides behind him. This covered seat is tied on the back of an elephant. It is generally made of wood with cane seat or seat woven with tape) and palki jhalardar were added for the transport in the city. The Amari was reserved for the Nizam and the nobles of Paigha Estate while Buggis and Rath were used by the high officials and Nawabs. Bullock carts, Ekkas, Tangas and Shakrams were commonly used by the people. However, Hyderabad was typical of an oriental city in transport during this period. Streets were not wide enough for bullock carts particularly in the densely residential areas. Due to the lack of transport facilities the development of the city was confined only on the south bank of River Musi except a few palaces constructed by the nobility on the outskirts of the city. The introduction of Buggies, Ekkas and Tangas (drawn by horses) as rapid means of transport in the city had encouraged the nobility to settle down outside the city. The city was, therefore, linked by three more bridges namely, Afzalgunj, Muslimjung and Chaderghat to facilitate the nobility to move easily to their northern habitations. "The average hire charges paid to the Ekkas, Tangas and Buggies was Re. 0-2-0 (Chalni Name of the coin; one chalni=17 annas) per mile in the city".[3]

Development between 1874 and 1932

This period, in the history of the city transport system, constitutes a big land-mark. The modern means of transport, viz., Railway, Motor vehicles, Rickshaws and Cycles were introduced in the city for the first time.

Completion of the Rail transport system and its effect on internal growth

The question of providing Hyderabad with railway facilities was first considered when the alignment of the Bombay-Madras route was decided and in October 1874 the Railway line from Wadi to Secunderabad was opened for public traffic. The line was worked by the Great Indian Peninsular Railway Unit during the end of 1878, by the State Railway Agency for the next six years and by the Nizam's Guaranteed State Railway Company from January, 1895 to the end of March, 1930. On 1st April, 1930 the Railway was purchased by H.E.H. the Nizam's Government. Thus the Government became the owner of the whole Railway system and the title was changed to H.E.H. the Nizam's State Railway. After Police Action in 1948 it was amalgamated with Central Railway. The Railway Station of Hyderabad was located about a mile north west of Afzalgunj bridge which gravitated the population on a large scale and soon the built up area from Begum Bazar treaded its way towards the railway station and within a short period of twenty years, densely populated localities of Nampalli and Bazarghat came into existence. The two cities of Hyderabad and Secunderabad in 1928 were practically connected with Bangalore by a metre gauge and Delhi by a broad gauge. With the completion of the metre gauge link with Bangalore, suburban trains were introduced on this route from Bolarum in the north to Falaknuma in the south. The introduction of the suburban trains increased the mobility of even the common people and encouraged ribbon development on either side of the Railway track right from Falaknuma to Kachiguda (Metre gauge Railway station). A good railway system leads immediately to rapid industrialisation thus enriching the social net product. The internal trade of a country depends entirely upon a cheap and efficient means of transport for which the railways are best suited. The suburban train system, therefore, was also responsible for the location of an industrial area for the city in Mushirabad. The accessibility of the raw material through the net work of the railway encouraged the State Government to locate modern Industrial Estates as also large industries at places like

1. Travels in India by De. Thevenot.
2. Early History of Deccan by K.A.N. Sastry, P. 208.
3. Revenue letters from Central Record Office.



Figure 46
Nampally Railway Station



Figure 47
Kachiguda RailwayStation

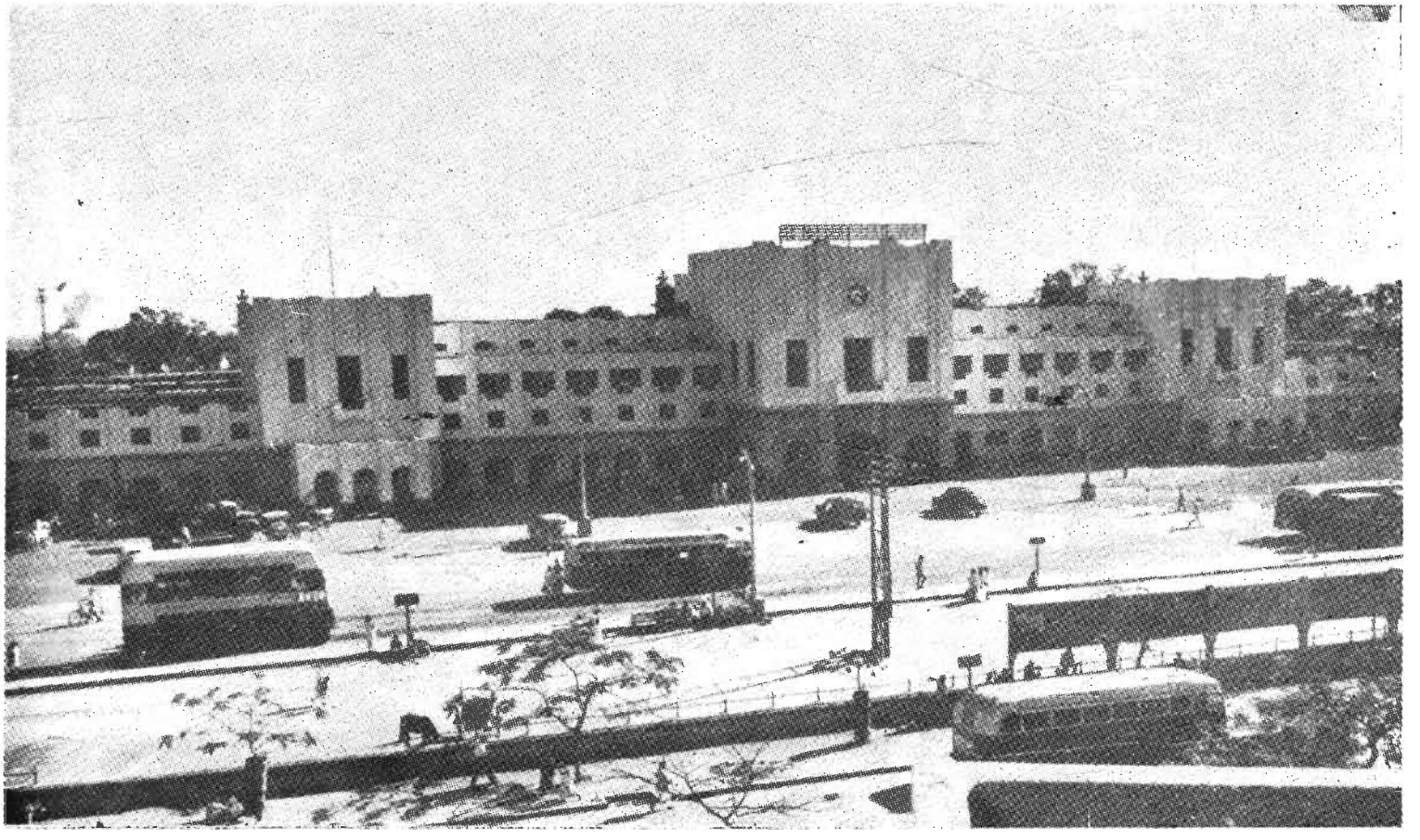


Figure 48
Secunderabad Railway Station

Sanathnagar, Moula Ali, Uppal, Chandrayangutta and Mushirabad. The railway fare per mile was originally fixed at Hali 3 paise (O.S. currency) by the Railway authority.[1] The present rate is two paise per mile.

Introduction of Motor Vehicles, Rickshaws and Cycles and their effect on internal growth

The motor vehicle was first introduced in Hyderabad in 1887 by Nawab Zafarjung Bahadur, Amir of Paigah Estate. He was the son of Nawab Khursheed Jah Bahadur, Minister for Army of the Nizam's Dominion. The motor vehicle (photo I) was presented to the Nizam. This in course of time was followed by other Nawabs and nobles of the Nizam's Government acquiring motor vehicles. In the early stage it was meant only for Nawabs and nobles but later on a few more motor vehicles were brought by the private individuals. The Deccan Motor Services and Khan Bahadur Qadir Nawaz & Kazimyarjung both had a monopoly of a wide area in running taxis within the city. The fares charged were heavier than those of other means of transport and people were unable to pay the heavy charges. Therefore, rickshaws and cycles which were cheaper than motor vehicles were introduced in the city. The rickshaw drawn by two men was first brought by late Nawab Mir Mahboob Ali Khan in 1903-04. The author of Tawarikh-e-Mehboobia gives the following description of the rickshaw:

> "Prior to the flood of 1908, the Ruler Nawab Mir Mahboob Ali Khan felt much pain in his legs and was unable to move. The Simpson & Co., Madras on the order of the Ruler, prepared a special rickshaw drawn by two men, one in front and the other on back for pushing it. It was made of wood having a door in front[2] of it."

Regarding cycles the same author states:

> "Nawab Fakrul Mulk was the first man who brought cycle in the city for his own use. The cycle was a typical one having one big wheel and the other smaller one."[3]

Whatever might be the origin of rickshaws and cycles in the city, it is an admitted fact that rickshaws and cycles rapidly increased in number and very soon they sprawled like ants in the hands of common man. The great expansion in the network of suburban train, motor services, rickshaw and cycle services brought far reaching changes in the economic and urban structure of the city. Firstly, the old means of transport, i.e. Tangas, Ekkas, Amari, Rath, Buggies completely disappeared and those engaged in the old transport industry were compelled either to accept the jobs in motor services or to pull the rickshaws, of private individuals. Secondly, with increased ease of urban transport the tendency has always been for the city to expand outwards. This is specially noticeable in the case of large metropolitan cities where congestion is very great. The opening up of a suburban service as in Hyderabad, at once resulted in the rapid rise in suburban areas. The high rents that prevailed in the heart of town broke down and not only was there a redistribution of land values but also a marked improvement in the health and sanitation of the city was noticed. Expansion always proceeds along the routes where transportation facilities are available. As a result, suburban areas like Banjara Hills, Masab Tank, Somajiguda, Himayatnagar, Bashir Bagh, Barkatpura and Khairatabad very soon developed into beautiful localities of modern type with pleasant atmosphere. The Banjara Hills once full of forest growth that served as a hiding place of robbers was first cleared by Nawab Mehdi Nawaz Jung Bahadur the former Governor of Gujarat, who constructed his Bangalow in 1932 in that area. This was followed by other Nawabs and Jagirdars who had motor cars for their conveyance and within a period of twenty years decent bungalows of modern type were put up on the hills for residential purposes.

Development between 1932 and 1964

During this period three important events that had a great influence over the development of transport in the city were—

(1) Establishment of Road Transport Department under the control of Railway Department.

(2) Establishment of Aviation and Air Transport at Begumpet.

(3) Establishment of Janatha Services by private individuals.

1. Establishment of Road Transport Department

Till the year 1932 road transport by motor vehicles was carried on by private individuals and small business concerns. The Deccan Motor Services and Qadir Nawaz & Kazim Yar Jung Co. both had a monopoly of a wide area and their services extended to many districts of the State and in the city as well. The services rendered by the private agencies were neither regular nor punctual, and the inconvenience caused to the public by dislocation of traffic, due to unhealthy competition was great. Besides, the fares charged were arbitrary and the kind of vehicles run unsatisfactory. The roads were narrow and insufficient to meet the increasing traffic demand. Sir Akbar Hydri, the then Chairman of the Nizam's Executive Council, had remarked:

> "The present road system is inadequate and out of date. It does not meet the traffic needs, the convenience, or the safety of Road users..... nothing should be allowed to stand in the way of vastly accelerated programme of road construction and improvement".[4]

Regarding accidents he further stated:

> "The majority of accidents are not the result of grave faults of behaviour nor are they due to reck-

1. Tarikhi-e-Mehboobia MSS Urdu, P. 366.
2. Tarikhi-e-Mehboobia MSS Urdu, P. 350.
3. Ibid.
4. Administration Report of H.E.H. the Nizam's Government P. 1942.



Figure 49
First Cycle Brought by Nawab Fakhrul-Mulk Bahadur

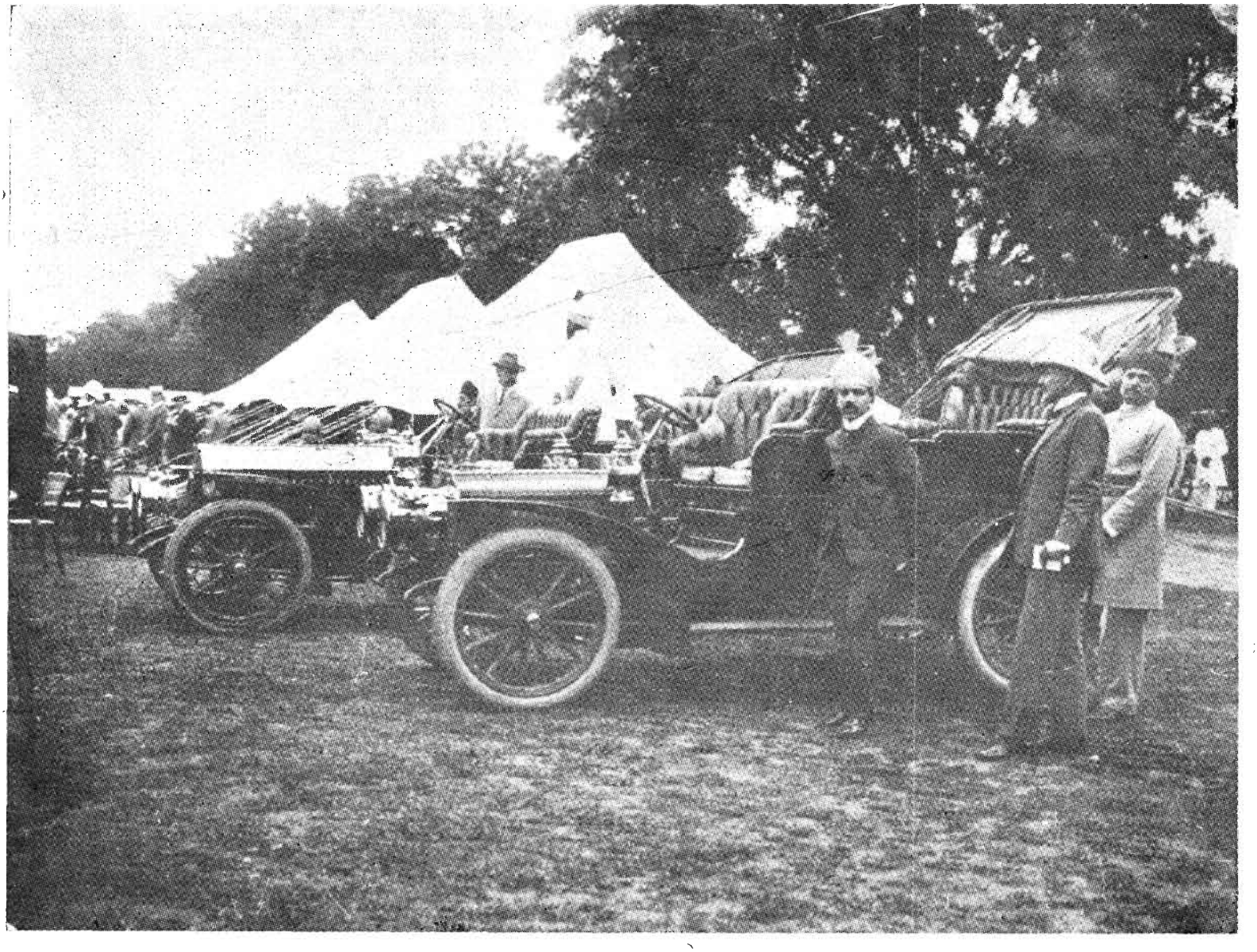


Figure 50

First Motor Car Brought by Suryar Jung Bahadur Presented to Nizam of Hyderabad

lessness. They are primarily caused by thoroughly inadequate roads."[1]

Therefore, the Government took over the road monopoly of certain trunk roads in the city and suburbs as well as in the districts and entrusted the Railway Department with the operation of the services from June, 1932. As a measure of co-ordinated railway and road services out-agencies linking important trade centres were well established. Lt. Col. T.A.H. Bampton, M.B.E., was appointed as Road Transport Superintendent. The introduction of bus service and private motor service brought places so far away as 17 miles within easy reach of public by forty five minutes journey from the city centre. The extension of bus transport particularly made it feasible to develop industrial, educational research and residential centres away from the centre of the city. The great increase in accessibility and mobility of the people of the twin cities on the one hand welded them together more intimately and on the other hand generated a trend of metropolitan growth in the twin cities of Hyderabad-Secunderabad. The statement given below indicates the number of vehicles private and Government in those early days.

STATEMENT V (1)

No. of Vehicles plying on the streets of Hyderabad City during 1932-39

Year	Trucks & Lorries	Private Buses	Government Buses	Taxies	Private Cars
1	2	3	4	5	6
1. 1932 . .	211	53	27	178	*1,692
2. 1937 . .	230	56	30	200	2,030
3. 1938 . .	282	56	30	271	*2,030
4. 1939 . .	302	56	30	350	2,034

(1) No. of miles of motor service	.....	60 miles
(2) No. of persons carried per annum	...	3240
(3) Approximate No. of passengers in each trip	...	9
(4) No. of daily trips	...	1
(5) Average No. of trips per month	...	30
(6) Important bus routes	...	3

The following were the three important bus routes where there was frequent bus service:

(1) From Hussainsagar Tank Bund to Charminar Bus Route No. I.

(2) Moazam Jahi Market via. Nampalli to Tank Bund—Bus Route No. II.

(3) Afzalgunj to Secunderabad via. Mushirabad—Bus Route No. III.

A full-fledged Department popularly known as the Road Transport Department was, however, formed in the year 1936 to run and expand the nationalised services throughout the then Nizam's Dominion. Consequent on the federal financial integration in 1950, the Nizam's State Railway got merged with the Indian Railways. The Road Transport Department was consequently separated and was managed by the Indian Railways on an agency basis till the 31st of October, 1951. Subsequent to this, i.e., with effect from the 1st November, 1951, the Road Transport Department was run as a Government Department of the Hyderabad State. Soon after taking over control from the Railway, the Government of Hyderabad decided to form a corporation but unfortunately this could not be done as the Road Transport Corporation Act, 1950 did not then apply to Part B States. Until the States Reorganisation and the consequent formation of Andhra Pradesh, the Road Transport Department with its services was operating only in Telangana Districts. The private agencies were running their buses in the Andhra area. The Government were, therefore, faced with an alternative of either denationalising the bus services in Telangana and setting the clock back or of extending nationalisation to the remaining 11 districts of the State. The decision was naturally in favour of nationalisation so that there could be uniformity and greater efficiency in road transport system throughout the State. In pursuance of the above decision and the recommendations of the Planning Commission that wherever Road Transport services are run by a State, a Corporation should be formed so that it may provide the necessary economy and lead to a more efficient administration. The Andhra Pradesh State Road Transport Corporation was established with effect from the 11th January, 1958 as per G.O. Ms. No. 38, Home (Transport, Department dated the 16th January, 1958. Rules under the Road Transport Corporation Act, 1950 were also framed and issued by the Government. Thus, this was yet another change in the annals of the history of this oldest State Road Transport undertaking in India. Upto November, 1958, the services in the city area were operated from only one depot located at Gowliguda Chaman. With effect from the 1st December, 1958, however, another depot was opened at Ranigunj in Secunderabad to relieve the increasing congestion at Gowliguda depot and reduce the working costs by eliminating the dead mileage of buses from various traffic points to the depot every day. About 50% of the buses required for city operations were transferred to this new depot. On 14-10-1946 double deck bus (Alvion Ventuner CX 19 with 56 seats) was introduced in the city to relieve the congestion. During the year 1962-63 longer buses as the Leyland Atlantiana (81 seats) Leyland Artievlated (79 seats) were introduced on 14-8-1962 and 1-8-1963, respectively. The minimum fare charged per passenger in the city area for suburban services was 6 paise. The

[1] Administration Report of H.E.H. the Nizam's Government of 1940-41.

results of operation since 1939-40 to 1962-63 and from 11-1-1958 to 31-3-1961 are given below in statement Nos. 1 and 2.

STATEMENT V (2)

Particulars of the various bus routes, mileage, buses and passengers. 1939-40 to 1962-63

Year	No. of route	Route mileage	Approximate No. of buses	No. of passengers carried
1	2	3	4	5
1939-40	..	69	32	6,611,196
1940-41	..	71.3	32	7,083,026
1941-42	..	71.3	33	8,494,162
1942-43	..	72.3	35	8,485,169
1943-44	..	72.3	34	9,175,434
1944-45	..	72.3	42	16,344,358
1945-46	..	72.3	42	11,126,183
1946-47	..	72.3	73	16,547,559
*1947-48	15	78.9	@ 133	21,783,606 @
1948-49	21	84.2	122	119,211,332
1949-50	23	85.2	115	21,450,769
1950-51	25	90.5	115	23,242,146
1951-52	26	84.4	118	26,474,129
1952-53	25	82.9	118	26,879,264
1953-54	26	84.6	120	27,869,439
1954-55	31	89.7	122	30,317,156
1955-56	31	89.7	128	53,909,789
‡1956-57	29	70.9	130	62,799,912
1957-58	29	76.0	148	7,020,344
1958-59	28	74.8	162	35,451,426
1959-60	28	74.8	171	41,508,465
1960-61	28	72.8	188	46,776,096
§1961-62	35	88.5	188	53,909,789
1962-63	35	88.5	188	62,799,912

*1 Increase due to the following new bus routes:-

(1) Abids to Mallepalle
(2) Masab Tank to Langer House
(3) Residency to Secunderabad Boats Club
(4) Mushirabad to Secunderabad via Kavadiguda
(5) Lal Bazar to Ammuguda
(6) Aldendra Crossing Road to Bowenpalli

@ Due to Police Action in 1948 the number of buses was increased in the city for immediate transport.

‡ During 1956-57 the following routes were closed and handed over to private operators:—

(1) Dewan Devdi to Golconda
(2) Afzalgunj to Dabirpura and Saroornagar
(3) Afzalgunj to Uppal
(4) Charminar to Pahadisheriff
(5) Golconda tomb to Shaikpet

§ The following new routes were added:-

(1) Railway Administrative Office to East Marredpalli
(2) Lalaguda Railway Water Tank to Lalaguda North
(3) Mushirabad Cross Roads (Jail) to Chintalguda Via. Padmaraonagar
(4) Sitaphalmandi to Namalagundu
(5) Lalapet to Moula Ali
(6) Secunderabad to Bowenpalli
(7) Charminar to Keshavgiri

STATEMENT V (3)

Particulars showing the bus depots, routes, mileage etc. during 1958-1959 to 1960-1961

Sl. No.	Particulars	11-1-1958 to 31-3-1958	1-4-1958 to 31-3-1959	1-4-1959 to 31-3-1960	1-4-1960 to 31-3-1961
	1	2	3	4	5
1.	Number of Depots . .	1	2	2	2
2.	Number of routes . .	29	28	28	28
3.	Route Mileage.	76.0	74.8	74.8	72.8
4.	Number of buses . .	148	162	171	188
5.	Number of passengers carried .	7020344	35451426	41508465	46776096
6.	Average Number of miles a passenger was carried . .	2.37	2.31	2.36	2.36

On account of the rapid increase in population in the twin cities and the establishment of industries in various parts of the city during the recent years, the A.P.S.R.T.C. has extended its services to every nook and corner of the twin cities. As such, the number of bus depots maintained by the A.P.S.R.T.C. has now been increased to ten. About 970 buses are being run from these bus depots in 281 routes. On an average, the buses carry about ten lakhs of passengers every day. The following statement gives the names of bus depots, the number of routes under operation in each of the bus depots, the number of buses plied and the number of persons employed in each of the depots.

STATEMENT V (4)

Number of bus routes, buses plied and persons employed depot-wise in Hyderabad City as in 1984

Sl. No.	Name of the Bus depot	No. of routes under operation	No. of buses held	No. of persons employed
1	2	3	4	5
1.	Barkatpura . . .	16	119	964
2.	Charminar . . .	36	88	774
3.	Dilsukhnagar . .	35	116	818

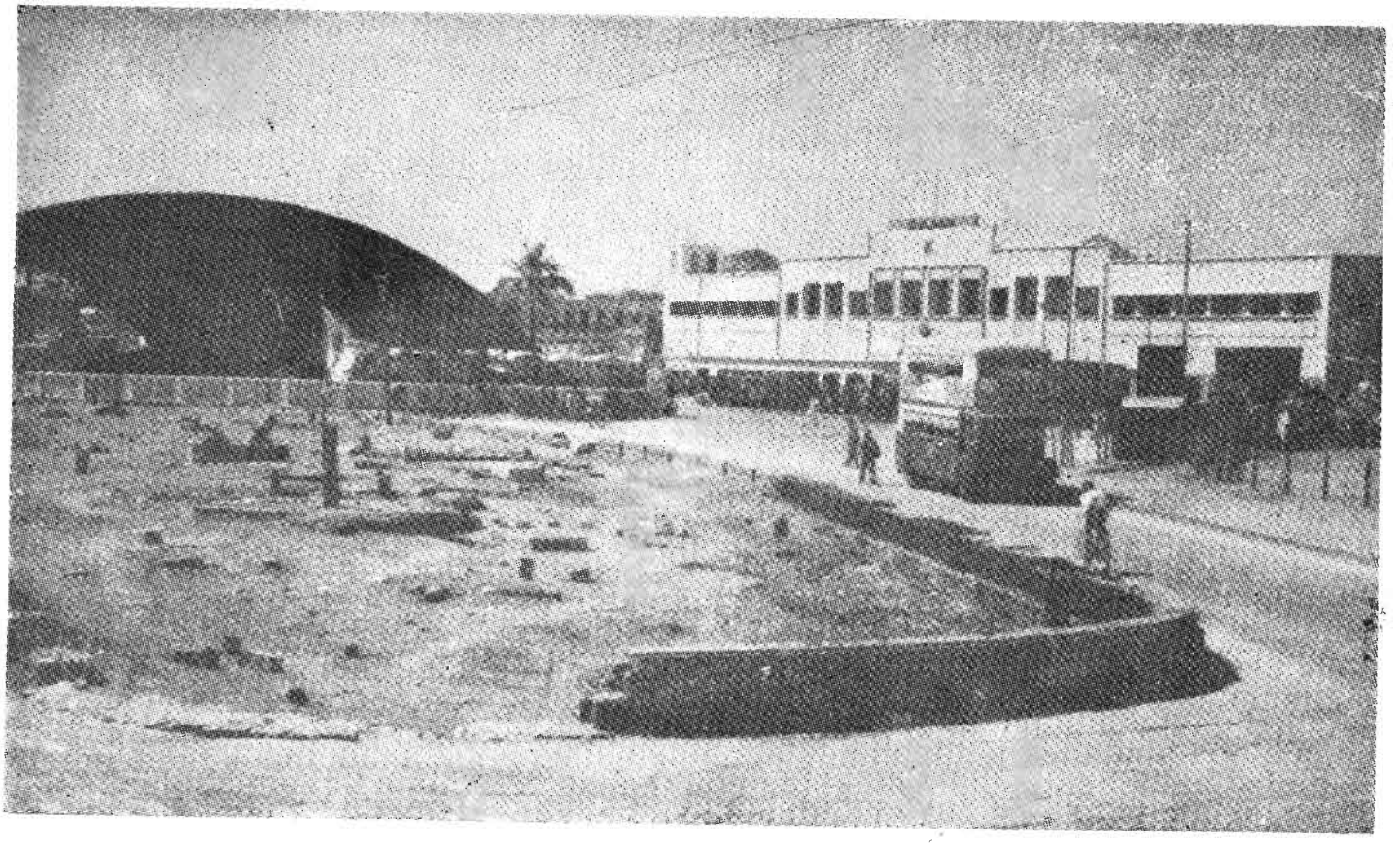


Figure 51
City Bus Depot

STATEMENT V (4)—*Contd.*

1	2	3	4	5
4.	Hakimpet . .	1	20	209
5.	Kukatpally .	33	122	912
6.	Mehdipatnam	40	122	998
7.	Ramnagar .	25	109	826
8.	Secunderabad. .	33	98	742
9.	Uppal	40	96	608
10.	Mushirabad . . .	22	80	565
	City Region . .	281	970	7,416

The maximum number of routes in which buses are plied are Mehdipatnam and Uppal Bus Depots from where buses are run in 40 routes. Next comes the Charminar Bus Depot from where buses move in 36 routes. From Dilsukhnagar buses are run in 35 routes. The recently inaugurated bus depot at Hakimpet operates buses only in one route.

The maximum number of 122 buses are owned by Kukatpally and Mehdipatnam Bus Depots while Barkatpura Bus Depot has 119 buses and Dilsukhnagar Bus Depot has 116 buses. Hakimpet has the smallest number of 20 buses. The maximum number of persons are employed in Mehdipatnam Bus Depot while the smallest number is employed in Hakimpet. The Mehdipatnam Bus Depot which has been functioning quite recently has the most efficient management, maximum number of buses and bus routes and also the maximum number of persons employed to look after the proper movement of buses in the different routes under its control.

Since the city has achieved educational, industrial and commercial importance, the flow of population into the city is increasing day by day and, therefore, the A.P.S.R.T.C. authorities have extended their services from the city to the suburban areas also. Out of the 970 buses plied from the different bus depots in the twin cities 863 buses ply within the twin cities while 107 buses are used for suburban services.

In spite of the increase in the bus depots to ten and the number of buses to 970, the passengers in the city are still facing problem in reaching their destination in time. The buses are generally over-crowded during the peak hours. As such, issue of tickets and halting the bus for a long time for the purpose is badly delaying the bus services. Over crowding during peak hours is yet another drawback. The A.P.S.R.T.C. is unable to cope up with the ever increasing demand of the passengers in all routes. The A.P.S.R.T.C. authorities have, therefore, formulated the following developmental programmes to meet the growing demands of the passengers as well as to promote comforts in the journey:—

(1) In order to meet the growing needs of the commuters, the A.P.S.R.T.C. has proposed to add 100 vehicles every vear by way of augmentation.

(2) To serve the commuters in a better manner, ten more bus depots will be established within the next five years at Jubilee Hills, Midhani, Hayatnagar, Nuclear Fuel Complex, Cherlapalli, Shamshabad, Falaknuma, Jeedimetla, Bharat Heavy Electricals Limited (Patancheru) and Rajendranagar.

(3) In addition to the city bus terminal commissioned at Koti recently, another big city bus terminal by the side of Secunderabad Railway Station is under construction.

With the introduction of ten more bus depots and addition of a hundred buses every year it is expected that travel by city buses in future would be comfortable. The bus services in the city too may rank on par with other big cities in the country.

Establishment of Aviation and Air Transport and its effect on the growth of city:

The idea of establishing a State Flying Club in the City of Hyderabad, was felt long ago and this took a definite shape in June, 1936, when the Flying Club started functioning. An Aviation Board was set up to decide upon the running of aviation in the State on which several departments were represented, namely, Finance, Army, Political, Railway, Industries and Postal. To begin with, an aerodrome and a small hangar together with accommodation for offices etc., was constructed at Begumpet to house the club's aircraft and imparting training in flying commenced at the Hyderabad State Aero Club. The inauguration of Tata's Karachi-Madras Air Service, via Hyderabad instead of Bellary took place in the beginning of 1935 when Hakimpet was used as a landing ground. Soon after the establishment of the Hyderabad State Aero Club, the service was diverted to Begumpet Aerodrome. In 1938, this was extended to Colombo and its frequency increased to four times a week instead of twice a week. The construction of an Air Port building, a large hangar and staff quarters was also completed to cope up with the increased activity. The construction of Aerodromes at Hakimpet and Begumpet villages had far reaching consequences on the development of the city. The built up area expanded as far as Secunderabad Railway Station to the east and Somajiguda to the west of Hussain Sagar Tank. Begumpet developed to be a fine and beautiful locality with modern bungalows, where high dignitaries lived.

Traffic Problems

The traffic in the twin cities of Hyderabad and Secunderabad has increased beyond expectation during the past three decades. The slow moving vehicles like cycles and cycle-rickshaws are far in excess of fast moving vehicles like motor cars, buses, lorries, scooters, motor cycles and vans. These have been creating endless problems to the pedestrians as well as the traffic police.

As of 1981 the twin cities have a population of 2,150,058 and vehicles moving on the roads numbering above two lakhs of which 104,942 are fast moving

vehicles and the remaining are slow moving vehicles. The roads which were designed decades ago for the population and slow moving vehicles existing in those days are not able to cope up with the population and fast and slow moving vehicles of the present day. As such, the following problems are being faced in the twin cities at present:

1 Considerable increase in the pedestrians

2 Heavy increase in the number of vehicles

3 Inadequate width of the existing roads

4 Absence of parking facilities

5 Bad condition of the roads

In order to tackle the above problems, a Traffic Advisory Board was formed in 1957 which has introduced various measures for the improvement of traffic conditions in the twin cities. The Traffic Advisory Board could not, however, function effectively on account of insufficient funds amounting to Rs. 10,000 granted by the municipality towards improvement of traffic conditions in the twin cities. As such, this task was entrusted to the Police Department which has established a separate branch called the Traffic Branch to look after the traffic problems.

Traffic Branch

The Traffic Branch established in the heart of the city has a sanctioned strength of one Deputy Commissioner of Police, one Additional Deputy Commissioner of Police, 3 Assistant Commissioners of Police, 7 Circle Inspectors, 1 Reserve Inspector, 37 Sub-Inspectors, 13 Reserve Sub-Inspectors, 163 Head Constables and 350 Police Constables. In order to tackle the traffic problems in an efficient manner, the twin cities are divided into 3 Traffic Divisions consisting of 6 Traffic Circles comprising 13 Traffic Police Stations. This strength is found to be quite inadequate to cope up with the ever increasing traffic problems in the city

Equipment

In order to check up the flow of traffic on the streets of the twin cities, the Traffic Branch has been provided with 2 Ambassador Cars, 2 Standard Cars, 9 Jeeps equipped with very high frequency sets, 3 PC Jeeps of which one is equipped with very high frequency set, 42 motor cycles, one crane having very high frequency set and 18 manpack sets. The staff of the different police stations in the twin cities move about in the areas under their respective police stations, especially during the peak hours to see that the movement of vehicles and pedestrians, parking of various types of vehicles, etc., are in accordance with the instructions laid down by the Traffic Branch. Negligence or deviation from following traffic rules is strictly punished. The following statement gives an account of the vehicles booked under the various acts for violation of traffic rules during the years 1979 to 1984.

STATEMENT V (5)

Number of vehicles booked under the various Acts for violation of traffic rules during 1979-1984.

Particulars	Vehicles booked for violation of traffic rules during					
	1979	1980	1981	1982	1983	1984
1	2	3	4	5	6	7
Total	71,723	88,732	71,056	69,552	76,340	128,801
Motor Vehicles Act	68,533	69,947	67,489	64,234	71,047	120,778
City Police Act	98	656	47	864	1,181	2,531
Public Conveyance Act	846	2,826	211	457	420	421
Andhra Pradesh Traffic Rules	2,246	15,303	3,309	3,997	3,692	5,071

It can be seen from the above statement that the number of vehicles booked under the Motor Vehicles Act is the highest while those booked under the City Police Act is the lowest. During 1984, the number of vehicles booked under every act has increased considerably except under the Public Conveyance Act which is on par with the number booked under this act in the previous year. This shows the efficiency of the Traffic Branch which is taking all possible measures to control the traffic on the busy roads of the twin cities.

Accidental Statistics

Accidents occurring on account of the vehicles moving on the busy and congested streets of the twin cities has become a common feature. In spite of the traffic police watching the movements of the traffic and the signals arranged at the junctions of roads checking the vehicular movements yet negligence and recklessness in driving, overtaking of the vehicles in front and pedestrians walking on the roads and neglecting the zebra lines for crossing are resulting in accidents.

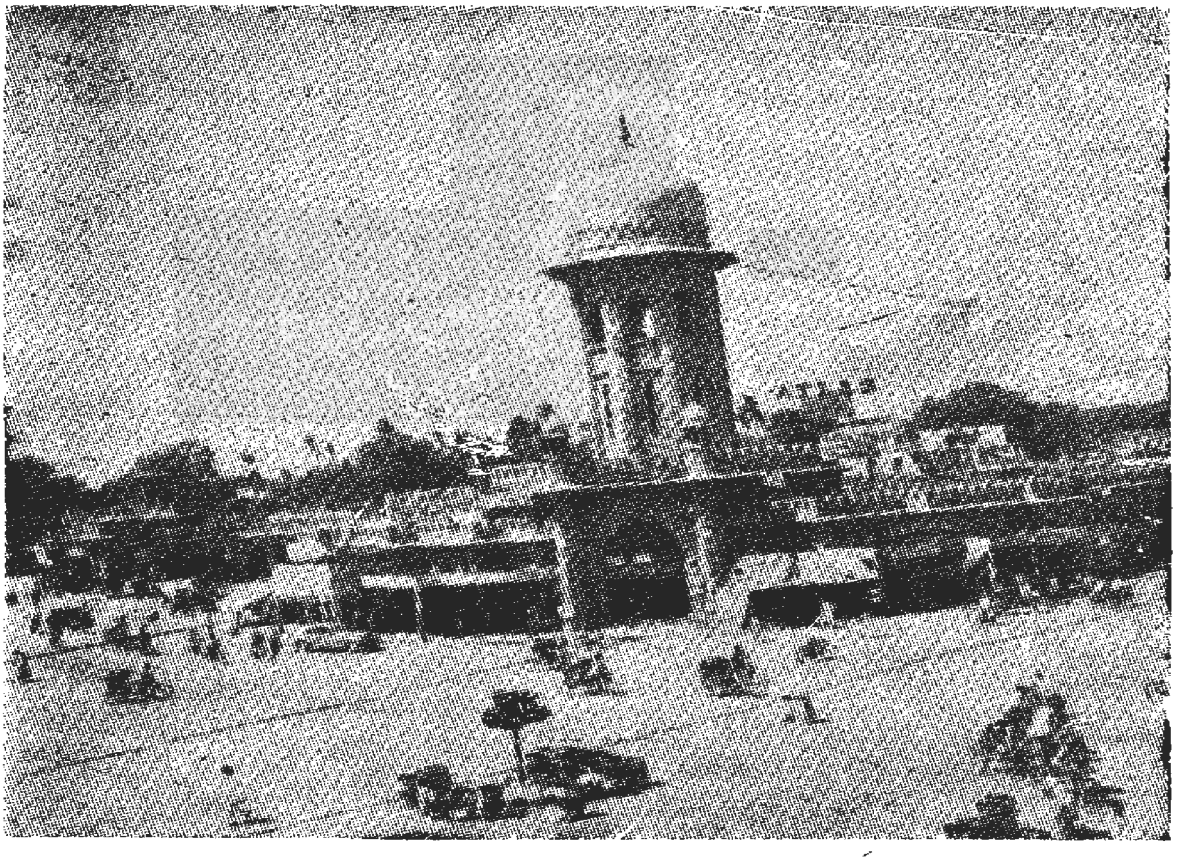


Figure 52
Moazam Jahi Market—Traffic Island

The following statement gives an account of the three types of accidents, i.e., fatal and non-fatal accidents and collision on account of accident, recorded in the city during 1974-1984.

STATEMENT V (6)

Accidents recorded in Hyderabad City during 1974-1984

Particulars of accident	No. of accidents recorded during										
	1974	1975	1976	1977	1978	1979	1980	1981	1982	1983	1984
1	2	3	4	5	6	7	8	9	10	11	12
Total Accidents	851	1,118	1,522	2,068	2,072	2,008	1,518	1,536	1,492	1,813	1227
Fatal	187	173	159	246	225	256	187	227	190	214	201
Non-Fatal	287	504	603	871	921	881	670	587	556	649	473
Collision	377	441	760	951	926	871	661	722	746	950	553

It can be seen from the above statement that the largest number of accidents took place during the year 1978 when the Traffic Branch has recorded 2,072 accidents followed by 2,068 accidents in 1977 and 2,008 accidents in 1979. The accidents that occurred during 1980-1982 are comparatively much less, i.e., 1,518 in 1980, 1,536 in 1981 and 1,492 in 1982. There was a sudden increase in the number of accidents during 1983 when 1813 accidents were recorded. The number of accidents came down considerably in 1984 when there were only 1227 accidents. The accidents recorded during 1974 were quite negligible, i.e., only 851 whereas the accidents that occurred in 1975 were about one and-a-half times the previous year. The rapid increase in the rate of accidents is due to the mere negligence of the vehicle drivers.

The maximum number of fatal accidents were recorded during 1979 when there were 256 such accidents. The minimum number of 159 fatal accidents was recorded in 1976. The fatal accidents recorded during 1984 is slightly less than the preceding year 1983 while the same in 1982 are less than those in 1982 and 1983.

The maximum number (921) of non-fatal accidents were recorded during 1978. There was a gradual decrease in these accidents till 1982 when the number of non-fatal accidents came down to 556. There was a decrease of about one third of the accidents in spite of heavy increase in the number of vehicles plying on the roads. In 1983, the accidents showed an increase while in 1984 the accidents came down to 473.

The collision cases showed fluctuations. There was a gradual increase from 377 in 1974 to 951 in 1977 from where onwards there was a decreasing tendency till 1981. During 1982 and 1983, there was a gradual increase and in 1984 the number of accidents came down to half of those recorded during the previous year. This sudden decrease in the number of accidents during 1984 is mainly on account of the due care taken by the Traffic Police.

It is worthy of note that in spite of considerable increase in vehicular and pedestrian traffic on the roads, the rate of accidents has not gone up much.

In order to improve the traffic problems in the twin cities, the Hyderabad Urban Development Authorities have taken up a new project entitled "Hyderabad Area Transportation Study" during January, 1983 — February, 1984 and have presented certain traffic improvement schemes.

The objectives of the above project are as follows: -

(1) To quantify the existing travel demand and identify facilities provided in the area through essential surveys.

(2) To develop quantifiable relationships between travel demand and other socio-economic activity and level of service characteristics.

(3) To estimate the future transportation requirements by assessing the expected levels of development in the study area, the suggested years being 1986, 1988, 1993 and 2001.

(4) To formulate proposals and plans to give more efficient usage of existing facilities.

(5) To formulate a future plan that caters most satisfactorily for the expected travel forecasts.

Traffic Zones

The starting location of any trip is called the origin of the trip while the end point of the trip is known as the destination. For the purpose of analysis, the Hyderabad city area has been divided into aggregate origin and destination areas which are termed traffic zones. The following maps present the proposed zoning scheme designed for Hyderabad city. There are altogether 73 (1-73) zones within the municipal limits and 26 (74-99) zones in the HUDA area around Hyderabad city.

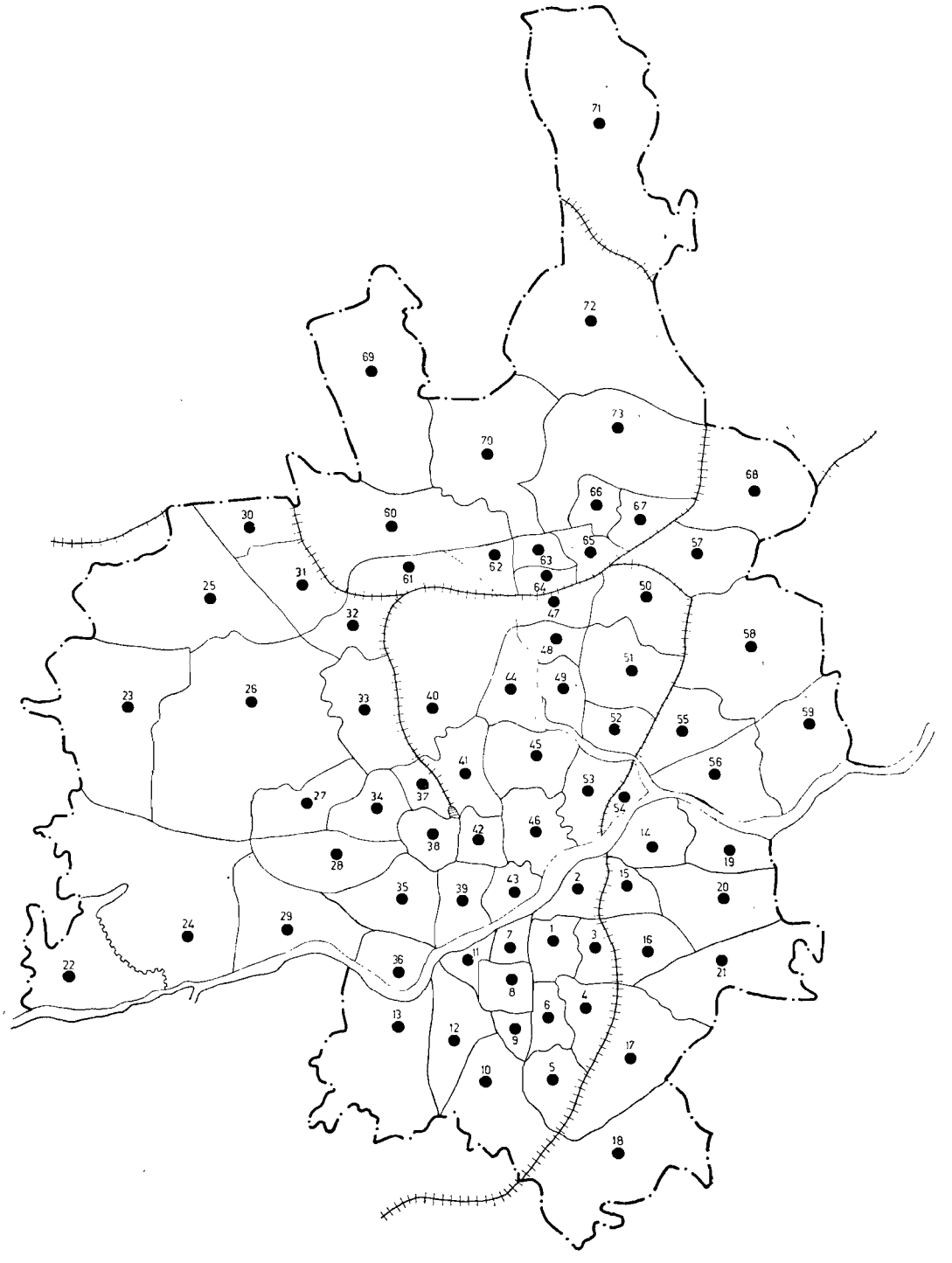
Travel Statistics

The total length of the important roads in the city works out to 235 Kms. The following statement gives the vehicle—Km. of travel during peak hour.

Map-20

HYDERABAD CITY

TRAFFIC ZONES



HYDERABAD AREA TRANSPORTATION

G HASAN MOHIUDDIN
DRAUGHTSMAN

STATEMENT V (7)

Vehicle—Km. of travel during peak hour in Hyderabad City

Sl.No.	Type of Vehicle	Vehicle—Km. of travel during peak hour
1	2	3
1.	Car	23,569
2.	Scooter	81,461
3.	Bus	8,454
4.	Truck	7,207
5.	Auto Rickshaw	37,072
6.	Cycle	179,167
7.	Cycle Rickshaw	43,976
	Total	380,906

The following statement presents the passenger—Km. travel during peak hour.

STATEMENT V (8)

Passenger—km. travel during peak hour in Hyderabad City

Sl.No.	Type of Vehicle	Passengers per Km. during peak hour
1	2	3
1.	Car	70,000
2.	Scooter	123,000
3.	Bus	850,000
4.	Auto Rickshaw	112,000
5.	Cycle	180,000
6.	Cycle Rickshaw	88,000
	Total	1,423,000

During peak hours the R.T.C. buses in the city are seen overcrowded with passengers sometimes either crowded on the foot board or hanging from the foot board. During such time about 850,000 passengers are seen travelling by bus, 180,000 by cycles, 123,000 passengers going on scooters and 112,000 hiring auto-rickshaws. Those who travel by cycle rickshaws and cars respectively number to 88,000 and 70,000.

On account of the introduction of fast moving vehicles, the petrol consumption has increased considerably. More and more petrol bunks are being constructed on all important roads of the city to cater to the needs of the public. The petrol—diesel consumption by fast moving vehicles during peak hour in a day is given in the statement furnished below.

STATEMENT V (9)

Petrol—diesel consumption by fast vehicles in Hyderabad City during peak hour

Sl. No.	Type of Vehicle	Consumption in litres per hour	
		Petrol	Diesel
1	2	3	4
1	Cars	5,000	..
2	Scooters	3,000	..
3	Autos	2,500	..
4	Buses	..	3,000
5	Trucks	..	2,500
	Total	10,500	5,500

The total value of petroleum products consumed during peak hour works out to Rs. 1,00,000 while that for the whole day works out to Rs. 10,00,000 and that for the entire year comes to Rs. 36,00,00,000. The present quantity of petrol imported into the city is insufficient to meet the public demand.

Parking problems

Hyderabad being one of the largest metropolis of India, the traffic entering the city roads during peak hours is thus causing much inconvenience to the public walking on the roads. According to a survey conducted by the Hyderabad Urban Development Authority during March - April, 1984, on the busy streets in Moazzamjahi Market, Nampalli, Basheerbagh, Abids, Koti, Sultan Bazar, Ramkote, Kachiguda, Narayanaguda, Putli Bowli, Chaderghat, Nayapool, Chikkadpalli and Charminar areas, the period over which a four wheeled vehicle is in motion on the road is hardly four per cent of the total time the vehicle is on the road while for ninety six per cent of the time the vehicle is parked either on the street or off the street. Similarly 15 per cent of the vehicles entering the city area during peak hours are in movement on the roads while the others are parked.

With the limited street system and increased vehicular ownership, the parking problem in the city is increasing day by day. Apart from the fast moving vehicles like the motor cars, buses, scooters, lorries and auto-rickshaws, the slow moving vehicles like the bicycles, cycle rickshaws, bullock carts and hand driven carts also occupy the road in equal share.

The following statement shows the number of motor vehicles of different categories and classes moving on the busy roads of Hyderabad City during 1981, as surveyed by the Bureau of Economics and Statistics, Hyderabad.

STATEMENT V (10)

No. of motor vehicles of different categories and classes moving in Hyderabad City—1981

Type of Vehicle	Total No.
(1)	(2)
State Carriages (APSRTC & Private)	861
Goods Vehicle (Public & Private)	10,189
Mini Buses	462
Cars (including three wheelers)	415
Contract Carriages (Including three wheelers)	609
Auto Rickshaws	7,003
Motor Cars and Jeeps	20,807
Tractors	312
Tractor Trailers	112
Jeep Trailers	242
Motor Cycles and Scooters	63,695
Cranes	4
Invalid Carriages	44
Road Rollers	16
Others	171
Total	1,04,942

It can be seen from the above statement that about 1,04,942 motor vehicles move on the main streets of the city every day. Motor cycles and scooters occupy the first place with 63,695 vehicles, motor cars and jeeps with 20,807 occupy the second place while goods vehicles occupy the third place with 10,189. The movement of invalid carriages, road rollers and cranes is very negligible.

The following table gives the percentage composition of parked vehicles in the business areas of the city.

STATEMENT V (11)

Composition of parked vehicles in the business areas of Hyderabad City

Sl. No.	Mode of parked Vehicle	Percentage composition
1	2	3
1	Trucks and Buses	1.49
2	Cars	4.37
3	Auto Rickshaws	5.98
4	Scooters/Motor Cycles	17.10
5	Cycles	42.64
6	Cycle Rickshaws	14.60
7	Others	13.82

Cycles with 42.64 per cent occupy the maximum space on the roads while scooters and motor cycles occupy the second place in parking with 17.10 per cent. Cycle rickshaws occupy the third place with 14.60 per cent. It can be seen that trucks and buses with 1.49 per cent are the least seen parked on the roads.

The following statement gives an account of the vehicles parked in the business areas during the peak half-an-hour.

STATEMENT V (12)

Peak half-an-hour parking demand in the business areas of Hyderabad City

Sl. No.	Type of Vehicle	Peak half-an-hour parking demand
1	2	3
1	Cars	855
2	Scooters/Motor Cycles	6,553
3	Cycles	6,541

During the peak hours, the vehicles commonly parked on the main streets in the business areas of the city are cars, scooters and motor cycles among the fast-moving vehicles and cycles among the slow-moving vehicles. Rickshaws are generally not seen parked on the main roads during the peak hours. The number of cycles and scooters/motor cycles occupying the roads during the peak hours is about eight times that of cars. Even if the size and area occupied by the vehicles are taken into consideration the area occupied by these vehicles is about three times that of the cars.

The parking of the vehicles on the roads is resulting in the obstruction of the flow of traffic thus reducing the capacity of the roads to about half. The width of the roads is, therefore, required to be doubled in order to reduce traffic conjestion. The government has already taken up the work of widening the existing roads by demolishing most of the encroachments and is paying the owners the compensation. The compound walls demolished in the process are being re-built in the same manner at the cost of the government. Apart from the parking problem, the large number of pavement and road side hawkers, excessive side-walk encroachments and physically handicapped beggars also are factors reducing the vehicular capacity of the roads.

The existing road net-work of Hyderabad City which was designed decades back to suit the traffic demand of those days which normally consisted of slow moving vehicles has become inadequate to meet the needs of the present day traffic. The fast moving vehicles and the heavy loaded lorries moving freely in the city have always been the factors of

danger and reckless driving has resulted in accidents.

The city is, at present, facing the parking problem to a great extent which requires to be immediately attended to. Inadequate parking spaces on the main roads are forcing the parkers to enter into the adjacent lanes and bylanes thus clogging access to other land users in the interior areas. The city is very much lagging behind in providing off-street parking which would safeguard people against several accidents and hinderence to the free flow of traffic.

The city was provided in the first stage with angle parking which gave way to parallel parking. In the next stage, limited parking replaced the unlimited parking. The parking meters eliminated free parking. Apart from this, free parking was totally eliminated in the busy and congested streets. In the main streets parking is prohibited during the peak hours which has again led to parking on side streets. This has resulted in the increase in accidents in the side streets.

To overcome congestion on the streets and to minimise the rate of accidents, the off-street parking facility seems to be the best remedy. The off-street parking is more useful to the long term parkers than the short term parkers. Efforts are now being made in the city to provide off-street parking in most of the busy centres in the city.

Circular Railway

The bus services provided by the Andhra Pradesh State Road Transport Corporation within the city and in the suburban areas are unable to cater to the needs of the growing population. As such, an urgent need for providing an alternative transport system in the city is felt necessary to relieve the traffic congestion as well as to help people reach their offices, shops and workshops situated in the various parts of the city with least inconvenience. In order to cope up with the increasing demand of additional transport, the Railway Board has come up with a proposal for construction of circular railway as early as in 1979. The idea of the original circular railway proposed to be taken up in the seventh five-year plan connecting the work centres and industrial areas, completely encircling the periphery of the urban area now seems to be of little use on account of the growing population and establishment of many large, medium and small scale industries.

The areas that recorded the maximum traffic forecast in the city are Khairatabad, Nampalli and Kachiguda where the railway stations on both broadguage and meter guage exist and which bring into the city a number of passengers from the suburban areas. During the peak hours, concentration of traffic is found mostly in Koti, Secretariat and Sanathnagar areas. Koti is a business centre situated centrally and receives bus passengers from all routes. The Secretariat area receives all government officials while Sanatnagar area is crowded with employees from industrial units.

The circular railway system on the meter gauge is proposed to be carried out in five distinct routes in four phases. The stations proposed on these routes are as under.

Phase I	Phase II (A)	Phase II (B)
Khairatabad	Koti Circle	Abids Circle
Secretariat	Race Course	Afzalgunj
Lal Bahadur Stadium	Dilsukhnagar	High Court
Abids Circle	Chaitanyapuri	Baragalli
Koti Circle	Mohannagar	Nehru Zoological Park
Kachiguda	Saroornagar Lalbahadur Nagar Autonagar Hayatnagar	Falaknuma

Phase III	Phase IV
Mohan Nagar	Sanatnagar
Nagole	Balanagar
Uppal	Bowenpally
Nacharam	Loyola Academy
Mallapur	Chinna Alwal
Moula Ali	Lothukunta Ammuguda Safilguda Moula Ali

Of the five routes proposed for constructing the circular railway, only in one route in Phase I from Khairatabad to Kachiguda passengers would be carried within the city and in the two routes under Phase II passengers would be travelling from the suburban areas to the south of the city, i.e., Hayatnagar and Falaknuma, to the main business centres of Koti and Abids respectively while the remaining two routes are meant purely for the convenience of the movement of people within the suburban areas to the north of the city.

The five routes in which the proposed circular railway is expected to come up are the most crowded bus routes in the city. Introduction of train services in these routes is a boon to the passengers travelling by buses in the above bus routes. It is expected that diversion of some of the passengers travelling by bus to train route would give some relief not only to the passengers but to the staff of the Andhra Pradesh Road Transport Corporation also who are, at times, facing risk to carry huge number of passengers during peak hours.

CHAPTER VI

LOCAL SELF—GOVERNMENT

Material progress marks peak of civilisation, but the culture of the people is measured by relative social values and a purpose that directs human progress. The cultivation of human sensibilities, the shaping of intuitive powers, and the spiritual content of social institutions elevate people to the cultural plane. These processes are nurtured in the soil of freedom wherein people share responsibilities for society and each man is an active collaborator with his fellowman in directing their mutual affairs.

The city is, however, a laboratory in which the search for freedom is carried on and experiences are tested. The design of the city is the warp and woof of people's lives, the pattern is woven with the toil of mind and hand guided by a purpose. One cannot dissociate purpose from achievement in evoluting the affairs of men or charting a course towards human welfare. One can deduct symbols of that purpose in city buildings, symbols of the dominant will of a tyrant or the common will of pre-men, the ridge formulating of ruling authority are the pastic form of liberty the sumptuous pretention of aristocracy are simplicities of democracy.

Hyderabad city built by Qutub Shahi rulers created its symbols of unity of uncontested power wielded by autocratic rulers over the lives of people. Urban facilities were designed for use and they were arranged accordingly. Roadways traverse the royal palaces but left open space free for the movement of people. Fountains served the vital function of water supply and they, like buildings and sculpture, were not isolated within the open space of the public squares. An overall design of the city from the historical point of view reveals symbols of the dominant economic, social and spiritual patterns of various cultures. The city was and has been a melting pot of various cultural forces and its present design is the expression. [1]Mr. John Osman, Vice-President, Ford Foundation has rightly remarked, "The citizens of the city must discover the character of the city if they are to build an image of its own. They must understand its nature and its function before they can design it. For the design of a city is not to be found on the drawing board of the city planner. The forms of the city live in its people. They emerge out of the mind and a spirit of its citizen. They reside in the very history of the place".

Unfortunately, in the latter part of 19th Century the increasing population of Hyderabad city forced the then ruler to establish a separate department known as the Municipal and Road Maintenance Department in 1869 to fulfil the increasing demand for various amenities and this department had, from time to time, taken up several schemes for the satisfaction and comfortable life of the general public. In order to implement the various schemes relating to amenities, the city under the control of the Nizam was divided into two main divisions, the Andrun (city within the fort wall) and the Berun (city outside the fort wall) for the convenience of carrying out the administration effectively and whereas to fulfil the requirements of the built up area under the administrative control of the British which had already sprung up to the north of River Musi a separate municipality called the Chaderghat Municipality was established in the year 1886.

The city was greatly affected by the floods in the River Musi in the year 1908 which caused a great loss to the people residing in the areas around the river. Keeping in view the great loss undergone by the people and also the Nizam Government on account of this unexpected and unwarranted natural calamity, the Nizam Government had invited suggestion on flood control measures. Shri M. Visweswaraiah, the great engineer-statesman advised the then government on the flood control measures as well as city improvement. It is under the able guidance of this great man that the remodified city of Hyderabad has taken the present shape.

As the first step towards the development of the city, the City Improvement Board was constituted in the year 1912 which is at present called the Andhra Pradesh Housing Board. This new department carried out various schemes relating to the construction of colonies and widening of the existing roads. Many people residing on the river banks till then moved into the new colonies which gradually developed into the heart of the city. The City Improvement Board undertook several other improvement measures and within a very short time Hyderabad City developed into a modern city with all types of amenities available within the reach of a common man. By 1922 full-fledged and sufficient protected water supply was commissioned for all important areas of the city. The telephone system too came into full operation the very next year, i.e., in 1923. Similarly, electricity to the public was also commissioned in 1923. The industrial area was established at Azamabad in the year 1930. The Hyderabad sewerage scheme was completed in 1931. Thus, with the implementation of all the above schemes, Hyderabad grew into a city with all facilities available for a modern and comfortable living much before India got independence.

1. John Osman, Vice-President, Ford Foundation Fund for Adult Education, Architectural Forum, August, 1957.

The Hyderabad Municipality established in 1869, initially comprised the old city around River Musi with its two broad divisions, the Andrun and the Berun, merged with its other smaller municipalities and gradually increased in area. The Chaderghat Municipality formed in 1886 was merged with the Hyderabad Municipality in 1933. The Residency which was under the control of the British till 1933 also came into the jurisdiction of Hyderabad Municipality. In 1948, the jurisdiction of Hyderabad Municipality was extended further by the abolition and merger of Jubilee Hills Municipality. This area further increased with the addition of Moosarambagh, Saidabad, Amberpet and part of Zamistanpur in the year 1950. In 1951 parts of Bandlaguda, Bom Rukunuddoula and Attapur and entire Fateh Maidan area, Khila Mohammad Nagar, Mir Sagar, Shaikpet, Yousufguda and Bahalulkhanguda were merged with Hyderabad Municipality. Saifabad, Asifnagar, Langer House, Golkonda, Chandrayangutta and Maisaram which were lying on the outskirts were also merged with the Hyderabad Municipality in 1951.

The Secunderabad Municipality was constituted in 1945 through the Rendition Agreement to look after the administration in the adjacent city of Secunderabad. It was given the status of Corporation through the Hyderabad Municipal Corporation Act, 1950. It was fully established and started functioning from 16-4-1951. This corporation was the highest body with wide range of powers of policy making and checking up of the municipal administration, and was functioning under the guidance of an elected body having a term of four years. Thus the earstwhile Secunderabad Municipal Corporation continued to function in the like manner until it was merged with the Hyderabad Municipal Corporation in the year 1960 on account of the extention of Hyderabad city towards Secunderabad city. This extention was mainly because of the growth of the City's population tremendously after Hyderabad city became the capital of the enlarged Andhra Pradesh State in 1956. Subsequently the population from other states and from the Andhra region of the same state poured into this centrally situated modern city in thousands and occupied most of the vacant lands in between Hyderabad and Secunderabad cities. Thus the city of Secunderabad came into close proximity with Hyderabad which gave rise to a new thought of merging the Secunderabad Municipality with that of Hyderabad. This has also resulted in improving the economic condition of the Corporations. Thus, from 1960 onwards, the twin cities were constituted into a single corporation called the Municipal Corporation of Hyderabad in order to secure efficiency and economy in the municipal administration. The availability of amenities and the establishment of industrial area have helped in the rapid urbanisation and industrialisation of the twin cities.

Consequent on the merger of Secunderabad with Hyderabad, the Municipal Corporation of Hyderabad was divided into two main divisions, the Hyderabad Division covering the area under Hyderabad Municipality and the Secunderabad Division covering the area under the jurisdiction of Secunderabad Municipality. The Hyderabad Division was further divided into six circles with twenty three wards while the Secunderabad Division comprised twelve wards under its direct control, i.e., without any circle office-in-charge. Later on, a part of Fateh Nagar and Bandlaguda were respectively added to the Municipal Corporation of Hyderabad during the years 1961 and 1967. At present, the area of the corporation is 65.37 Sq. Miles or 104.59 Sq. Kilometres.

Nawab Zain Yar Jung Bahadur was appointed the Commissioner of Hyderabad Municipality in the year 1930. During his period, the kutcha roads were converted into pucca or cement concrete roads. At the initial stage, i.e., by the end of 1933 roads measuring 169.03 miles were made cement concrete by the municipality while the Public works Depattment too undertook the same scheme and laid down pucca roads of 135 miles length. The City Improvement Board with the co-ordination of Hyderabad Municipality carried out certain schemes for the general improvement of the city. The principal works carried out by the Board were the laying of the Musi Gardens, building of houses on principles of sanitation, the construction of the facade of Patherghati and the improvement of the main street of the city from Charminar to Secunderabad. The Municipality also took keen interest in establishing a Leper Assylum at the Chandulal Baradari, four child welfare centres in four different areas of the city, a convalescent home and life insurance scheme for the menial staff. Apart from these a night school for adults was opened by the Municipality in each of the wards and grant-in-aid was given to several public libraries, reading rooms, parks and play-grounds.

The period 1941-1950 gave a setback to the history of the Municipal Corporation of Hyderabad on account of grave conflicts between the government officers and the Corporation authorities. The Municipal Corporation was converted into Municipal Committee kept in-charge of a government official. The committee was further degraded into an Advisory Board which was again upgraded to Corporation in the year 1951 under the Corporation Act of 1950 which brought some significant changes in the administration of the Corporation. It was at this state that the Hyderabad and Secunderabad cities were constituted into two separate corporations. This Act had provision for electing 66 members for the governing body out of whom 60 were elected by the people on the basis of adult franchise while the remaining six were nominated by the government. Under this Act three statutory bodies were made responsible for carrying out the administration of the Corporation, viz., the Corporation, the Standing Committee and the Commissioner. The meetings of the Corporation were presided over by the Mayor who was elected from among the members and assisted by the Deputy Mayor. Sri Madapati Hanumantha Rao was the first Mayor of the Corporation and was elected for the same post continuously for another two years (1951-1953).

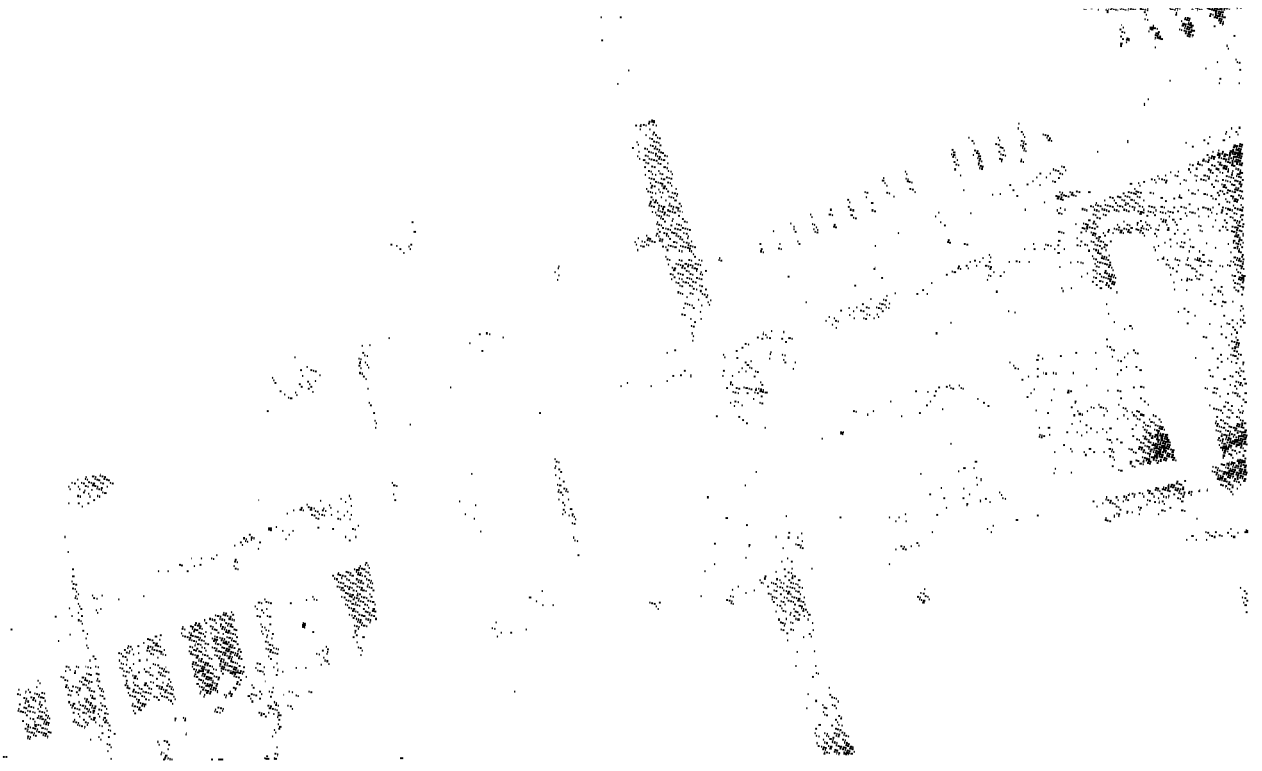


Figure 53
Old Municipal Corporation Building

The revised Act of 1956 brought many changes in the municipal administration. Since the Act was passed with a view to secure efficiency and economy of the municipal finances, the Corporations of Hyderabad and Secunderabad were merged and brought under the supreme control of Hyderabad Municipal Corporation. This Act too had provision for election of 66 members all of whom were elected on the basis of adult franchise. The provision for nominated members was abolished.

With the merger of Secunderabad with Hyderabad, the capital city, the importance of Secunderabad too grew day by day and the population that moved into the city of Hyderabad gradually occupied Secunderabad city which seemed to be more hygienic in appearance. The continuous and heavy flow of population into the twin cities created several problems like accommodation, sanitation, education, employment, etc. In order to overcome these problems, the Hyderabad Municipal Corporation presented a Masterplan to the government in 1962 suggesting various schemes for the improvement of the condition of the twin cities. This Masterplan was prepared by the Directorate of Town Planning wherein it has put forth various plans for the development of industries, commerce, housing, health, education, communication, water supply, electrification, extension of roads and re-development of the city on systematic lines. Based on this Masterplan, the cities of Hyderabad and Secunderabad have shown tremendous developments for the past two and-a-half decades and today they have ranked among the most improved cities of the country in all aspects.

The Corporation is kept under the charge of the Special Officer and Municipal Commissioner who is the Chief Executive Officer of the Corporation. He is appointed by the government and is a whole time officer of the Corporation, assisted by an Additional Commissioner. The six Circle Offices of Hyderabad Division and the Secunderabad Division are headed by seven Deputy Commissioners who discharge the duties entrusted by the above officials in their respective circles. They are responsible for the maintenance of cleanliness in the areas under their jurisdiction.

The Special Officer shall perform all the duties and exercise all the powers specifically imposed or conferred upon him such as supervision and control over the Municipal Acts, and the proceedings of all municipal officers and servants other than the Municipal Secretary, Municipal Examiner of Accounts and the Municipal Officer and servants subordinate to them and in case of any emergency shall take such immediate action for the service or safety of public or the protection of property of the Corporation as the emergency shall appear to him to justify or to require, notwithstanding that such action cannot be taken under this Act without the prior sanction or approval of the competent authority, i.e., the Government, provided the Special Officer shall report forthwith to the Standing Committee and to the Corporation the action he has taken and the reasons for taking the same and the amount of cost, if any, incurred or likely to be incurred in consequence of such action which is not covered by a current budget grant under the provisions of the Act.

Functioning of the Municipal Corporation of Hyderabad

The Municipal Corporation of Hyderabad carries out the various developmental activities in the twin cities through its different sections for the comfort and better living of the general public. Some of the main sections wherein the most important activities of the Corporation are concentrated are described below.

The General Administration Section

This section deals with the general administration of the office as can be understood from its very name. Apart from this the section also deals with the financial matters of the Corporation. Important subjects like appointments, promotions, disciplinary cases, preparation and maintenance of seniority list of the employees of the Corporation and also the preparation of the annual Administration Reports of the corporation where in a clear picture of the activities of various sections is focussed.

The Budget and Accounts Section

This section is the pivot of the Municipal Corporation of Hyderabad round which the entire activities revolve and it mainly deals with the preparation of budget estimates of the Corporation and also the State budget in respect of the local government service personnel working in the Corporation, drawal of grants, loans and subsidies, from the government and repayment of annuities of loans. The cases of audit reports, appropriation accounts, finance accounts, reconciliation of departmental figures with those booked in the Accountant General's Office, financial and other policy matters relating to payments and re-appropriation of funds, advances to the employees (for festivals, celebration of marriages of their sons and daughters, purchase of bicycles and motor cycles, houses and house sites, etc.,) educational concessions to the children of the employees of the Corporation, matters relating to sanction of Dearness Allowance, grant-in-aid to sports organisations and others, payment of relief to the victims of natural calamities such as fire, famine, floods, etc.

The following statement gives the annual income and expenditure of the Municipal Corporation of Hyderabad for the year 1985-86

STATEMENT VI (1)

Income of the Municipal Corporation of Hyderabad for the year 1985-86

Name of the Item	Amount in Rupees
A. Opening Balance	2,23,00,000
B. *Income through different sources*	19,58,23,300
(1) Property Tax	12,00,00,000

	(a) General Tax	Rs. 3,81,81,000	
	(b) Conservancy Tax	Rs. 4,90,91,000	
	(c) Lighting Tax	Rs. 1,63,64,000	
	(d) Drainage Tax	Rs. 1,63,64,000	
(2)	Profession Tax		2,00,00,000
(3)	Tax on transfer of immovable property		2,00,00,000
(4)	Horticulture Section		12,75,000
(5)	Markets		38,58,000
(6)	Slaughter House		33,53,000
(7)	Licence Fee		42,90,150
(8)	Municipal Guest House		1,46,000
(9)	Master Plan of Town Planning Section		40,51,000
(10)	Other Sources		1,88,50,150
C.	*Government Grants*		8,10,89,630
(1)	Half of extra cost on Revised Pay, Dearness Allowance and other allowances from time to time		84,29,000
(2)	Per Capita Income		19,27,880
(3)	Urban Community Development Grant		22,25,000
	(a) From Government	Rs. 12,25,000	
	(b) From United Nations Industrial, Cultural and Educational Federation	Rs. 10,00,000	
(4)	Anti Malaria Scheme		27,71,220
(5)	Family Welfare Scheme		19,01,330
(6)	Beggar Home		35,200
(7)	Specific works, i.e. Improvement of twin cities		89,00,000
(8)	Slum Improvement Scheme		3,29,00,000
(9)	Re-modelling of Sewerage System		2,20,00,000
D.	*Compensation from the State Government*		8,06,76,310
(1)	Under the provision of Entertainment Tax		7,00,00,000
(2)	In lieu of loss of income due to abolition of tax on Octroi, professional tax on barbars, levy of surcharge on professional tax and levy of raising the exemption limit of Annual Rental Value on Property Tax, etc.		97,81,890
(3)	Loss of income due to abolition of Motor Vehicle Tax and Toll Tax		8,94,420
E.	Life Insurance Corporation Loan for Remodelling of Sewerage System		1,80,00,000
F.	Deficit		1,77,05,410
	Total receipts of Municipal Corporation of Hyderabad during the year.		41,55,94,650

Statement showing expenditure for the year 1985-86 (*Municipal Corporation of Hyderabad*)

Item			Rupees
(1)	Expenditure on salaries including I.G.S. Officers and staff		14,11,49,470
(2)	Engineering works		
	(a) Original works	Rs. 6,30,50,000	8,80,00,000
	(b) Maintenance works	Rs. 2,49,50,000	
(3)	Transport Section		1,55,85,000
	(a) Cost of Petrol, H.S.D., Oil and Lubricants	Rs. 68,00,000	
	(b) Maitenance of all types of vehicles including the cost of spares, tyres, tubes, batteries, etc.	Rs. 49,25,000	
	(c) Registration and insurance of all vehicles	Rs. 12,60,000	
	(d) Purchase of new vehicles	Rs. 20,00,000	
	(e) Construction and maintenance of compost plant	Rs. 6,00,000	
(4)	Other items		6,56,60,180
(5)	Government Grants		31,03,94,650
	(a) Specific works, i.e., improvement of twin cities		89,00,000
	(b) Slum Improvement Scheme		3,29,00,000
	(c) Remodelling of Sewerage System		2,20,00,000
(6)	Life Insurance Corporation Loan for Remodelling of Sewerage System		1,80,00,000
(7)	Closing Balance		2,34,00,000
			41,55,94,650

1. This information in printed booklet was furnished by the Municipal Corporation of Hyderabad authorities.

The financial balances of an autonomous body like the Corporation mostly depending on its own sources of income or revenue has always been treated as a mirror which reflects the financial soundness of the Corporation. The past history of the Municipal Corporation of Hyderabad epitomises that it had always a surplus budget till 1941 and the Corporation carried out all the maintenance works in the city without depending on the government grant or any loan from any other institution. But it is the irony of the citizens' fate that within a short span of forty years, the Corporation almost lost its identity in the field of its own resources. This fact can be best seen from the income and expenditure statements of the corporation for the year 1985-86 given above when the Corporation had an income of Rs. 19,58,23,300 and the budget showing a deficit of Rs. 1,77,05,410. This deficit budget reflects on the efficiency of the corporation. The various factors that have led the Corporation to go in for grants and loans may be shortage of finances due to extension of municipal limits, rapid increase in population, non-collection of various taxes, etc, due to which the Corporation is neither in a position to extend its facilities to every nook and corner and every individual in the twin cities nor is able to meet the expenses on this account purely from its income. Had the Corporation been strong enough in collecting the taxes regularly from each and every individual owning property in the twin cities the fate of the Corporation would not have attained the present state of deficit budget. Since the Corporation is lagging behind in the proper collection of taxes, it

is time for the Corporation to make all possible efforts in implementing its various acts on collection of different taxes immediately. This may fetch quite a good income to the Corporation and the Corporation, therefore, need not go in either for the government grants or for private loans.

From the income statement, it can be seen that the main source of income to the Corporation is through levy and collection of various taxes. During the year 1985-86, the income on this account formed 81.71 per cent of the total income. The property tax alone has fetched 61.29 per cent of the total income. About 10.21 per cent of the income was raised through profession tax while an equal percentage is collected through levy of tax on transfer of immovable property. Apart from the above sources of income, the Corporation received a grant of Rs. 8,10.89,630 of which a major portion, i.e., 40.57 per cent was allotted for slum improvement, 27.13 per cent towards remodelling of the existing sewerage system in the twin cities and 10.98 per cent on specific works relating to improvement of twin cities. An amount of Rs. 8.06,76.310 was received as compensation from the State Government towards the loss occurred to the Corporation on account of abolition of various other taxes of which 86.77 per cent was received against entertainment tax alone. Apart from the grant received by the Corporation from the State Government towards the re-modelling of the existing sewerage system, the Corporation has also availed a loan of Rs. 1,80.00.000 during the year from the Life Insurance Corporation of India towards meeting the additional expenses on this account.

On the expenditure side, it is noticed that an amount of Rs. 6.38.00.000 granted by the government for carrying out the specific works relating to improvement and re-modelling of the twin cities and a loan of Rs. 1.80.00.000 taken from the Life Insurance Corporation of India have entirely been utilised for the purpose. Of the remaining amount of Rs. 31.03,94,650 about half of the amount was utilised towards payment of salaries of the municipal staff which seems to be quite abnormal. The Corporation seems to spend a large amount on this aspect. Had the Corporation appointed minimum staff a portion of the amount spent on salaries could have been diverted for public works.

The Legal Section

The Legal Section is a separate wing under the administrative control of the Additional Commissioner. All legal cases relating to unauthorised constructions, non-payment of the various taxes pertaining to both the Divisions of Hyderabad and Secunderabad are dealt with in this section. The work relating to the cases filed in the various courts including the High Court of Judicature of Andhra Pradesh State has been distributed among the Standing Counsels of the Corporations.

A brief glance at various administrative reports of the past reveals that the Corporation unfortunately has been a failure in the field of unauthorised constructions due to the frequent interference of the concerned Area Councillor of the various political parties. The failure and success of the development of a beautiful city depends on the shoulders of the technical personnel. Political interference, to a great extent, leads to the deterioration of the concept of the city beautiful. Unfortunately, this well-planned city on checker-board pattern developed very fast in a very haphazard manner creating various problems. In some of the wards, specially wards 18, 19 and 20 it has been practically observed that a number of houses belonging to middle class income group have sprung up under the various names and styles of the concerned M.L.As or caste heads unauthorisedly in the shape of clusters or colonies. These colonies basically lack in several civic amenities.

The Municipal Corporation of Hyderabad carries out purely public services through the various schemes implemented in the following sections.

The Horticulture Section

The Horticulture Section deals with a number of developmental activities relating to the hygienic conditions of the city as well as beautification of the city. Prior to 1981 the Municipal Corporation of Hyderabad had no separate section as the Horticulture Wing. It had a small contingent staff consisting of Garden Supervisors who were trained in Horticulture for a period of six months at the Public Gardens maintained by the State Government. This staff used to maintain about 65 parks in the twin cities. Development of new parks and their maintenance were entrusted to the contractors by the Engineering Section.

The industrialisation of the city as well as the vacant lands being occupied by the inmigrants to the city have resulted in the pollution of the city which gave way to the spread of several diseases. In order to reduce the pollution and check the diseases spread on account of the pollution and to give an impetus to the development of Horticulture in the city on par with major cities like Bombay, Delhi Calcutta, Madras and Bangalore, the Municipal Corporation of Hyderabad has requested the State Government to sanction for additional posts of supervisory staff and for deputation from the Department of Agriculture/Horticulture for the construction and maintenance of 93 parks more, thus bringing the total number of parks in the twin cities to 158. The State Government has agreed to this proposal and sent a Chief Horticulturist, three Senior Horticulturists and ten Junior Horticulturists on deputation to the Corporation for the improvement of horticulture in the twin cities. The Corporation has also created six posts of Garden Supervisors, fourteen posts of Head Malies and four hundred and ninety Malies for attending to the developmental activities relating to horticulture in the twin cities.

The Chief Horticulturist is the over-all-in-charge of the horticultural works being carried out in the twin

cities. He is assisted by three Senior Horticulturists who are respectively in charge of the three Horticultural Divisions in the twin cities.

Parks maintained by the Horticulture Section

The Horticulture Division 1 is situated at the Indira Park and looks after the entire Horticultural activities pertaining to circles 1, 2, 3 and 6 of the Municipal Corporation of Hyderabad besides development of Indira Park which is incidentally the major park in the twin cities comprising an area of 57 acres (23.05 hectares) with 200 plants and 120 shrubs. Each of the circles is under the direct control of the Junior Horticulturist in charge of it.

The Senior Horticulture Division 2 is situated at Sanjeevaiah Park which is another major park built on an area of 97 acres (39.23 hectares) of which 38 acres (15.37 hectares) have so far been developed and lawn has been laid on an area of 26 acres (10.51 hectares) while the remaining area is yet to be developed. About 300 rose plants, 250 shrubs and 2,000 avenue plants have so far been planted in this park besides the laying of 21 flower beds. Apart from the development of Sanjeevaiah Park, this Division is also entrusted with the removal of Water Hyacinth, a dreadful creeper responsible for polluting the air in its surroundings in no time, growing rapidly in the Hussain Sagar Lake within its jurisdiction. There are two Junior Horticulturists in this Division who are respectively in charge of Sanjeevaiah Park and other parks in the Secunderabad Division.

The Senior Horticulturist Division 3 is situated at the Masab Tank and looks after the horticultural works pertaining to circles 3 and 4. He is also entrusted with the development of the medium parks at Masab Tank, Imliban and Enugulakunta and the green belts at Banjara Hills and Jubilee Hills. There are four Junior Horticulturists who attend to the supervision of the horticultural works being carried out in this division.

The Masab Tank Park was laid during 1981-82 on an area of 12 acres (4.85 hectares) of which lawn has been laid on an area of 7 acres (2.83 hectares) while on the remaining 5 acres (2.02 hectares) flower beds have been laid and various types of flower plants, shrubs and avenue plantations have been planted. The Imliban Park was laid on an area of 15 acres (6.07 hectares) during 1981 prior to which this area was under the control of private parties which have encroached into this area illegally. This area which was uneven with several ups and downs was shaped into a plain terrain by the Municipal Corporation of Hyderabad. The entire park area was fenced and flower and avenue plantations were planted. About twelve and-a-half acres (5.06 hectares) of land has so far been cleared and developed. The Enugulakunta Park was laid on the lake at Banjara Hills, covering an area of 20 acres (8.09 hectares). So far about 8 acres (3.24 hectares) have been developed. On an area of 4 acres (1.62 hectares) water body would be existing on which pleasure boating would be introduced. The Corporation also desires to take up the development of one more medium park at Mir Jumla.

Avenue Plantations

The Avenue Plantation Scheme was started in the city about twenty years back. Prior to 1981, the progress in the plantations was very slow. Only about 5,000 plants were planted till 1981 of which only a few thousands are surviving. Since 1981 about 24,500 plants were planted on all the main streets of the twin cities. At present this scheme is not running smoothly on account of various obstructions like the constant digging of earth for installation of electrical poles, laying of drain pipes and water pipe lines as well as replacement of underground cables and over-head wiring by the different departments of the State Government.

Green Belts

A number of open spaces belonging to the Municipal Corporation of Hyderabad are found scattered here and there in the twin cities which have been occupied by private encroachers in the absence of proper protection to them. In order to achieve a double objective of preserving these open spaces and also to provide oxygen to the city dwellers, these open spaces are being enclosed by chain link fencing and filled up with plantations of quick growing species like the eucalyptus. Since 1981, thirty five open spaces have been fenced and 31,000 eucalyptus plants have been planted.

Tree Plantation

The programme of plantation of trees on the road side is in practice since 1981. About 5,000 trees are being planted every year in the colonies and on the road side as a measure of improving the environmental conditions of the city.

Since the trees planted on the road side are not being taken proper care of by the citizens, the idea of planting the trees and the expenses met on account of this by the Corporation are becoming fruitless. In order to achieve better results, the Corporation has now put forward a new proposal under this scheme in which the trees will be planted in the compounds of the citizens. It is expected that atleast three trees will be planted at each house so that the people living in the house may take proper care of them.

Transplantation of trees affected during road widening

Due to the overflow of traffic on almost all the important roads of the twin cities, the roads have become congested. This has resulted in an increase in the number of road accidents. In order to reduce the road accidents and to provide security to the lives of the citizens, the Corporation has introduced the road widening scheme. The widening of the roads is based on the flow of traffic on that particular road where

the flow of traffic is heavy. Though the implementation of this scheme has caused some loss to the finances or immovable properties of the citizens as many residents of the streets had to give up some area of their compound for the purpose, yet it proved to be a valuable one as the traffic flow on the widened road is free and the number of accidents has come down. The corporation authorities have paid compensation to the residents for the area occupied by them. Apart from this they have rebuilt the compound walls and out-houses dismantled by them and the expenses on this account were met from the municipal budget. On implementation of road widening scheme, the trees planted within the old compound walls have now been exposed to the widened road which stood as barriers against traffic flow. The trees that were fit for transplantation either within or just outside the newly built compound wall were removed from their original position and re-transplanted while the remaining trees were fell down.

Water Hyacinth

The Water Hyacinth, a dreadful creeper which grows very rapidly, pollutes the surrounding air very easily. It is very difficult either to control the rapid growth or destruct the entire creeper. The water Hyacinth that grew tremendously in the Hussain Sagar Lake covered almost seventy five per cent of the lake. The Municipal Corporation of Hyderabad has controlled its growth within a record short time. The menace was tackled most carefully by adopting integrated weed control measures. The Corporation has engaged several labourers for the quick and complete removal of the weed manually which was followed by chemical method of treatment that would check the rapid growth of the water plant that has spread even to the back waters of the lake. Two floating jetties and many power operated sprayers were also engaged for the purpose.

Now that the Hussain Sagar Lake is free from Water Hyacinth, there is a proposal for introducing pleasure boating in the lake. The pleasure boating already in vogue at the Public Gardens and Indira Park did not yield good results on account of the smallness of the ponds available in these parks.

Nursery Development

The flowering plants, avenue plants and shrubs required for the development of various parks in the twin cities were initially purchased from other places. From 1982 onwards. a systematic approach has been planned by the Municipal Corporation of Hyderabad by raising fourteen varieties of avenue plants at Indira Park and Sanjeevaiah Park. Plants worth two lakh rupees were raised in these parks for supply to the newly constructed parks. Besides this, Multiplication of ornamental plants like Croton, Pentaciectra, Hibiscus, Dracena, Diffenbalia, etc. were also raised and supplied to other parks.

Though started at first for an economy in the municipal budget, the nursery at the Indira Park was later on transformed to a commercial one by 1983. The plants were kept on sale to the general Public. From June, 1984 onwards the nurseries at Masab Tank Park and Sanjeevaiah Park are also being run on commercial basis. The three nurseries have together fetched an income of one lakh rupees to the Municipal Corporation of Hyderabad, so far.

Apart from the sale of plants, the Corporation is regularly participating in the plant shows like the Rose Show organised by the Rose Society and the Flower Show organised by the All India Industrial Exhibition. Since 1981 the Corporation has bagged a good number of prizes at both the shows.

Traffic Islands

The Municipal Corporation of Hyderabad has also taken up the programme of constructing traffic islands at all important junctions in the city with a view to bring down the accidents occurring at street crossings. Till 1981 there were only 31 traffic islands in the city while from 1981 onwards 11 more traffic islands have been constructed. Since this programme nas proved a success, the Hyderabad Urban Development Authorities have conducted a survey at all the cross roads in the twin cities and identified 217 junctions where the traffic islands are found essential. At present, the work is in progress in 27 places only. Work will be started at the remaining traffic islands soon after the work relating to civic amenities by the various State Government Departments is completed.

As against the 42 traffic islands where developmental activities have already been completed, and till recently maintained by the Corporation, 15 are now being maintained by private companies as a measure of advertisement and promotion of their business. Greenery will be provided to 50 traffic islands during the year 1985-86 as a measure of beautification of the islands and also as a hygienic measure.

Central Media

With the objectives of checking of the traffic and for providing beauty to the twin cities, the Municipal Corporation of Hyderabad has planned to construct three Central media one each at the secretariat, Raj Bhavan and opposite the Secunderabad Division office of the Corporation. Though the expenditure on this scheme was completely met by the Corporation at the initial stage, two of these central media are now being maintained by private companies.

During the year 1985-86, the Horticulture Section has proposed to spend an amount of Rs. 64.5 lakhs for the various horticultural programmes to be undertaken by it. Out of this, an amount of Rs. 20.00 lakhs would be granted by the Quli Qutub Shah Development Authority—Rs. 15.00 lakhs towards tree plantation in the old city and Rs. 5.00 lakhs for the development of parks in that area.

The Municipal Corporation of Hyderabad has proposed to lay 85 more parks in the city during 1985-86 of which 20 would be laid in Circle No. 1, 4,

in Circle No. 2, 14, in Circle No. 3, 9, in Circle No. 4, 27, in Circle No. 5 and 11 in Circle No. 6. With this, the total number of parks maintained by the corporation in the twin cities would come to 243. The addition of the parks may bring more beauty to the twin cities and may also help indirectly for a hygienic atmosphere for the people living in the twin cities.

The Urban Community Development Section

The Urban Community Development Project is essentially a people's programme. The necessity of its implementation arose in the urban areas where people do not have any close attachment within their neighbourhood. In order to create a sense of social coherence on a neighbourhood basis through corporate civic action and for promoting a sense of national integration among the residents of the twin cities, the Municipal Corporation of Hyderabad, has inclined towards the introduction of Community Development in the urban area under its jurisdictions. It was at first introduced on a sample basis during 1967 in Ward No. 22.

The Urban Community Development Project is a planned scheme initially sponsored by the government of India bearing 50 per cent of the expenditure during the third five year Plan and was subsequently transferred to the State sector during 1969-70.

The project area was further extended to Blocks 3 and 7 of ward 17 during 1970-71 and the additional expenditure on the implementation of the programmes is fully borne by the Corporation from its own funds. At this stage the project covered an area of 1.5 Sq. Miles (3.90 Sq. Kms) in the old city of Hyderabad with a population of 80,605. During 1974 the project was extended to Blocks 6 to 10 of ward No. 1 of Hyderabad Division and in Ward Nos. 6 and 11 of Secunderabad Division. The expenses on this are shared equally by the Corporation and the State Government.

Since the project was rendering tremendous service to the down trodden category of the society and the people enjoying the benefits under the scheme were quite satisfied with it, the corporation has extended the project to the places surrounding the above three areas. The expenditure on these satellite projects is fully borne by the Corporation. There is no expenditure on staff side as the projects are managed by the staff of the main Urban Community Development Project.

With the assistance of the United Nations Industrial, Cultural and Educational Federation, the Municipal Corporation of Hyderabad has expanded the project to six more areas in the twin cities in the year 1977. These six projects are totally financed by the United Nations Industrial, Cultural and Educational Federation under their approved programme of financial assistance to the Urban Community Development Projects in the various countries. Consequent on the introduction of these new projects, all the nine project offices have been attached to their respective circle offices to have a greater co-ordination and better implementation of the programme. This has also reduced the expenses on account of establishing the offices at different places.

The Director, Urban Community Development Project who works under the Special Officer of the Corporation co-ordinates and supervises the Urban Community Development programme. The low cost slum housing programme sanctioned in 1976 strengthened the Urban Community Development and two more cells, the Town Planning cell and the Engineering cell, were formed by the project which were entrusted with some of the works undertaken by the Corporation.

During the year 1983-84, the total expenditure on Urban Community Development Project was Rs. 36.78 lakhs of which Rs. 7.7 lakhs were sanctioned by the State Government, Rs. 15.30 lakhs were met by the Municipal Corporation of Hyderabad while the remaining amount of Rs. 13.78 lakhs were met by the United Nations Industrial, Cultural and Educational Federation. Apart from this, the Urban Community Development also received contributions from people in the form of labour, material and services in different activities.

The Urban Community Development Project mobilised people and initiated the following local programmes. The project also sought and received substantial co-operation from government and municipal departments and other voluntary organisations in the programmes taken up in collaboration with them.

Child Welfare Programmes

The project is running 144 Balwadies where children of school going age from 3 years to 6 years are imparted pre-primary-education. Most of the Balwadies are located in slums and backward areas. About 5,720 children have so far sought admission in the Balwadies. The local voluntary organisations provided rent-free accommodation for running these Balwadies. The voluntary teachers are engaged by the Urban Community Development Project while some are appointed by the local voluntary organisations and these teachers are paid an honorarium of Rs. 150 p.m. each. Balwadi equipment like teaching aids, games materials, monthly progress cards, carpets, etc. are provided to the Balwadies on matching contribution basis.

Centre Classes

Centre Classes for Balwadi teachers are conducted every month in all the projects so that each teacher would, by rotation, get a chance of giving demonstration lesson in her Balwadi, observed by other teachers, Project Officers, Deputy Project Officers and community organisers. This is followed by review and suggestions for improvement in teaching methods. These centre classes are also used as a forum for reviewing the working of the Balwadies, their strength, collection and utilisation of fees, parents' meetings, family visits by teachers, etc.

Creches

For the benefit of the children in the slums, 9 creches are being run by the corporation in collaboration with the Bharatiya Grameena Mahila Sangh and the All India Women's Conference, Hyderabad branch. About 350 children are benefited through this scheme.

Women Welfare

The corporation also carries out women welfare activities as follows through the Urban Community Development Project for the benefit of the women dwelling in the slums.

Sewing Centres

In all 95 sewing centres are functioning in the twin cities with a total strength of about 2,400 women. The Corporation Community Halls are generally used for the purpose. The local Mahila Mandals and Basti Welfare Organisations provide rent-free accommodation where community halls are not available. While sewing machines and equipment like cutting tables, wooden stools, etc. are provided by the project, the recurring expenses on maintenance of machines and the sewing centres are met by the sponsoring organisations. Record books, carpets, etc. are supplied under matching grant programme. The teachers are provided by the project while at some places they are engaged directly by the local organisations under financial aid from the project. They are paid a monthly honorarium of Rs. 150 each. About 43 short term training courses have so far been conducted in sewing machine mechanism. Annual examinations to the pupils are conducted at the project level in all the circles and the successful candidates are awarded certificates. They are also assisted in securing machines through bank loans. This is helping the women to stand on their own in some cases while in case of others, it is supplementing their family income.

Women's Co-operatives

The Mahila Griha Udyog lijjat papad industry was started on sarvodaya basis at Komatiwadi in 1973 with a view to provide employment to women. It was registered as an industrial co-operative in 1975. At present the industry functions with over 150 members.

The Bharat Nagar Women's Welfare Co-operative Society was started in 1982 and manufactures card board boxes.

Two Tailoring Co-operative Societies are also functioning in the twin cities where dresses are stitched and supplied to the local ready made garments shops.

Food Demonstration

The Urban Community Development Project holds cooking demonstration classes organised in collaboration with the Food and Nutrition Unit of the Government of India. Several demonstrations are organised every month in different Mahila Mandals and slum areas covered under the project.

Family Welfare

Meetings on family welfare programme are organised frequently in different slums. The people are made aware of the benefits under the programme and motivated for undergoing family planning operations. Pregnant women and lactating mothers are given special treatment.

Music & Dance Classes

The Urban Community Development Project also promotes the interests of the talented children in music and dance through the regular coaching given in music and dance. Six music centres and six dance centres are maintained in the twin cities with 150 and 60 participants in the respective courses.

Veena Classes

Veena Classes are also conducted at one centre with a total strength of 15 students.

Type-writing Centres

Six type-writing centres are functioning in the twin cities with a total strength of 120 students. Rent-free accommodation for running the type-writing centres is provided by the local organisations while type-writing machines, tables and chairs are provided by the project in some centres while in the others matching grant is given, the recurring expenses on maintenance of machines, servicing, etc. being borne by the local organisations. Type-writing instructors are also engaged by the local organisations.

Youth Welfare

The Urban Community Development Project has also introduced various programmes to promote the interests of the youth in the slum areas who are deprived of exhibiting their talents in literary, cultural and sports fields on account of their economic conditions.

Games and Sports

Games, tournaments and competitions organised for the youth are covered under the project. The youth organisations are supplied with gymnastic materials on matching contribution basis. The youths are also motivated to join the summer coaching camps organised by the Municipal Corporation of Hyderabad at different play grounds in the twin cities. Best players are sponsored for tournaments and competitions held at national level.

Study Tours

Several study tours are organised in collaboration with various voluntary organisations to the places of historical importance and other places of interest in and around the twin cities, industrial establishments, etc. Matching grants are sanctioned by the project towards part of transport charges while the participating organisations meet the expenditure on transport, boarding, lodging etc.

Shramadan Drives

Many Shramadan drives are organised by the Project where youth of the slums render sincere service in carrying out the drive successfully. The active involvement of youth organisations in the different activities like the sanitation drive, construction of self-help community halls, etc. give a chance to the younger generation to exhibit their hidden intellectual faculties. Apart from the youngsters, local leaders and project staff also take part in the shramadan drives and make every drive a success.

Cultural Programmes

The Urban Community Development Project organised several cultural programmes involving talented youth and Mahila Mandali members in various localities covered under the project in connection with various social and cultural celebrations.

Training Programmes

Apart from Training, the youth to participate in games, sports, tournaments and cultural activities, the Urban Community Development Project also renders necessary training to them in different fields. Sixty candidates were helped to undergo training in radio mechanism, refrigeration and electrical appliances, twenty five youths were imparted training in the operation of duplicating machine. This course was organised in collaboration with the Shramika Vidyapeeth. Two Zig Zag training centres with 45 trainees are functioning in Secunderabad, under close liaison of the local Mahila Mandals. A two year civil draughtsman training course is also run at Darus-Shifa sponsored by Workers' Education Society. Twenty candidates are undergoing training in this course. Training classes are also conducted in fabric painting, soap making, television and air conditioning mechanism in which many youths participate with great interest.

Several good will visits and social get-togethers are organised in the project involving the local organisations. These visits and get-togethers enable the participant members to exchange ideas and experiences and to promote better understandings between different organisations.

Film Shows

The Urban Community Development Project Organises regular film show on different subjects bearing on community development and civic consciousness, through the local organisation. All arrangements including seating and electricity are provided by the local organisations at every film show.

Children's Film Festival

Children's films and films with good morals are organised for children studying in the Balwadies. The children from the Balwadies in the surroundings are given a chance to enjoy the film show arranged at any of the Balwadies.

Eye Camps

Regular eye-camps are arranged in the slums in collaboration with Lions Club of Hyderabad and other organisations. Thousands of slum dwellers avail this opportunity and get their eye tested. Many poor people are provided spectacles free of cost. Free eye ointments and lotions are also distributed for various eye diseases. Cases of cataracts are also registered at these eye camps and operations performed at a later date at the Sadhuram Eye Hospital maintained by the Lions' Club after conducting the necessary tests.

Dental Check-up Programmes

Dental check-up programmes are also arranged in the slums quite frequently. A dental surgeon from the government hospital regularly attends to the check-up providing free service. Medicines are also supplied free of cost to the needy. The physically handicapped persons in the slums were organised by the Mahaveer Hospital and the deserving were provided with artificial limbs free of cost by the hospital.

Adult Literacy Centres

There are 106 Adult Literacy Centres in the various slums where about 3,000 persons are given basic education. This activity is sponsored under collaboration with the Adult Education Department. The classes are conducted by local youth and Balwadi teachers.

Self-Help Reading Rooms

Seventeen Self-Help Reading Rooms located in the various slums and generally run in the community halls cater to the needs of the public. Newspapers, magazines, and other periodicals, novels, and books on arts, science and commerce, etc., are provided to the members.

Celebrations

The Urban Community Development Project also arranges the celebration of religious and national festivals, Children's Day, Women's Day, etc., in the slums to inculcate the spirit of 'we' feeling among the slum dwellers and also to promote national integration among the communities.

Integrated Health Care Programme

Apart from the eye, dental and physical check-up conducted by the project in the slums, provisions for 19 mobile health care units with one Medical Officer and Para Medical Staff for each unit is made available for the slum dwellers. Out of the 19 units, 11 units are provided by the Corporation while 8 units are supplied by the government dispensaries. Each unit visits the slums allotted to it once in a week and conducts immunisations, treats minor ailments and performs referral services. The mobile units of Gandhi Medical College and Osmania Medical College also visit the slums in circle 5 and circles 1 and 6 respectively every week.

Cancer Detection Camp

The Indian Women Scientists Association (Hyderabad Branch) conducts the cancer detection camp and the positive cases are referred to the Cancer Hospital for treatment on priority.

Distribution of Dresses

The dresses supplied by the Social Welfare Departments, All India Women's Conference, etc., are distributed among the students of the Balwadies.

Widow Pensions and Old Age Pensions

The Andhra Pradesh Government has recently introduced the scheme on Widow Pensions and Old Age Pensions, and the task of identifying such widows and old age persons, and including them as the beneficiaries under the scheme was entrusted to the Urban Community Development Project. Out of the 2,000 cases referred to the State Government, 600 cases have so far been approved, and pension sanctioned while the remaining are under consideration of the Revenue Department.

Action Plan of Weaker Section Housing, Slum Improvement and Economic Support Programme

In order to improve the living conditions of the slum dwellers, the Urban Community Development Programme has taken up a special programme with a threefold objective of housing, environmental improvement and Socio-economic development. As per the survey conducted in 1981, 470 areas were declared slums based on the economic status of the people residing in the areas, covering a population of 5.4 lakhs. Out of these, 137 slums are located on government and quasi-government lands while the remaining 333 slums are found on private lands.

Housing in Slums

The principal issue that generally emerges from the public housing programme today is the twelfth character of its avowed purpose to clear slums and re-house families who, by force of their economic status, could not afford the full cost of decent housing. The causes of physical decay in our city, and the economic level of a large segment of the people who live in slums and blighted areas are inter-vowen. It is necessary, however, that they be untangled if we are to see clearly a programme actually designed to re-house these people. The most obvious reason to separate these two phases of the problem is the fact that the slum and the blight cannot be remedied without displacing the people who occupy them. If the cleared areas are to be rebuilt—with housing—low rent housing the displaced people must find a place to live during the operation. The shortage of decent dwellings at low enough rents is a chronic condition. To force people out of one blighted area into another simply lends credence to the oft-Quoted statement that people make the slums. Slum clearance is a popular phrase and an essential objective, but it is necessary that the sequence of clear slums and re-house be reversed to re-house and clear slums. This later sequence is being followed in other parts of the country where intelligent steps have been taken to improve urban housing condition and remove blighted areas from the city. Mixed land used have induced blight. Dwelling intermingled with industrial and commercial surrounding are utterly incompatible. They lack the essential ingredients for stability, they create an environment in which blight is built-in and slums are inevitable. Had civic leadership glanced back upon the history of city development, it would have been abundantly clear that planning can never wait. The course of human affairs marches steadily on and the direction of its course is determined by the degree of planning which precedes it. When goals are set, they can be reached; when they are absent, the urban community drifts like a ship without a compass. It seems from the previous record of the Corporation that goals have not yet been considered properly, and our city is still adrift.

The development of the twin cities in all aspects has created chances of employment in the various fields. This has attracted people in other parts of the country too. Many persons belonging to the labour class also migrated to the twin cities with a hope of getting proper employment in industrial establishments, construction work, etc. Those who could not get any work had to switch over to self-employment such as toy-making, pottery, casual labour, basket-making, wood-cutting, etc. Since the amounts received by them were insufficient to go in for decent houses with proper civic amenities, these people built-up huts of their own on the vacant lands available in the twin cities. On account of occupying the vacant lands unauthorisedly the people were deprived of the minimum facilities provided by the Corporation for a hygienic environment. Thus the areas occupied by this category of people gradually developed into slums. The Government which is aware of the financial position of these people has, therefore, come forward with the housing scheme to provide proper housing to these people as a measure of reducing pollution in the twin cities and guard the public against the spreading of contagious diseases.

Prior to 1981, about 3,000 houses were constructed in thirty one slums on self-help basis with the loan assistance given by the banks. During the period 1981-85, about 6,210 houses were proposed to be constructed in 61 slums with a financial assistance of Rs. 5.2 crores rendered by the Hyderabad Urban Development Corporation/Authority. Of this amount, Rs. 389.78 lakhs was loan component. Rs. 60.12 lakhs as Government subsidy and the balance being beneficiary contributions by voluntary organisations. Out of these houses, about 3,800 houses were completed by the end of March, 1985 while 1,550 houses are at various stages of construction which are continued as spill over works during 1985-86.

The programme for the year 1985-86 is 5,000 houses in about 30 slums at a total cost of Rs. 450 lakhs out of which the Hyderabad Urban Development Corporation Organisation loan component would be 385

lakhs, government subsidy Rs. 50 lakhs and the balance of Rs. 15 lakhs will be beneficiary contribution. The cost of each house would be Rs. 9,000 of which 7,700 would be loan component, Rs. 1,000 would be government subsidy and Rs. 300 would be beneficiary share towards labour component. The programme will be implemented through the beneficiaries and the local welfare associations. Rehabilitation will be provided to the encroachers who are removed from highly objectionable encroached areas.

The programme of 1985-86 would be a part of the State Government's Economically Weaker Section Housing programme monitored by the Commissioner, weaker section Housing and the District Collector. About 3,000 house site pattas are proposed to be issued during this year to those coming under the housing schemes. Civic infrastructure in the above 30 slums will be provided by the Municipal Corporation of Hyderabad at a total cost of Rs. 62.5 lakhs.

Environmental Improvement

Since 1981, the Municipal Corporation is taking much interest in providing basic civic amenities in the slums in a systematic manner. In the Master Plan-I 228 slums were selected for improvement at a total cost of about Rs. 493.63 lakhs. The work has so far been completed in 156 slums at a cost of about Rs. 198.20 lakhs in addition to one crore of rupees spent on water supply. The amenities provided in the slums include metal roads, S.W. Drains, sewer lines, public latrines, community halls, public water stand posts, street lights, etc. As against the above expenditure, the State Government grant during the two years was Rs 44.23 lakhs.

The slums left incomplete under the Phase-I of the Slum Improvement Programme are being taken up during 1985-86 and the financial commitment would be about one crore rupees in addition to the works pertaining to Overseas Development Administration.

Overseas Development Administration

Under the Hyderabad Slum Improvement Project, 207 slums have been selected under Master Plan-II for environmental improvement at a cost of Rs. 887.06 lakhs for which the United Kingdom Government under its Overseas Development Administration has sanctioned £ 5.01 millions amounting to Rs. 765.00 lakhs through the Government of India. The project has to be completed in four years period from 1983-84 to 1986-87. The State Government provides funds in the State Annual Plan Budget initially and the expenditure to the extent of 70 per cent will be re-imbursed by the Government of India to the State Government from Overseas Development Authority funds and the balance of 30 per cent has to be met by the State Government/Municipal Corporation of Hyderabad.

Under this project 65 slums were taken up for improvement during 1983-84 with an estimate of Rs. 192.06 lakhs against which the State grant of Rs. 65.00 lakhs was fully utilised. During 1984-85 another 57 slums were taken up at an estimated cost of Rs. 163.00 lakhs against which an expenditure of Rs. 122.78 lakhs was incurred during the year. Works in all the slums is in progress and are continued as spill over during 1985-86.

The programme for 1985-86 is for improving 41 more slums at a cost of Rs. 4.00 crores including the spill over works. The State Government has approved for a provision of Rs. 3.75 crores to be made in the State Annual Plan Budget for 1985-86. The Corporation desires that the entire amount to be spent on this programme is met from the State Government funds.

Socio-economic Developments

Apart from the physical improvement programmes being carried out in the slums, the Municipal Corporation of Hyderabad has introduced several socio-economic activities to be carried out in the slums based on local felt needs and involvement of the local people also for carrying out the programme efficiently in the slums covered under the scheme. These activities include running of Balwadies, Sewing Centres, Adult Literacy Classes, Anganwadies, expanded programme of immunisation, vocational training course, low cost sanitation, matching grant programmes, games and recreation etc. The UNICEF is providing necessary assistance in carrying out the above activities in the slums. At present there are 144 Balwadies, 101 sewing centres, 14 music and dance schools, 98 adult literacy centres and 4 typewriting centres for women maintained by the Corporation under this scheme. Apart from this, the Corporation is also rendering good services to the weaker sections by constructing 18 self-help community halls, installing 36 community television sets and also providing individual w.c. connections to 1500 houses. The total cost in these activities is about Rs. 17.00 lakhs which will be met from the U.N.I.C.E.F. funds.

Supplementary Nutrition Programme

The Municipal Corporation of Hyderabad is supplying milk at subsidised rates to the slum dwellers. About 6,000 litres of milk is being supplied every day. The government subsidy at 25 per cent amounting to Rs. 19.44 lakhs are being provided by the State Government as grant to the Andhra Pradesh Dairy Development Cooperative Federation while sale of milk is organised by the Urban Community Development Project through the local welfare organisations and Balwadi teachers. About 30,000 families are benefited through this scheme.

The Corporation is also supplying Boondi (Sweet made of chanadal powder) and milk free of cost to about 40,000 children between 3-6 years in the slums through 212 Special Nutrition Programme Centres managed by local Welfare Associations. The cost in the scheme amounting to about Rs. 50 lakhs will be met from the Government grant by the Municipal Corporation through the Director of Municipal Administration. Two Special Nutrition Programme Inspectors

supervise this programme under the close supervision of the Director, Urban Community Development. The persons engaged in the distribution work are paid a monthly honorarium of Rs. 30. Regular check-up of the children is done at these centres.

Economic Support Programme

Under the Economic Support Programme for slum dwellers, loans to a tune of Rs. 407.67 lakhs will be arranged through the District Collector, Hyderabad District for anti-poverty programmes and to augment additional income with margin moneys provided by the Scheduled Castes, Scheduled Tribes, Backward Classes, Women Welfare and Minority Service societies and loans from banks. Preference will be given to the beneficiaries in Weaker Section Housing Colonies so as to enable them to augment additional income for re-payment of the housing loan.

Under the Special Central Assistance Programme for Scheduled Castes, 37 commercial complexes will be constructed in slums with a grant of Rs. 13.05 lakhs from the District Collector, Hyderabad District through the Urban Community Development.

The total outlay of the programmes to be launched by the Municipal Corporation of Hyderabad during the year 1985-86 for the weaker sections on housing, environmental improvement, socio-economic developments and economic support programme activities will be Rs. 16.34 crores.

The Town Planning Cell

The Town Planning Cell is headed by the Chief City Planner who is the technical and administrative head of the cell, and looks after the following items of work.

(1) Approval of plans for building permissions pertaining to multi-storeyed buildings (with the prior approval of the Special Officer), commercial complexes, office buildings, industrial buildings and any other special buildings, lay outs, cinema theatres, community halls, public buildings etc.

(2) It also looks to the Government reference cases including cases pertaining to relaxation from rules.

(3) Preparation of plans and implementation of scheme pertaining to road widening as per the development plans.

(4) Development of parking lots, parks, play grounds, stadia and Improvement of dung spaces in the sanctioned lay-outs.

The plans relating to the various developmental programmes in the City are prepared by the Hyderabad Urban Development Authority after conducting thorough surveys on the aspects and submitted to the Town Planning Cell where decision regarding the implementation of the schemes is taken. The Hyderabad Urban Development Authority till recently submitted plans relating to both the new (northern sector) and old (southern sector) cities but of late it is divided into two, the Bhagyanagar Urban Development Authority dealing with the plans relating to the new city alone and the Quli Qutub Shah Urban Development Authority concerned with the plans concerned with the development of the old city. After approval, the proposed developmental plans are submitted to the sections concerned for implementation.

There are three City Planners who are in-charge of two to three Circle offices. The first City Planner (Development) is incharge of Circle Nos. 1, 2 and 4. The second City Planner is the Landscape Architect incharge of Circle Nos. 3 and 6. The third City Planner is the Additional Town Planner in-charge of Circle No. 5 and Secunderabad Division. For effective control over the works carried out in the twin cities and for convenience of the public, an independent Town Planning Section headed by an Assistant City Planner is attached to each of the circle offices.

The City Planner scrutinizes the building applications before submission to the Chief City Planner. He also inspects the multi-storeyed buildings, commercial complexes, etc. and ensures that no encroachment is either made or the building is not constructed as per the approved plan. He takes every necessary step to see that the buildings constructed in the twin cities do not cause any inconvenience to the public. He also looks after the road widening works, improvement of traffic islands, development of open spaces and removal of encroachments and rehabilitation of the same.

The Assistant City Planners have power to issue permission for buildings upto three floors, additions and alterations to the existing buildings, row-shops not exceeding 1,000 Sq. ft, (101.56 sq. metres), detection of unauthorised or dangerous constructions and demolition wherever necessary, removal of encroachments and arrangement for their rehabilitation, preparation of road-widening plans and implementation of the approved programme duly obtaining the consent of the owners, disposal of legal cases pertaining to buildings, preparation of slum lay-outs and slum improvement schemes, etc.

Health Scheme of the Municipal Corporation of Hyderabad

On account of the vast expansion of the municipal limits, growth of population and construction of houses on almost all vacant lands, and the pollution increasing day by day in the twin cities, the Municipal Corporation Hyderabad has appointed a Chief Medical Officer to look after the public health. Apart from this, the Chief Medical Officer is also entrusted with multifarious responsibilities such as Family Welfare and maintenance of Vital Statistics, prevention of food adulteration, control of epidemics like Cholera, Gastroenteritis, Malaria, etc., besides normal routine work of sanitation, licensing of trades, medical care of the general public and veterinary activities. He is the local health authority as well as the licensing authority.

The following institutions run by the Municipal Corporation of Hyderabad for extending medical facilities to the residents of twin cities are under the administrative control of the Chief Medical Officer.

(1) Municipal Allopathic Dispensary, Darulshifa.

(2) Municipal Allopathic Dispensary, Tank Bund.

(3) Municipal Allopathic Fair Price Dispensary, Karwan.

(4) Municipal Allopathic Fair price Dispensary, Darulshifa.

(5) Urban Health Family Welfare Centre, Yakutpura.

(6) Ayurvedic Dispensary, Sultan Shahi Bazar.

(7) Ayurvedic Dispensary, Rein Bazar.

(8) Unani Dispensary, Asifnagar.

(9) Medical Laboratory, Amberpet.

(10) District Family Planning Bureau and Family Clinics—15 in Number.

(11) Child Welfare Centres—19.

(12) Ward Offices—23.

Apart from the above, the chief Medical Officer Supervises the work in the offices of the Medical Officer at Hyderabad and Secunderabad Divisions, Licence, Veterinary and Vital Statistics Sections of the Corporation, prevention of food adulteration and Urban Malaria Schemes.

For proper supervision over the various medical schemes, each of the wards of the Municipal Corporation has been divided into two or three divisions. While the sanitary supervisors are in charge of wards and the various sections under the administrative control of the Chief Medical Officer, the Assistant Medical Officers of each circle supervise their work at the Circle level. The Assistant Medical Officers are the Ex-Officio Local Health Authority for P.F.A. and Registrars of Births and Deaths in the areas under their jurisdiction. One Medical Officer is in charge of Cholera Combat Team while one Statistical Officer is in charge of Vital Statistics.

The Sanitary Supervisors regularly supervise the health, sanitation and vaccination work in their respective wards. The innoculation work in the city is carried out by 50 vaccinators and 13 Health Supervisors under the guidance of the Medical Officer of the Cholera Combat Team.

The Municipal Dispensary at Darulshifa is an allopathic out-patient dispensary with a male and female doctors attending on the patients. The daily average number of patients coming for treatment at this dispensary is 110. The dispensary is open from 9.30 A.M. to 2.00 P.M. The dispensary at Tankbund is meant for the Medical aid to the employees of the Corporation. There is a separate wing of the Dental Clinic in the dispensary at Darul-shifa where patients are given treatment for dental diseases from 3.00 to 5.00 in the evenings on alternative days, i.e., on Monday, Wednesday and Friday.

The Fair Price Dispensaries at Darulshifa and Karwan work on no profit and no loss basis while the Family Welfare Centre at Yakutpura and the Unani dispensary at Asifnagar provide free medical check-up and medicines to the needy. The dispensaries located at Sultan Shahi Bazar and Rein Bazar supply Ayurvedic medicines free of cost to the patients desirous of undergoing Ayurvedic treatment. The nineteen Child Welfare Centres located in different parts of the twin cities give ante-natal and post-natal treatment. One Health Visitor is kept in charge of each of the Child Welfare Centres. Their work is supervised by the Additional District Medical and Health Officer (Family Planning) and two women Medical Officers. The Municipal Corporation runs 15 urban Family Clinics with the cent per cent grant provided by the Government.

Prevention of Food Adulteration

There are eight Sanitary Supervisors designated as Food Inspectors who collect the samples of food and other commodities from the dealers in the twin cities which are suspected to be adulterated. They are examined by the Public Analyst of the Government Laboratory, Narayanguda.

During 1984-85, some 544 samples of food products suspected to be adulterated were lifted from different shops in the twin cities and examined. Of them 59 products were found to be adulterated. Eleven prosecutions were launched while one was convicted. An amount of Rs. 16.890 was realised through fines.

There is one Satistical Officer supervising the Statistical Section. The Statistical data of both Hyderabad and Secunderabad Divisions are maintained in the section and furnished to the Director of Medical and Health Services and two other organisations for their record, and research on the occurrence of births and deaths in the twin cities.

The services rendered by the Municipal Corporation of Hyderabad for the upliftment of economically backward people are worthy but they are not within the reach of all the poor people residing in the nook and corner of the twin cities. It is highly appreciated if the various schemes introduced by the Corporation are extended to all the localities in the twin cities so that all the people belonging to the economically backward classes may enjoy the benefits and build a bright future.

CHAPTER VII

CONCLUSION

A city is a king among towns enjoying leadership over its neighbours. A fundamental trait of both town and city in all ages has been that they are institutional centres (commercial, cultural and administrative) for their surrounding territory. It is only in recent times that industry has become a primary cause of urban growth. Upon the basis of regional services and industries, there grows a pyramidal structure of secondary occupations, catering to the needs of these specialist occupations and to the personal needs of the inhabitants.

A study of historical Hyderabad City founded in 1590 on grid-iron pattern under the feudal system has been studies in terms of its morphology, i.e., in terms of lay-out and build considered as expressions of its origin, growth and functions. Studies which have focused on this approach to urban areas have given rise to concept and generalisations related to the character and intensity of land-use within the city and to the spatial interactions of one part of the city with the other. These interactions are reflected in the amount, direction, time and character of movement of persons and goods between the various functional areas that together make up the urban agglomeration.

The plan of the city was conceived as a design to serve all the people. The individual dwelling was the common denominator. Blocks were shaped to provide appropriate orientation for the dwellings within them. The functional uses of buildings and public spaces were recognised in the arrangement of streets. They provided for the circulation of people and vehicles without interference with the orientation of dwellings or the assembly of people in the market place. This early medieaval city was dominated by the castles and palaces of rulers and nobility. Each palace was surrounded by its own walls as a final protection in the event an enemy penetrated the main fortifications and entered the city. Distinction between town and country was sharp but this demarcation and the small size of the city provided ready access to the open country side in times of peace. The abbes and artisan were sensitive to the form and materials of the buildings they erected. Under their guidance, care was exercised in the placement of, and relation between, the structure of the city. Buildings assumed a functional character in both form and location. They were not built to be picturesque and that quality emerges from consideration given to town buildings by its builders.

Accidents of vista and contrast of form and colour resulted from the contours of the land and the ingenious selection of the sites for each structure. The commanding position of the Charminar gives a singular unity to the city, a unity strengthened by the horizontal envelope of the encircling walls. The entire city was treated with a structural logic that characterised the architectural treatment of the Romanesque and early Gothic buildings. Subsequently, suburban expansion was encouraged by the growing urban population but it did not drain off the excess population from the centre of the city. People responded to the natural desire to live near their work, and employment opportunities were concentrated in the city centre. Then the nature of these opportunities changed from pre-factory system. With the expanding commercial enterprise, the tendency to shift from job to job extended to movement from city to city. Mobility of the family offered advantages over fixed tenure. Urban population thus became transient in character. Freedom to move was not desirable. But it was necessary. The establishment of various industries for the last twenty years in and around the city had thrown out of gear all previous concepts of what a city should be. Instead of a place to live in, the city became a place to make a living. However, Hyderabad city has been subjected to the process of continuous re-modelling through the ages, and the variety of its present form is the result of forces which dominated during the successive periods of its history.

We find the motives of city builders, from emperors to sub-dividers, reflected in the designs they have stamped upon the city.

EXTRACTS

APPENDICES

Extracts of Census Reports & Tables connected with city population* 1881

Extract of De-Thevenot's Travel Accounts—17th Century

Extract of Tavernier's Travel Account—17th Century

Selected Bibliographical Note

[**Full references could not be quoted as the book on these tables published in 1881 is in ruined condition and the folios in the book are getting powdered when handled. However, with much difficulty extracts could be taken from some of the pages of that book.*]

SHOWING THE CIVIL CONDITION,

SINGLE

District	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hyderabad City . .	7,059	2,856	4,589	1,143	3,810	643	2,893	409	1,949	284	1,989	273
Suburbs including Secunderabad .	20,415	16,370	10,472	4,212	6,855	1,476	6,082	966	3,812	596	3,142	635
Total .	27,474	19,226	15,061	5,355	10,665	2,119	8,975	1,375	5,761	880	5,131	908

MARRIED

	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	24	25	26	27	28	29	30	31	32	33	34	35
Hyderabad City . .	288	185	685	585	1,511	912	3,662	1,453	4,677	1,086	8,937	1,615
Suburbs including Secunderabad . .	411	1,035	1,292	3,887	2,673	5,834	6,609	8,132	8,595	5,941	16,708	7,989
Total .	699	1,220	1,977	4,472	4,184	6,746	10,271	9,585	13,272	7,027	25,645	9,604

WIDOWED

	9—0		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	46	47	48	49	50	51	52	53	54	55	56	57
Hyderabad City . .	4	8	15	32	36	72	149	215	245	304	567	799
Suburbs, including Secunderabad . .	42	75	40	175	88	362	314	901	447	1,082	1,029	2,837
Total .	46	83	55	207	124	434	463	1,116	692	1,386	1,596	3,636

UNSPECIFIED

	0—9		10—		—15		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	68	69	70	71	72	73	74	75	76	77	78	79
Hyderabad City . .	6	37	2	16	..	..	1	12	..	..	1	23
Suburbs, including Secunderabad . .	..	90	..	8	..	4	..	5	..	..	..	7
Total .	6	127	2	24	..	4	1	17	..	..	1	30

AGE AND RELIGION OF THE POPULATION (ALL RELIGIONS), 1881

..						SINGLE				
40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Hyderabad City
14	15	16	17	18	19	20	21	22	23	1
1,015	150	404	75	288	59	5	609	24,001	6,501	Hyderabad City
1,187	301	547	150	380	137	9	530	52,901	25,373	Suburbs, including Secunderabad
2,202	451	951	225	668	196	14	1,139	76,902	31,874	Total

					MARRIED				
40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	District
36	37	38	39	40	41	42	43	44	45	1
6,970	939	4,002	420	3,027	228	35	1,829	33,794	9,252	Hyderabad City
12,489	4,093	6,849	1,744	5,864	958	54	1,238	61,544	40,851	Suburbs, including Secunderabad
19,459	5,032	10,851	2,164	8,891	1,186	89	3,067	95,338	50,103	Total

					WIDOWED				
40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
58	59	60	61	62	63	64	65	66	67	1
601	1,035	571	1,019	715	1,140	12	530	2,915	5,154	Hyderabad City
1,211	3,988	1,107	3,939	1,756	5,380	..	447	6,034	19,186	Suburbs, including Secunderbad
1,812	5,023	1,678	4,958	2,471	6,520	12	977	8,949	24,340	Total

					UNSPECIFIED				
40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	District
80	81	82	83	84	85	86	87	88	89	1
..	28	1	6	..	..	310	41,615	321	41,737	Hyderabad City
..	1	..	..	..	..	19	2,5264	19	25,370	Suburbs including Secunderabad
..	29	1	6	..	..	329	66,879	340	67,116	Total

SHOWING THE CIVIL CONDITION,

SINGLE

District	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hyderabad City . .	..	..	4	..	1	..	..	..	..	..	..	..
Suburbs, including Secunderabad . .	15	9	11	1	8	..	8	1	8	..	5	..
Total .	15	9	15	1	9	..	8	1	8	..	5	..

MARRIED

	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	24	25	26	27	28	29	30	31	32	33	34	35
Hyderabad City . .	..	..	2	..	2	..	2	..	6	..	12	2
Suburbs, including Secunderabad . .	1	..	5	2	..	4	13	10	21	6	27	14
Total .	1	..	7	2	2	4	15	10	27	6	39	16

WIDOWED

	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	46	47	48	49	50	51	52	53	54	55	56	57
Hyderabad City . .	..	..	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad . .	..	..	..	1	..	..	..	1	2	..	2	..
Total .	..	..	..	1	..	..	..	1	2	..	2	..

UNSPECIFIED

	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	68	69	70	71	72	73	74	75	76	77	78	79
Hyderabad City . .	..	..	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad . .	..	..	..	..	..	..	..	..	..	..	..	..
Total .	..	..	..	..	..	..	..	..	..	..	..	..

AGE AND RELIGION OF THE POPULATION (SIKHS), 1881

SINGLE

40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
14	15	16	17	18	19	20	21	22	23	1
..	..	..	..	..	..	..	..	5	..	Hyderabad City
3	..	2	..	..	..	..	..	60	11	Suburbs including Secunderabad
3	..	2	..	..	..	..	..	65	11	Total

MARRIED

40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
36	37	38	39	40	41	42	43	44	45	1
1	..	1	..	4	..	..	..	36	2	Hyderabad City
17	6	15	1	13	2	..	1	112	46	Suburbs including Secunderabad
24	6	16	1	17	2	..	1	148	48	Total

WIDOWED

40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
58	59	60	61	62	63	64	65	66	67	1
..	1	1	..	..	..	..	1	1	2	Hyderabad City
1	3	5	..	3	5	..	..	13	10	Suburbs, including Secunderabad
1	4	6	..	3	5	..	1	14	12	Total

UNSPECIFIED

40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
80	81	82	83	84	85	86	87	88	89	1
..	..	..	..	..	..	..	15	..	15	Hyderabad City
..	..	..	..	..	..	..	51	..	51	Suburbs, including Secunderabad
..	..	..	..	..	..	..	66	..	66	Total

SHOWING THE CIVIL CONDITION,

District	SINGLE											
	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hyderabad City	..	..	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	3	9	2	1	1	..	1	..	1	..	..	..
Total	3	9	2	1	1	..	1	..	1	..	..	..

District	MARRIED											
	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	24	25	26	27	28	29	30	31	32	33	34	35
Hyderabad City	..	..	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	4	..	2	3	2	3	3
Total	..	..	..	..	..	4	..	2	3	2	3	3

District	WIDOWED											
	0—9		10—		15—		20—		25—		30—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	46	47	48	49	50	51	52	53	54	55	56	57
Hyderabad City	..	..	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	1	..	..	..
Total	..	..	..	..	..	..	..	..	1	..	..	..

AGE AND RELIGION OF THE POPULATION (JEWS), 1881

SINGLE										
40—		50—		60 and Upwards		Unspecified		Total		District
Males	Famales	Males	Females	Males	Females	Males	Females	Males	Females	
14	15	16	17	18	19	20	21	22	23	1
..	..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	..	..	8	10	Suburbs, including Secunderabad
..	..	..	..	..	..	..	..	8	10	Total

MARRIED										
40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
36	37	38	39	40	41	42	43	44	45	1
..	..	..	..	..	..	..	..	..		Hyderabad City
4	1	2	..	..	..	..	..	12	12	Suburbs, including Secunderabad
4	1	2	..	..	..	..	..	12	12	Total

WIDOWED										
40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
58	59	60	61	62	63	64	65	66	67	1
..	..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	3	..	..	..	4	..	Suburbs, including Secunderabad
..	..	..	..	3	..	..	..	4	..	Total

STATEMENT

STATEMENT SHOWING THE AGES OF

District	Under 1 year		1—		2—		3—	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
Hyderabad City . .	559	147	369	148	610	243	667	289
Suburbs, including Secunderabad . . .	1,805	1,635	1,411	1,325	1,829	1,558	2,107	1,843
Total . . .	2,364	1,782	1,780	1,473	2,439	1,801	2,774	2,132

District	25—29		30—34		35—39		40—44	
	Males	Females	Males	Females	Males	Females	Males	Females
1	20	21	22	23	24	25	26	27
Hyderabad City . .	6,871	1,674	7,475	1,961	4,019	749	6,250	1,656
Suburbs, including Secunderabad . . .	12,854	7,619	13,617	7,796	7,262	3,672	10,849	6,136
Total . .	19,725	9,293	21,092	9,757	11,281	4,421	17,099	7,792

VII

THE POPULATION (ALL RELIGIONS), 1881

4—		5—9		10—14		15—19		20—24		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
10	11	12	13	14	15	16	17	18	19	1
682	323	4,470	1,830	5,291	1,776	5,357	1,627	6,705	2,089	Hyderabad City
2,071	1,777	11,645	9,422	11,804	8,282	9,616	7,676	13,005	10,004	Suburbs, including Secunderabad
2,753	2,100	16,115	11,252	17,095	10,058	14,973	9,303	19,710	12,093	Total

45—49		50—54		55—59		60 and Upwards		Unspecified		Total all ages		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
28	29	30	31	32	33	34	35	36	37	38	39	1
2,336	496	3,893	1,198	1,085	322	4,030	4,427	362	44,583	61,031	65,538	Hyderabad City
4,038	2,247	6.591	4,514	1,912	1,319	8,000	6,475	82	27,479	120,498	1,10,779	Suburbs, including Secunderabad
6,374	2,743	10,484	5,712	2,997	1,641	12,030	10902	444	72,062	181,529	1,76,317	Total

STATEMENT

STATEMENT SHOWING THE AGES OF

HINDUS

District	Under 1 Year		1—		2—		3—		4—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	236	177	153	109	239	174	284	217	192	187
Suburbs, including Secunderabad	1,176	1,168	903	907	1,155	1,101	1,394	1,353	1,399	1,298
Total	1,412	1,345	1,056	1,016	1,394	1,275	1,678	1,570	1,591	1,485

MAHOMEDANS

1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	232	70	215	39	371	69	383	70	389	136
Suburbs, including Secunderabad	499	290	418	300	558	327	569	354	640	362
Total	731	360	633	339	929	396	952	424	1,029	498

JAINS

1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..	..

CHRISTIANS

1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	..	..	1	..	..	..	..	2	1	..
Suburbs, including Secunderabad	127	175	85	115	113	131	138	128	125	110
Total	127	175	86	115	113	131	138	130	126	110

PARSEES

1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	3	1	3	2	2	4	5	5	4	5
Total	3	1	3	2	2	4	5	5	4	5

SIKHS

1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	2	..	1	2	1	3	3	2
Total	..	..	2	..	1	2	1	3	3	2

JEWS

1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	1	..	1	..	3	..	..	..	..
Total	..	1	..	1	..	3	..	..	..	..

VII

THE POPULATION (1881 CENSUS)

HINDUS

5—9		10—14		15—		20—		25—		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	District
12	13	14	15	16	17	18	19	20	21	1
5,566	1,025	1,883	1,022	2,064	1,107	2,837	1,557	3,027	1,193	Hyderabad City
7,608	6,626	7,288	5,884	5,984	5,728	7,874	7,757	7,745	5,752	Suburbs, including Secunderabad
9,174	7,651	9,171	6,906	8,048	6,835	10,711	9,314	10,772	6,945	Total

MOHOMEDANS

12	13	14	15	16	17	18	19	20	21	1
2,900	810	3,402	753	3,289	518	3,856	529	3,837	480	Hyderabad City
3,415	2,119	3,904	1,847	3,172	1,479	4,006	1,768	3,821	1,423	Suburbs, including Secunderabad
6,315	2,929	7,306	2,600	6,461	1,997	7,862	2,297	7,658	1,903	Total

JAINS

12	13	14	15	16	17	18	19	20	21	1
..	..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	..	..	..	..	Suburbs, including Secunderabad
..	..	..	..	..	..	..	..	..	..	Total

CHRISTIANS

12	13	14	15	16	17	18	19	20	21	1
4	1	..	1	1	2	8	3	1	1	Hyderabad City
588	652	566	532	436	442	1,087	449	1,229	422	Suburbs, including, Secunderabad
592	653	566	533	437	444	1,095	452	1,230	423	Total

PARSEES

12	13	14	15	16	17	18	19	20	21	1
..	..	..	..	..	..	2	..	..	..	Hyderabad City
22	19	28	14	15	19	16	16	23	14	Suburbs, including Secunderabad
22	19	28	14	15	19	18	16	23	14	Total

SIKHS

12	13	14	15	16	17	18	19	20	21	1
..	..	6	..	3	..	2	..	6	..	Hyderabad City
9	2	16	4	8	4	21	12	31	6	Suburbs, including Secunderabad
9	2	22	4	11	4	23	12	37	6	Total

JEWS

12	13	14	15	16	17	18	19	20	21	1
..	..	..	..	..	..	..	..	..	..	Hyderabad City
3	4	2	1	1	4	1	2	5	2	Suburbs, including Secunderabad
3	4	2	1	1	4	1	2	5	2	Total

STATEMENT

STATEMENT SHOWING THE AGES OF

HINDUS

District	30—		35—		40—		45—		50—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	22	23	24	25	26	27	28	29	30	31
Hyderabad City	3,396	1,379	1,729	496	2,655	1,091	880	332	1,644	788
Suburbs, including Secunderabad	8,455	5,986	4,496	2,779	6,869	4,565	2,415	1,082	4,164	3,397
Total	11,851	7,355	6,225	3,275	9,524	5,656	3,295	2,014	5,808	4,185

MAHOMEDANS

1	22	23	24	25	26	27	28	29	30	31
Hyderabad City	4,067	580	2,285	252	3,585	564	1,145	163	2,247	410
Suburbs, including Secunderabad	4,425	1,482	2,225	661	3,539	1,289	1,441	453	2,223	973
Total	8,492	2,062	4,510	913	7,124	1,853	2,586	616	4,470	1,383

JAINS

1	22	23	24	25	26	27	28	29	30	31
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..	..

CHRISTIANS

1	22	23	24	25	26	27	28	29	30	31
Hyderabad City	3	..	2	1	3	1	1	..	..	..
Suburbs, including Secunderabad	661	306	508	218	397	267	171	110	172	135
Total	664	306	510	219	400	268	172	110	172	135

PARSEES

1	22	23	24	25	26	27	28	29	30	31
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	22	11	20	8	22	8	..	6	8	1
Total	22	11	20	8	22	8	..	6	8	1

SIKHS

1	22	23	24	25	26	27	28	29	30	31
Hyderabad City	9	2	3	..	7	..	..	1	2	..
Suburbs including Secunderabad	23	8	11	6	21	8	..	1	19	..
Total	32	10	14	6	28	8	..	2	21	..

JEWS

1	22	23	24	25	26	27	28	29	30	31
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	1	3	2	..	1	1	3	..	2	..
Total	1	3	2	..	1	1	3	..	2	..

VII

THE POPULATION (1881 CENSUS)

HINDUS

55—		60 and Upwards		Unspecified		Total all ages		District
Males	Females	Males	Females	Males	Females	Males	Females	
32	33	34	35	36	37	38	39	1
367	201	1,537	927	128	8,649	24,912	20,531	Hyderbad City
*1,176	961	4,981	4,829	62	8,155	75,044	69,928	Suburbs, including Secunderabad
1,543	1,162	6,513	5,756	190	16,804	99,956	90,459	Total

MAHOMEDANS

32	33	34	35	36	37	38	39	1
718	121	2,494	499	234	35,912	30,050	41,975	Hyderabad City
658	289	2,789	1,440	20	19,184	38,322	36,040	Suburbs, including Secunderabad
1,376	410	5,283	1,939	254	55,096	74,372	78,015	Total

JAINS

32	33	34	35	36	37	38	39	1
..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	1	..	..	..	1	Suburbs, including Secunderabad
..	..	..	1	..	..	..	1	Total

CHRISTIANS

32	33	34	35	36	37	38	39	1
..	..	..	1	..	6	25	19	Hyderabad City
72	61	201	191	..	76	6,706	4,520	Suburbs, including Secunderabad
72	61	201	192	..	82	6,731	4,539	Total

PARSEES

32	33	34	35	36	37	38	39	1
..	..	..	..	..	..	2	..	Hyderabad City
11	9	3	1	10	7	217	160	Suburbs, including Secunderabad
11	9	3	1	10	7	219	160	Total

SIKHS

32	33	34	35	36	37	38	39	1
..	..	4	..	..	16	42	19	Hyderabad City
3	1	16	7	..	52	185	118	Suburbs, including Secunderabad
3	1	20	7	..	68	227	137	Total

JEWS

32	33	34	35	36	37	38	39	1
..	..	..	..	..	..	..	..	Hyderabad City
..	.	3	..	..	..	24	22	Suburbs, including Secunderabad
..		3		..	..	24	22	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF

District	CLASS I			CLASS II					
	Brahmins			Rajputs			Agaili		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	2	3	4	5	6	7	8	9	10
Hyderabad City	3,439	2,625	6,064	1,571	1,204	2,775	..	..	..
Suburbs, including Secunderabad	4,787	3,381	8,068	3,360	2,755	6,115	8	7	15
Total	8,226	5,906	14,132	4,931	3,959	8,890	8	7	15

District	HINDU			CASTES					
	Akramase			Arvis			Asar		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	20	21	22	23	24	25	26	27	28
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	115	92	207	..	..	..
Total	..	..	..	115	92	207	..	..	..

District	HINDU			CASTES					
	Bairagi			Baijalu			Baijaborgi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexe
1	38	39	40	41	42	43	44	45	46
Hyderabad City	19	9	28	9	21	30	13	7	20
Suburbs, including Secunderabad	110	29	139	1,102	992	2,094	..	..	..
Total	129	38	167	1,111	1,013	2,124	13	7	20

District	HINDU			CASTES					
	Bansi			Bathini			Baigor		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	56	57	58	59	60	61	62	63	64
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	2	2	4	..	..	..	..	..	..
Total	2	2	4	..	..	..	..	..	..

VIII

PEOPLE BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

CLASS III—OTHER

Agarwalas			Ahirs			AhirSonar			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
11	12	13	14	15	16	17	18	19	1
448	200	648	9	6	15	..	..	..	Hyderbad City
87	66	153	201	189	390	..	..	..	Suburbs, including Secunderabad
535	266	801	210	195	405	..	..	..	Total

Attaris			Ayawaru			Bari			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
29	30	31	32	33	34	35	36	37	1
..	..	..	33	43	76	..	..	..	Hyderabad City
..	..	..	366	352	718	3	..	3	Suburbs, including Secunderabad
..	..	..	399	395	794	3	..	3	Total

CLASS III OTHER

Baisari			Bahurupi			Baidar			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
47	48	49	50	51	52	53	54	55	1
2	..	2	1	1	2	243	234	477	Hyderabad City
..	..	..	7	6	13	806	827	1,633	Suburbs, including Secunderabad
2	..	2	8	7	15	1,049	1,061	2,110	Total

Bered			Beevak			Beldar			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
65	66	67	68	69	70	71	72	73	1
..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	..	..	..	Suburbs, including Secunderabad
..	..	..	..	..	..	..	..	..	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF

District	Bhamti			Bhator Bhatrajulu			Bhatia		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	74	75	76	77	78	79	80	81	82
Hyderabad City	..	..	..	12	5	17	..	..	..
Suburbs, including Secunderabad	3	1	4	58	31	89	..	..	..
Total	3	1	4	70	36	106	..	..	..

District	HINDU CASTES								
	Bharadi			Baratha			Bhavasad		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	92	93	94	95	96	97	98	99	100
Hyderabad City	..	..	..	..	..	..	3	1	4
Suburbas, including Secunderabad	..	..	..	2	..	2	..	..	..
Total	..	..	..	2	..	2	3	1	4

District	Bhute			Bogama			Boral		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	110	111	112	113	114	115	116	117	118
Hyderabad City	..	..	..	..	..	..	2	1	3
Suburbs, including Secunderabad	..	..	..	1	..	1	..	..	..
Total	..	..	..	1	..	1	2	1	3

District	HINDU CASTES (*contd.*)								
	Bugari			Bynainu			Chakuati		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	128	129	130	131	132	133	134	135	136
Hyderabad City	2	..	2	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	3	2	5
Total	2	..	2	..	..	..	3	2	5

VIII

PEOPLE BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

CLASS III — OTHER

Bhandari			Bhadbhunja			Bhand			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
83	84	85	86	87	88	89	90	91	1
..	..	..	35	19	54	..	..	..	Hyderabad City
..	..	..	83	48	131	..	..	..	Suburbs, including Secunderabad
..	..	..	118	67	185	..	..	..	Total

Bhyrawalla			Bhoi or Besta			Bhoj			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
101	102	103	104	105	106	107	108	109	
2	1	3	1,189	210	1,399	1	1	2	Hyderabad City
..	..	..	995	757	1,752	..	..	..	Suburbs, including Secunderabad
2	1	3	2,184	967	3,151	1	1	2	Total

CLASS III — OTHER

Brahmanjai			Bhrud or Medhari			Budbudki			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
119	120	121	122	123	124	125	126	127	
..	..	..	18	18	36	..	..	..	Hyderabad City
..	..	..	94	81	175	..	..	..	Suburbs, including Secunderabad
..	..	..	112	99	211	..	..	..	Total

Chambhar			Chakola			Chaturbhava			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
137	138	139	140	141	142	143	144	145	1
271	216	487	..	..	..	1	2	3	Hyderabad City
2,643	2,645	5,288	1	..	1	..	..	..	Suburbs, including Secunderabad
2,914	2,851	5,775	1	..	1	1	2	3	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF PEOPLE

CLASS III—

District	Chatia or Chantanwad			Chanwar			Chetti		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	146	147	148	149	150	151	152	153	154
Hyderabad City	3	1	4	..	..	..	6	..	6
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..
Total	3	1	4	..	..	..	6	..	6

CLASS III—

District	Chuckler			Durji or Meri			Dukla		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	164	165	166	167	168	169	170	171	172
Hyderabad City	..	..	..	38	34	72	..	..	..
Suburbs, including Secunderabad	..	..	..	594	546	1,140	..	..	..
Total	..	..	..	632	580	1,212	..	..	..

CLASS III—

District	Deval			Dhangar			Dhor		
	Males	Females	Both sexes	Males	Females	Both sxes	Males	Females	Both sexes
1	182	183	184	185	186	187	188	189	190
Hyderabad City	..	..	..	535	540	1,075	..	..	..
Suburbs, including Secunderabad	..	..	..	2,997	2,957	5,954	16	7	23
Total	..	..	..	3,532	3,497	7,029	16	7	23

CLASS III—

District	Dundigan			Elma or Yelamwar			Elgari or Gowndia		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	200	201	202	203	204	205	206	207	208
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	36	21	57	..	..	..
Total	..	..	..	36	21	57	..	..	..

VIII

BY CASTE (HINDUS) AND TRIBES (MOHOMEDANS), 1881

OTHER HINDU CASTES- (*Contd.*)

Chittari or Nakash			Chithrakati			Chucka			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
155	156	157	158	159	160	161	162	163	1
2	4	6	..	..	..	6	7	13	Hyderabad City
61	52	113	..	..	..	..	..	..	Suburbs, including Secunderabad
63	56	119	..	..	..	6	7	13	Total

OTHER HINDU CASTES –(*Contd.*)

Darial			Dasi			Devang			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
173	174	175	176	177	178	179	180	181	1
..	..	..	18	15	33	..	..	..	Hyderabad City
3	1	4	..	..	..	..	..	..	Suburbs, including Secunderabad
3	1	4	18	15	33	..	..	..	Total

OTHER HINDU CASTES –(*Contd.*)

Dimewar			Domari			Doswal			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
191	192	193	194	195	196	197	198	199	1
..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	3	2	5	Suburbs, including Secunderabad
..	..	..	..	..	..	3	2	5	Total

OTHER HINDU CASTES—(*Contd.*)

Eliwad			Ersa			Godriya			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
209	210	211	212	213	214	215	216	217	1
..	..	..	4	..	4	..	..	..	Hyderabad City
6	7	13	..	..	..	5	4	9	Suburbs, including Secunderabad
6		13	4	..	4	5	4	9	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF PEOPLE

CLASS III—

District	Garpagari			Gandhi			Garodi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	218	219	220	221	222	223	224	225	226
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..

CLASS III—

District	Gautham			Ganeem			Ghisadi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	236	237	238	239	240	241	242	243	244
Hyderabad City	1	..	1	..	..	..	2	1	3
Suburbs, including Secunderabad	..	..	..	..	..	..	2	2	4
Total	1	..	1	..	..	..	4	3	7

CLASS III—

District	Gosain			Gondheli			Gopal		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	254	255	256	257	258	259	260	261	262
Hyderabad City	7	8	15	..	..	..	..	..	..
Suburbs, including Secunderabad	606	152	758	5	6	11	..	..	..
Total	613	160	773	5	6	11	..	..	..

CLASS III—

District	Gurao or Tamadi			Gujar			Gujarathi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	272	273	274	275	276	277	278	279	280
Hyderabad City	..	..	..	..	..	..	40	19	59
Suburbs, including Secunderabad	5	7	12	..	..	..	276	218	494
Total	5	7	12	..	..	..	316	237	553

VIII

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

OTHER HINDU CASTES (*Contd.*)

Gaondi or Upari			Gawalbansi			Gawari			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
227	228	229	230	231	232	233	234	235	1
..	..	..	2	..	2	..	..	..	Hyderabad City
85	81	166	..	..	..	..	..	..	Suburbs, including Secunderabad
85	81	166	2	..	2	..	..	..	Total

OTHER HINDU CASTES—(*Contd.*)

Golla or Gaoli			Golak			Gollawaru			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Fema les	Both sexes	
245	246	247	248	249	250	251	252	253	1
149	141	290	..	..	..	..	..	..	Hyderabad City
1,013	908	1,921	..	..	..	205	178	383	Suburbs, including Secunderabad
1,162	1,049	2,211	..	..	..	205	178	383	Total

OTHER HINDU CASTES—(*Contd.*)

Goristan			Gundlewad			Garudkapu			District
Males	Females	Botn sexes	Males	Females	Both sexes	Males	Females	Both sexes	
263	264	265	266	267	268	269	270	271	1
..	..	..	..	..	..	..	..	..	Hyderabad City
8	13	21	1	3	4	..	..	..	Suburbs, including Secunderabad
8	13	21	1	3	4	..	..	..	Total

OTHER HINDU CASTES (*Contd.*)

Halwai			Hamali			Hatgar			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
281	282	283	284	285	286	287	288	289	1
4	2	6	5	3	8	..	..	..	Hyderabad City
4	2	6	44	43	87	25	25	50	Suburbs, including Secunderabad
8	4	12	49	46	95	25	25	50	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF THE PEOPLE

District	CLASS III— Hani Gowal			Holar			Jat		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	290	291	292	293	294	295	296	297	298
Hyderabad City	2	2	4	..	..	..	2	1	3
Suburbs, including Secunderabad	..	..	..	..	..	..	13	13	26
Total	2	2	4	..	..	..	15	14	29

District	CLASS III— Jantu or Jeitu			Jaithi			Jasari		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	308	309	310	311	312	313	314	315	316
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	213	181	394	..	..	..	7	6	13
Total	213	181	394	..	..	..	7	6	13

District	CLASS III— Johri			Jogi			Josi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	326	327	328	329	330	331	332	333	334
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	55	48	103	39	53	92	14	15	29
Total	55	48	103	39	53	92	14	15	29

District	CLASS III— Kanakua			Koath			Kayasth		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	344	345	346	347	348	349	350	351	352
Hyderabad City	..	..	..	..	..	..	1,057	1,020	2,077
Suburbs, including Secunderabad	2	..	2	..	..	..	225	196	421
Total	2	..	2	..	..	..	1,282	1,216	2,498

VIII--(*Contd.*)

BY CASTE (HINDUS) AND TRIBES (MOHOMEDANS), 1981

OTHER HINDU CASTES—(*Contd.*)

Jaiswara			Jangam or Lingayet			Jackulawaru			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
299	300	301	302	303	304	305	306	307	1
3	4	7	44	20	70	..	..	..	Hyderabad City
10	12	22	164	175	339	..	..	..	Suburbs, including Secunderabad
13	16	29	208	195	409	..	..	..	Total

OTHER HINDU CASTES—(*Contd.*)

Jeengur			Jhapak			Jhareekari or Jalagadugula			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
317	318	319	320	321	322	323	324	325	1
3	3	6	8	..	8	..	..	..	Hyderabad City
12	11	23	..	..	..	..	..	..	Suburbs, including Secunderabad
15	14	29	8	..	8	..	..	..	Total

OTHER HINDU CASTES—(*Contd.*)

Jumarathwala			Kachi			Kalal			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
335	336	337	338	339	340	341	342	343	1
9	..	9	48	34	82	31	35	66	Hyderabad City
..	..	..	257	186	443	820	779	1599	Suburbs, including Secunderabad
9	..	9	305	220	525	851	814	1,665	Total

OTHER HINDU CASTES—(*Contd.*)

Kanchari			Kapulu			Kapoor			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
353	354	355	356	357	358	359	360	361	1
..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	226	260	486	19	25	44	Suburbs, including Secunderabad
..	..	..	226	260	486	19	25	44	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF THE PEOPLE

CLASS III—

District	Kasar			Karajjur			Kanadi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	362	363	364	365	366	367	368	369	370
Hyderabad City	8	11	19	..	..	..	47	42	89
Suburbs, including Secunderabad	36	60	96	..	..	..	116	107	223
Total	44	71	115	..	..	..	163	149	312

CLASS III—

District	Kamati			Kamal			Kamarwal		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	380	381	382	383	384	385	386	387	388
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	2	2	4	12	9	21	3	2	5
Total	2	2	4	12	9	21	3	2	5

CLASS III—

District	Kanphapiyanoth			Kasid			Kasi or Stone Cutter		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	398	399	400	401	402	403	404	405	406
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..

CLASS III—

District	Kattam			Kawali			Kamma		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	416	417	418	419	420	421	422	423	424
Hyderabad City	..	2	2	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	2	..	2	..	..	..
Total	..	2	2	2	..	2	..	..	..

VIII—(*Contd.*)

BY CASTE (HINDUS) AND TRIBES (MOHOMEDANS), 1881

OTHER HINDU CASTES—(*Contd.*)

Kachagandhi			Kasar			Kalwant			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
371	372	373	374	375	376	377	378	379	1
..	..	..	..	..	..	..	..	..	Hyderabad City
7	1	8	..	..	..	..	..	..	Suburbs, including Secunderabad
7	1	8	..	..	..	..	..	..	Total

OTHER HINDU CASTES—(*Contd.*)

Kaisi			Kadadi			Kadali			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
389	390	391	392	393	394	395	396	397	1
2	6	8	..	1	1	2	3	5	Hyderabad City
..	..	..	3	5	8	..	..	..	Suburbs, including Secunderabad
2	6	8	3	6	9	2	3	5	Total

OTHER HINDU CASTES—(*Contd.*)

Kasikavadi			Kathoe			Kaiyooth			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
407	408	409	410	411	412	413	414	415	1
..	..	..	..	..	..	1	..	1	Hyderabad City
..	..	..	..	..	..	..	..	..	Suburbs, Including Secunderabad
..	..	..	..	..	..	1	..	1	Total

OTHER HINDU CASTES—(*Contd.*)

Kanchani or Kasbin			Kalsutri			Kanjhari			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
425	426	427	428	429	430	431	432	433	1
..	..	..	..	..	..	..	..	..	Hyderabad City
24	69	93	..	..	..	6	..	6	Suburbs, including Secunderabad
24	69	93	..	..	..	6	..	6	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF POPULATION

	Kanchutri			Kachuriwani			Kewati		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	434	435	436	437	438	439	440	441	442
Hyderabad City	2	3	5	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..
Total	2	3	5	..	..	..	..	..	..

HINDU CASTES (CONTD.)

	Khosra			Khatik or Kassab			Kichwa		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	452	453	454	455	456	457	458	459	460
Hyderabad City	6	3	9	11	14	25	5	7	12
Suburbs, including Secunderabad	..	..	..	61	67	128	..	..	..
Total	6	3	9	72	81	153	5	7	12

District	Komati			Kohani			Kokawad		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	470	471	472	473	474	475	476	477	478
Hyderabad City	320	268	588	5	7	12	..	..	..
Suburbs, including Secunderabad	2,967	2,858	5,825	..	..	..	5	8	13
Total	3,287	3,126	6,413	5	7	12	5	8	13

CASTES (CONTD.)

	Koshti			Kowsal			Kuraai		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	488	489	490	491	492	493	494	495	496
Hyderabad City	138	116	254	1	1	2	..	..	..
Suburbs, including Secunderabad	446	443	889	..	..	..	..	..	..
Total	584	559	1,143	1	1	2	..	..	..

VIII—*Contd.*

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

OTHER HINDU CASTES—(*Contd.*)

Khandewal			Khatri			Khati or Lohar			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
443	444	445	446	447	448	449	450	451	1
..	..	..	371	344	715	38	34	72	Hyderabad City
..	..	..	261	202	463	153	150	303	Suburbs, including Secunderabad
..	..	..	632	546	1,178	191	184	375	Total

OTHER HINDU CASTES—(*Contd.*)

Kirmalwad			Kiradi			Kodi			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
461	462	463	464	465	466	467	468	469	1
..	..	..	..	..	..	..	..	..	Hyderabad City
1	3	4	..	..	..	3	10	13	Suburbs, including Secunderabad
1	3	4	..	..	..	3	10	13	Total

OTHER HINDU CASTES—(*Contd.*)

Koli			Kori			Koras			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
479	480	481	482	483	484	485	486	487	1
301	264	565	..	..	..	..	..	..	Hyderabad City
680	607	1,287	44	42	86	..	..	..	Suburbs, including Secunderabad
981	871	1,852	44	42	86	..	..	..	Total

OTHER HINDU CASTES—(*Contd.*)

Kuvwakolgi			Kursali			Kunbis			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
497	498	499	500	501	502	503	504	505	1
..	..	..	..	..	..	364	323	687	Hyderabad City
..	..	..	..	..	..	2,553	2,410	4,963	Suburbs, including Secunderabad
..	..	..	..	..	..	2,917	2,733	5,650	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF POPULATION

CLASS III

District	Kumbhar or Kummari			Lalbedi			Lalgond		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	506	507	508	509	510	511	512	513	514
Hyderabad City	11	..	11	..	..	..	..	..	..
Suburbs, including Secunderabad	379	364	743	..	..	..	..	..	..
Total	390	364	754	..	..	..	..	..	..

CLASS III

	Lodhi			Lonari			Mahar		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	524	525	526	527	528	529	530	531	532
Hyderabad City	73	58	131	..	..	..	3,494	3,649	7,143
Suburbs, including Secunderabad	1,279	1,155	2,434	78	119	197	12,351	13,169	25,520
Total	1,352	1,213	2,565	78	119	197	15,845	16,818	32,663

CLASS III

District	Manaiwar or Mannikulam			Malvi			Mahali or Hajjam		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	542	543	544	545	546	547	548	549	550
Hyderabad City	4	..	4	3	1	4	313	262	575
Suburbs, including Secunderabad	17	12	29	..	..	..	1,074	1,015	2,089
Total	21	12	33	3	1	4	1,387	1,277	2,664

CLASS III

	Marathe or Araikulam			Marwari			Mayar		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	560	561	562	563	564	565	566	567	568
Hyderabad City	1,696	1,549	3,245	1,102	586	1,688	..	..	..
Suburbs, including Secunderabad	2,720	2,664	5,384	1,909	1,038	2,947	5	3	8
Total	4,416	4,213	8,629	3,011	1,624	4,635	5	3	8

VIII—*Contd*

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

OTHER HINDU CASTES—(*Contd.*)

Lad			Labbah			Lingabaliialu			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
515	516	517	518	519	520	521	522	523	1
8	7	15	..	..	..	43	38	81	Hyderabad City
194	217	411	1	1	2	100	93	193	Suburbs, including Secunderabad
202	224	426	1	1	2	143	131	274	Total

OTHER HINDU CASTES—(*Contd.*)

Mali			Mang			Mang Garodi			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
533	534	535	536	537	538	539	540	541	1
8	12	20	211	181	392	..	..	..	Hyderabad City
89	85	174	1,092	1,889	3,581	..	..	..	Suburbs, including Secunderabad
97	97	194	1,303	2,070	3,973	..	..	..	Total

OTHER HINDU CASTES—(*Contd.*)

Mathore			Mathur			Manbhao			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
551	552	553	554	555	556	557	558	559	1
3	3	6	1	..	1	..	..	..	Hyderabad City
..	..	..	..	..	..	..	..	..	Suburbs, including Secunderabad
3	3	6	1	..	1	..	..	..	Total

OTHER HINDU CASTES—(*Contd.*)

Mallawaru			Mohtar			Mothri			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
569	570	571	572	573	574	575	576	577	1
.	..	..	1	..	1	..	..	..	Hyderabad City
4	7	11	52	46	98	..	..	..	Suburbs, including Secunderabad
4	7	11	53	46	99	..	..	.	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF POPULATION

CLASS III —

District	Misra			Mochi			Mokal		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	578	579	580	581	582	583	584	585	586
Hyderabad City	62	38	100	33	23	56	1	..	1
Suburbs, including Secunderabad	68	50	118	330	172	502	..	..	..
Total	130	88	218	363	195	558	1	..	1

CASTES

CLASS III —

District	Munurwar			Mutrasi			Murayee		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	596	597	598	599	600	601	602	603	604
Hyderabad City	1,131	1,115	2,246	33	29	62	..	..	..
Suburbs, including Secunderabad	4,067	4,238	8,305	931	999	130	5	3	8
Total	5,198	5,353	10,551	964	1,028	1,992	5	3	8

CLASS III —

District	Naidu			Nallcand			Nayakapu		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	614	615	616	617	618	619	620	621	622
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	450	376	826	..	..	..	..	..	..
Total	450	376	826	..	..	..	..	..	..

CLASS III —

District	Nagmar			Namduo			Nantari		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	632	633	634	635	636	637	638	639	640
Hyderabad City	..	..	..	26	28	54	..	..	..
Suburbs, including Secunderabad	9	12	21	..	..	..	1	5	6
Total	9	12	21	26	28	54	1	5	6

VIII—*Contd.*

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

OTHER HINDU									
Motewar			Motatikapu			Mudelliar			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
587	588	589	590	591	592	593	594	595	1
..	..	..	..	..	..	1	..	1	Hyderabad City
..	..	..	20	21	41	454	435	889	Suburbs, including Secunderabad
..	..	..	20	21	41	455	435	890	Total

(*Contd.*)

Mutraj			Myral			Nath			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
605	606	607	608	609	610	611	612	613	1
218	228	446	..	..	..	..	..	..	Hyderabad City
481	406	947	..	..	..	3	..	3	Suburbs, including Secunderabad
699	694	1,393	..	..	..	3	..	3	Total

OTHER						HINDU			
Nayakwadi			Nanakshai			Nambee			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
623	624	625	626	627	628	629	630	631	1
..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	12	5	17	..	..	..	Suburbs, including Secunderabad
..	..	..	12	5	17	..	..	..	Total

(*Contd.*)

Niroli			Nilkulam			Odo or Maimar			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
641	642	643	644	645	646	647	648	649	1
..	..	..	..	..	..	5	5	10	Hyderabad City
..	..	..	..	..	..	146	131	277	Suburbs, including Secunderabad
..	..	..	..	..	..	151	136	287	Total

STATEMENT

SHOWING THE DISTRIBUTION OF POPULATION

CLASS III

District	Ooswal			Oomri			Otari		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	650	651	652	653	654	655	656	657	658
Hyderabad City	25	5	30	1	..	1	..	..	..
Suburbs, including Secunderabad	13	8	21	..	..	..	1	2	3
Total	38	13	51	1	..	1	1	2	3

CASTES

District	Pakuati			Pangol			Pangri		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	669	670	671	672	673	674	675	676	677
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	7	4	11	..	..	..	..	..	..
Total	7	4	11	..	..	..	..	..	..

CLASS III

District	Pannchal			Panasa			Pasi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Bot sexes
1	687	688	689	690	691	692	693	694	695
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	27	26	53	..	..	..	10	6	16
Total	27	26	53	..	..	..	10	6	16

CASTES

District	Paria			Pardesi			Patkari		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	705	706	707	708	709	710	711	712	713
Hyderabad City	..	..	..	59	21	80	..	..	..
Suburbs, including Secunderabad	2,548	2,435	4,983	179	151	330	..	..	..
Total	2,548	2,435	4,983	238	172	410	..	..	..

VIII—*Contd.*

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

OTHER HINDU									District
Patangi			Parbhu			Pande			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
659	660	661	662	663	664	665	666	667	668 1
..	..	..	9	2	11	..	..	..	Hyderabad City
..	..	..	6	11	17	3	..	3	Suburbs, including Secunderabad
..	..	..	15	13	28	3	..	3	Total

(*Contd.*)

									District
Pathrote			Pathacote			Patvaikari			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
678	679	680	681	682	683	684	685	686	1
..	..	..	1	2	3	..	..	..	Hyderabad City
..	..	..	..	..	..	1	3	4	Suburbs, including Secunderabad
..	..	..	1	2	3	1	3	4	Total

OTHER HINDU									District
Parakwam			Pareet			Parthi			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
696	697	698	699	700	701	702	703	704	1
..	..	..	49	41	90	1	..	1	Hyderabad City
..	1	1	711	648	1,359	..	..	..	Suburbs, including Secunderabad
..	1	1	760	689	1,449	1	..	1	Total

(*Contd.*)

									District
Pawar			Parakasi			Perki			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
714	715	716	717	718	719	720	721	722	1
..	..	..	..	..	..	..	..	..	Hyderabad City
2	3	5	2	..	2	2	2	4	Suburbs, including Secunderabad
2	3	5	2	..	2	2	2	4	Total

STATEMENT

SHOWING THE DISTRIBUTION OF POPULATION

District	HINDU CASTES (contd.)								
	Phoolari			Pillai			Pinsali		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	723	724	725	726	727	728	729	730	731
Hyderabad City . . .	..	..	..	..	..	..	1	..	1
Suburbs, including Secunderabad .	2	3	5	196	162	358	..	..	..
Total	2	3	5	196	162	358	1	..	1

District									
	Poliswad			Pola			Punadi		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	741	742	743	744	745	746	747	748	749
Hyderabad City . . .	8	2	10	..	..	..	..	..	..
Suburbs, including Secunderabad .	..	..	..	2	2	4	..	..	..
Total	8	2	10	2	2	4	..	..	..

District	CLASS III								
	Purvath			Rathor			Ramanuja		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	759	760	761	762	763	764	765	766	767
Hyderabad City . . .	..	..	..	35	18	53	2	2	4
Suburbs, including Secunderabad .	..	..	..	104	57	161	..	..	..
Total	..	..	..	139	75	214	2	2	4

District	HINDU CASTES (contd.)								
	Ravut			Rongari			Ranpur		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	777	778	779	780	781	782	783	784	785
Hyderabad City . . .	6	7	13	36	25	61	3	3	6
Suburbs, including Secunderabad .	1	2	3	202	197	399	..	..	..
Total	7	9	16	238	222	460	3	3	6

VIII—(*Contd.*)

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

CLASS III			—			OTHER			District
Pinjari			Pidula			Pothrachelum			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
732	733	734	735	736	737	738	739	740	1
9	6	15	..	..	..	3	2	5	Hyderabad City
7	8	15	..	..	..	21	15	36	Suburbs, including Secunderabad
16	14	30	..	..	..	24	17	41	Total

CLASS III						OTHER			District
Purbhaya			Purath			Puriyan			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
750	751	752	753	754	755	756	757	758	1
27	13	40	..	..	..	..	..	..	Hyderabad City
126	74	200	2	1	3	..	1	1	Suburbs, including Secunderabad
153	87	240	2	1	3	..	1	1	Total

CLASS III						OTHER			District
Ramjas			Rawal			Rajwad			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
768	769	770	771	772	773	774	775	776	1
..	6	6	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	13	7	20	Suburbs, including Secunderabad
..	6	6	..	..	..	13	7	20	Total

CLASS III						OTHER			District
Reddy Lingayet			Reddy			Sadhu			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
786	787	788	789	790	791	792	793	794	1
..	..	..	..	..	..	5	1	6	Hyderabad City
..	..	..	49	37	86	1	..	1	Suburbs, including Secunderabad
..	..	..	49	37	86	6	1	7	Total

STATEMENT

SHOWING THE DISTRIBUTION OF POPULATION

District	HINDU			CASTES			CLASS III		
	Sajal			Sali or Salewaru			Sailari		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	795	796	797	798	799	800	801	802	803
Hyderabad City . . .	2	4	6	..	..	..	..	..	..
Suburbs, including Secunderabad .	..	..	..	341	268	609	..	..	..
Total	2	4	6	341	268	609	..	..	..

District	HINDU			CASTES			CLASS III		
	Sanglod			Sainosi			Sadaras		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	813	814	815	816	817	818	819	820	821
Hyderabad City . . .	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad .	2	2	4	3	2	5	4	..	4
Total	2	2	4	3	2	5	4	..	4

District	HINDU			CASTES			CLASS III		
	Shubacoti			Shripatri			Sonar or Kamsali		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	831	832	833	834	835	836	837	838	839
Hyderabad City . . .	5	3	8	6	4	10	295	231	526
Suburbs, including Secunderabad .	..	..	..	23	18	41	869	844	1,713
Total	5	3	8	29	22	51	1,164	1,075	2,239

District	HINDU			CASTES			CLASS III		
	Sudra			Sudgad Sidha			Sutar or Vadla		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	849	850	851	852	853	854	855	856	857
Hyderabad City . . .	..	..	..	..	..	..	94	106	200
Suburbs, including Secunderabad .	2	1	3	..	..	..	817	732	1,549
Total	2	1	3	..	..	..	911	838	1,749

VIII—(*Contd.*)

BY CASTE AND TRIBES (HINDUS) (MAHOMEDANS), 1881

CLASS III						OTHER			District
Saradhi			Satani			Satwai			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
804	805	806	807	808	809	810	811	812	1
..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	10	11	21	Suburbs, including Secunderabad
..	..	..	..	..	..	10	11	21	Total

CLASS III						OTHER			District
Sauria			Saghual			Shenvan			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
822	823	824	825	826	827	828	829	830	1
2	6	8	3	2	5	2	..	2	Hyderabad City
..	..	..	..	..	..	13	10	23	Suburbs, including Secunderabad
2	6	8	3	2	5	15	10	25	Total

CLASS III						OTHER			District
Sribaj			Sirlukola			Sriramrus			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
840	841	842	843	844	845	846	847	848	1
8	5	13	5	3	8	7	8	15	Hyderabad City
..	..	..	..	..	..	..	..	..	Suburbs, including Secunderabad
8	5	13	5	3	8	7	8	15	Total

CLASS III						OTHER			District
Takari			Tambatkar			Tailanga			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
858	859	860	861	862	863	864	865	866	1
..	..	..	..	..	..	4,574	4,046	8,620	Hyderabad City
..	..	..	..	10	10	7,454	7,165	14,619	Suburbs, including Secunderabad
..	..	..	..	10	10	12,028	11,211	23,239	Total

STATEMENT

SHOWING THE DISTRIBUTION OF POPULATION

District	HINDU			CASTES			CLASS III		
	Tamboli			Thagwala			Talaiwar		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	867	868	869	870	871	872	873	874	875
Hyderabad City	1	1	2	..	..	..	6	..	6
Suburbs, including Secunderabad	4	12	16	..	..	..	..	..	..
Total	5	13	18	..	..	..	6	..	6

District	HINDU			CASTES			CLASS III		
	Thakur			Tirumali			Togata		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	885	886	887	888	889	890	891	892	893
Hyderabad City	8	3	11	..	..	..	..	..	..
Suburbs, including Secunderabad	40	37	77	..	..	..	..	..	..
Total	48	40	88	..	..	..	..	..	..

District	HINDU			CASTES			CLASS III		
	Vaishya			Vallalar			Varala		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	903	904	905	906	907	908	909	910	911
Hyderabad City	1	..	1	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	82	87	169	3	2	5
Total	1	..	1	82	87	169	3	2	5

District	HINDU			CASTES			CLASS III		
	Vogu			Vydu			Wadari		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	921	922	923	924	925	926	927	928	929
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	278	247	520
Total	..	..	..	..	..	..	278	247	520

VIII—(*Contd.*)

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

OTHER HINDU									District
Taru			Tarkasi			Teli or Gandla			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
876	877	878	879	880	881	882	883	884	1
..	..	..	..	..	..	35	27	62	Hyderabad City
..	..	..	..	..	..	200	149	349	Suburbs, including Secunderabad
..	..	..	..	..	..	235	176	411	Total

OTHER HINDU									District
Torongandlu			Udasi			Uriya			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
894	895	896	897	898	899	900	901	902	1
..	1	1	6	3	9	2	3	4	Hyderabad City
..	..	..	..	..	..	..	..	..	Suburbs, including Secunderabad
..	1	1	6	3	9	2	3	4	Total

OTHER HINDU									District
Veeramushti			Vidur			Viprabinodulu			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
912	913	914	915	916	917	918	919	920	1
1	1	2	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	..	..	..	Suburbs, including Secunderabad
1	1	2	..	..	..	..	..	..	Total

OTHER HINDU									District
Waghee			Wasudeo			Wanjari			
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
930	931	932	933	934	935	936	937	938	1
..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	3	5	8	Suburbs, including Secunderabad
..	..	..	..	..	..	3	5	8	Total

STATEMENT

SHOWING THE DISTRIBUTION OF POPULATION

District	CLASS III								
	Wani or Bania			Waniayo			Yadwan		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	939	940	941	942	943	944	945	946	947
Hyderabad City	27	21	48	..	..	..	..	..	..
Suburbs, including Secunderabad	570	487	1,057	344	279	623	..	..	..
Total	597	508	1,105	344	279	623	..	..	..

District	CLASS IV						NON-HINDU OR		
	Zarda			Total Class III			Andh		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	957	958	959	960	961	962	963	964	965
Hyderabad City	1	4	5	19,854	16,790	36,644	..	..	..
Suburbs, including Secunderabad	..	..	..	66,380	63,410	1,29,790	..	..	..
Total	1	4	5	86,234	80,200	166,434	..	..	..

District	CLASS IV								
	Bynadu			Chenchula			Dasri		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	975	976	977	978	979	980	981	982	983
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	45	51	96
Total	..	..	..	..	..	..	45	51	96

District	CASTES			AND			TRIBES		
	Kaikadi			Katipapulu			Kolam		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	993	994	995	996	997	998	999	1000	1001
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	66	61	127	..	..	..	..	..	..
Total	66	61	127	..	..	..	..	..	..

VIII—(*Contd.*)

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

HINDU CASTES									
Yarwal			Yerkalwad			Yellod			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
948	949	950	951	952	953	954	955	956	1
13	..	13	25	..	25	..	..	..	Hyderabad City
..	..	..	..	..	..	13	9	22	Suburbs, including Secunderabad
13	..	13	25	..	25	13	9	22	Total

ABORIGINAL CASTES AND TRIBES									
Banjara			Balsontosh			Bhil			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
966	967	968	969	970	971	972	973	974	1
17	6	23	..	..	..	..	..	..	Hyderabad City
151	124	265	..	..	..	..	..	..	Suburbs, including Secunderabad
168	130	298	..	..	..	..	..	..	Total

NON-HINDU OR ABORIGINAL									
Erikalawad			Gond			Gosanglu			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
984	985	986	987	988	989	990	991	992	1
28	4	32	3	2	5	..	..	..	Hyderabad City
26	33	59	14	15	29	..	..	..	Suburbs, including Secunderabad
54	37	91	17	17	34	..	..	..	Total

(*contd.*)									
Kolati			Korku			Koya			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
1002	1003	1004	1005	1006	1007	1008	1009	1010	1
..	..	..	..	..	..	..	..	..	Hyderabd City
139	135	274	40	51	91	..	..	..	Suburbs, including Secunderabad
139	135	274	40	51	91	.	..	..	Total

STATEMENT

SHOWING THE DISTRIBUTION OF POPULATION

District	CLASS IV—NON-HINDU OR ABORIGINAL CASTES AND TRIBES (Concld.)											
	Kunchevalu			Lambani			Mundulavaru			Mushtawad		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021	1022
Hyderabad City	..	..	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..	3	..	3
Total	..	..	..	..	..	..	..	..	..	3	..	3

District	UNSPECIFIED								
	Pusala			Ramosi			Yanadulu		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	1032	1033	1034	1035	1036	1037	1038	1039	1040
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, inlcuding Secunderabad	..	..	..	15	4	19	..	..	..
Total	..	..	..	15	4	19	..	..	..

District	CLASS V — MAHOMEDANS								
	Shaik			Syed			Mogal		
	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes
1	1050	1051	1052	1053	1054	1055	1056	1057	1058
Hyderabad City	20,915	23,376	44,291	7,655	10,352	18,007	1,510	1,870	3,380
Suburbs, including Secunderabad	24,899	23,160	48,059	5,386	5,197	10,583	1,494	1,427	2,921
Total	45,814	46,536	92,350	13,041	15,549	28,590	3,004	3,297	6,301

VIII—(*Contd.*)

BY CASTE (HINDUS) AND TRIBES (MAHOMEDANS), 1881

CLASS IV — NON-HINDU OR ABORIGINAL CASTES AND TRIBES (Concld.)

Pardhi			Pardhan			Pichikuntla			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
1023	1024	1025	1026	1027	1028	1029	1030	1031	1
..	..	..	..	..	..	..	..	..	Hyderabad City
12	2	14	..	..	..	..	..	..	Suburbs, including Secunderabad
12	2	14	..	..	..	..	..	..	Total

TOTAL CLASSES I TO IV AND UNSPECIFIED

Total Class IV									
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	District
1041	1042	1043	1044	1045	1046	1047	1048	1049	1
48	12	60	..	..	..	24,912	20,631	45,543	Hyderabad City
511	476	987	6	6	12	75,044	69,928	144,972	Suburbs, including Secunderabad
559	488	1,047	6	6	12	99,956	90,559	190,515	Total

TRIBES

Pathan			Unspecified			Total Mahomedans			District
Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	
1059	1060	1061	1062	1063	1064	1065	1066	1067	1
3,831	3,108	6,939	2,139	3,269	5,408	36,050	41,975	78,025	Hyderabad City
3,976	3,642	7,618	2,567	2,614	5,181	38,322	36,040	74,362	Suburbs, including Secunderabad
7,807	6,750	14,557	4,706	5,883	10,589	74,372	78,015	152,387	Total

STATEMENT

STATEMENT SHOWING THE CIVIL CONDITION, AGE AND RELIGION

District	SINGLE									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	6	3	..	1	1	..	6	..	..	..
Suburbs, including Secunderabad	1,166	1,291	545	483	396	191	923	82	932	51
Total	1,172	1,294	545	484	397	191	929	82	932	51

MARRIED

1	24	25	26	27	28	29	30	31	32	33
Hyderabad City	..	..	..	..	..	2	2	3	1	1
Suburbs, including Secunderabad	10	18	21	49	40	243	156	347	281	348
Total	10	18	21	49	40	245	158	350	282	349

WIDOWED

1	46	47	48	49	50	51	52	53	54	55
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	2	..	..	..	8	8	20	16	23
Total	..	2	..	..	..	8	8	20	16	23

UNSPECIFIED

1	68	69	70	71	72	73	74	75	76	77
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..	..

VIII—(*Contd.*)

OF THE POPULATION (CHRISTIANS), 1881

SINGLE

30—		40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
12	13	14	15	16	17	18	19	20	21	22	23	1
1	..	1	..	..	..	..	..	..	..	15	4	Hyderabad City
612	49	92	21	24	12	12	13	..	1	4,702	2,194	Suburbs, including Secunderabad
613	49	93	21	24	12	12	13	..	1	4,717	2,198	Total

MARRIED

34	35	36	37	38	39	40	41	42	43	44	45	1
4	..	3	1	..	..	..	..	..	..	10	7	Hyderabad City
560	397	423	199	185	67	138	34	..	..	1,814	1,702	Suburbs, including Secunderabad
564	397	426	200	185	67	138	34	..	..	1,824	1,709	Total

WIDOWED

56	57	58	59	60	61	62	63	64	65	66	67	1
..	1	..	..	..	..	..	1	..	..	..	2	Hyderabad City
27	78	53	157	35	117	51	144	..	..	190	549	Suburbs, including Secunderabad
27	79	53	157	35	117	51	145	..	..	190	551	Total

UNSPECIFIED

78	79	80	81	82	83	84	85	86	87	88	89	1
..	..	..	..	..	..	..	..	..	6	..	6	Hyderabad City
..	..	..	..	..	..	..	..	..	75	..	75	Suburbs, including Secunderabad
..	..	..	..	..	..	..	..	..	81	..	81	Total

STATEMENT

STATEMENT SHOWING THE CIVIL CONDITION, AGE AND RELIGION

District	SINGLE									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	..	..	..	..	..	..	2	..	..	..
Suburbs, including Secunderabad	39	36	25	11	11	5	3	1	5	1
Total	39	36	25	11	11	5	5	1	5	1

	MARRIED									
1	24	25	26	27	28	29	30	31	32	33
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	3	3	4	13	13	15	18	18
Total	..	..	3	3	4	13	13	15	18	18

	WIDOWED									
1	46	47	48	49	50	51	52	53	54	55
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	1	..	..	..	..
Total	..	..	..	..	..	1	..	..	..	..

	UNSPECIFIED									
1	68	69	70	71	72	73	74	75	76	77
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..	..

STATEMENT

STATEMENT SHOWING THE CIVIL CONDITION, AGE AND

District	WIDOWED									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	..	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	..	..	..	..	..

VIII—(*Contd.*)

OF THE POPULATION (PARSEES), 1881

SINGLE												District
30—		40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
12	13	14	15	16	17	18	19	20	21	22	23	1
..	..	..	..	..	..	..	..	..	..	2	..	Hyderabad City
6	..	1	..	..	..	..	1	..	..	90	55	Suburbs, including Secunderabad
6	..	1	..	..	..	..	1	..	..	92	55	Total

MARRIED												
34	35	36	37	38	39	40	41	42	43	44	45	1
..	..	..	..	..	..	..	..	..	..	..	..	Hyderabad City
34	18	27	4	11	13	8	2	..	..	118	81	Suburbs, including Secunderabad
34	18	27	4	11	13	8	2	..	..	118	81	Total

WIDOWED												
56	57	58	59	60	61	62	63	64	65	66	67	1
..	..	..	..	..	..	..	..	..	..	..	..	Hyderabad City
2	1	2	3	3	3	2	4	..	..	9	12	Suburbs, including Secunderabad
2	1	2	3	3	3	2	4	..	..	9	12	Total

UNSPECIFIED												
78	79	80	81	82	83	84	85	86	87	88	89	1
..	..	..	..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	..	..	..	12	..	12	Suburbs, including Secunderabad
..	..	..	..	..	..	..	..	..	12	..	12	Total

VIII—(*Contd.*)

RELIGION OF THE POPULATION (JAINS), 1881

WIDOWED												District
30—		40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
12	13	14	15	16	17	18	19	20	21	22	23	1
..	..	..	..	..	..	..	..	..	..	..	..	Hyderabad City
..	..	..	..	..	..	..	1	..	..	..	1	Suburbs, including Secunderabad
..	..	..	..	..	..	..	1	..	..	..	1	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF THE

District	TOTAL NUMBER OF								
	Arabic			Banjari			Bengali		
	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females
1	2	3	4	5	6	7	8	9	10
Hyderabad City	3,797	2,630	1,167	..	..	..	..	..	..
Suburbs, including Secunderabad	1,004	742	262	..	..	..	39	21	18
Total	4,801	3,372	1,429	..	..	..	39	21	18

District	TOTAL NUMBER OF								
	Chinese			English			French		
	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females
1	20	21	22	23	24	25	26	27	28
Hyderabad City	..	..	..	40	23	17	..	..	..
Suburbs, including Secunderabad	3	3	..	5,519	3,911	1,608	18	9	9
Total	3	3	..	5,559	3,934	1,625	18	9	9

District	TOTAL NUMBER OF								
	Hebrew			Irish			Italian		
	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females
1	38	39	40	41	42	43	44	45	46
Hyderabad City	..	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	..	..	6	5	1	46	17	29
Total	..	..	..	6	5	1	46	17	29

IX

POPULATION ACCORDING TO LANGUAGES, (1881 CENSUS)

PERSONS SPEAKING

Biluchi			Cashmerian			Chenchu			District
Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	
11	12	13	14	15	16	17	18	19	1
10	6	4	3	3	..	..	..	..	Hyderabad City
26	17	9	..	..	..	..	..	..	Suburbs, including Secunderabad
36	23	13	3	3	..	..	..	..	Total

PERSONS SPEAKING

German			Gond			Gujarathi			District
Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	
29	30	31	32	33	34	35	36	37	1
..	..	..	..	..	..	864	369	495	Hyderabad City
5	4	1	..	..	..	1,212	708	504	Suburbs, including Secunderabad
5	4	1	..	..	..	2,076	1,077	999	Total

PERSONS SPEAKING

Kaikadi			Kanarese			Komati			District
Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	
47	48	49	50	51	52	53	54	55	1
..	..	..	585	312	253	..	..	..	Hyderabad City
7	2	5	1,007	539	468	1	1	..	Suburbs, including Secunderabad
7	2	5	1,592	851	721	1	1	..	Total

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF THE

District	TOTAL NUMBER OF								
	Koya			Marwari			Marathi		
	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females
1	56	57	58	59	60	61	62	63	64
Hyderabad City	..	..	..	..	..	..	5,262	2,835	2,427
Suburbs, including Secunderabad	..	..	..	..	..	..	12,459	6,540	5,919
Total	..	..	..	..	..	..	17,721	9,375	8,346

District	TOTAL NUMBER OF								
	Punjabi			Pustu			Scottish		
	Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females
1	74	75	76	77	78	79	80	81	82
Hyderabad City	38	29	9	328	267	61	..	..	..
Suburbs, including Secunderabad	154	103	51	355	259	96	1	..	1
Total	192	132	60	683	526	157	1	..	1

District	TOTAL NUMBER OF					
	Urdu			Uriya		
	Both sexes	Males	Females	Both sexes	Males	Females
1	92	93	94	95	96	97
Hyderabad City	83,169	38,925	44,244	..	..	..
Suburbs, including Secunderabad	90,886	47,565	43,321	64	29	35
Total	174,055	86,490	87,565	64	29	35

IX

POPULATION ACCORDING TO LANGUAGES, (1881 CENSUS)

PERSONS SPEAKING									District
Marwadi			Persian			Portuguese			
Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	
65	66	67	68	69	70	71	72	73	1
1,792	1,167	625	207	108	99	..	..	..	Hyderabad City
3,982	2,533	1,449	129	73	56	80	40	40	Suburbs, including Secunderabad
5,774	3,700	2,074	336	181	155	80	40	40	Total

PERSONS SPEAKING									District
Tamil			Telugu			Turkish[1]			
Both sexes	Males	Females	Both sexes	Males	Females	Both sexes	Males	Females	
83	84	85	86	87	88	89	90	91	1
9	6	3	27,573	14,340	13,233	18	11	7	Hyderabad City
14,283	7,219	7,064	99,980	50,146	49,834	2	2	..	Suburbs, including Secunderabad
14,292	7,225	7,067	127,553	64,486	63,067	20	13	7	Total

PERSONS SPEAKING						District
Welsh			Unspecified			
Both sexes	Males	Females	Both sexes	Males	Females	
98	99	100	101	102	103	1
..	..	..	..	..	..	Hyderabad City
2	2	..	17	8	9	Suburbs, including Secunderabad
2	2	..	17	8	9	Total

STATEMENT IX

STATEMENT SHOWING THE DISTRIBUTION OF THE POPULATION ACCORDING TO LANGUAGES (1881 CENSUS)

District	Total population of both sexes			Males			Females		
	1871 or year of last Census	1881	Increase (+) or Decrease (—)	1871 or year of last Census	1881	Increase (+) or Decrease (—)	1871 or year of last Census	1881	Increase (+) or Decrease (—)
1	2	3	4	5	6	7	8	9	10
Hyderabad City	No previous Census	123,675		No Previous Census	61,031		No Previous Census	62,644	
Suburbs, including Secunderabad .		231,287			120,498			110,789	
Total		354,962			181,529			173,433	

STATEMENT IX

STATEMENT SHOWING THE DISTRIBUTION OF THE POPULATION ACCORDING TO LANGUAGES (1881 CENSUS)

District	Area in square Miles	Number of Towns and Villages	Number of Houses		Total population of both sexes	Total Males	Total Females	Number of persons per square Mile	Number of Towns and Villages per square Mile	Number of Houses per square Mile	Number of persons per occupied House
			Occupied	Unoccupied							
1	2	3	4	5	6	7	8	9	10	11	12
Hyderabad City	2½	1	20,150	6,977	123,375	61,031	62,644	49,470.0	0.40	10,850.8	6.14
Suburbs, including Secunderabad	19.53	1	46,817	10,168	231,287	120,498	100,789	11,800.87	0.00	2,922.31	4.94
Total .	22	2	66,967	17,145	354,562	181,529	173,433	16,134.64	0.09	3,823.27	5.30

STATEMENT IX

STATEMENT SHOWING THE CIVIL CONDITION OF THE POPULATION (1881 CENSUS)

District	Single		Married		Widowed		Unspecified		Total	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City . .	24,001	6,501	33,794	9,252	2,915	5,154	321	41,737	61,031	62,644
Suburbs, including Secunderabad . .	52,901	25,323	61,544	40,851	6,034	19,186	19	25,379	120,498	110,789
Total . .	76,902	31,874	95,338	50,103	8,949	24,340	340	67,116	181,529	173,433

STATEMENT

STATEMENT SHOWING THE RELATIVE PROPORTION OF THE

District	RATIO PER 10,000 To total population								
	Of Males	Of Females	Of Hindus	Of Mahomedans	Of Jains	Of Christians	Of Parsees	Of Sikhs	Of Jews
1	2	3	4	5	6	7	8	9	10
Hyderabad City	4,935	5,065	3,682	6,309	..	..	..	..	..
Suburbs, including Secunderabad .	5,210	4,790	6,268	3,215	..	485	..	..	..
Total	5,114	4,886	5,357	4,293	..	317	..	..	..

STATEMENT

STATEMENT SHOWING THE DISTRIBUTION OF THE

District	HINDUS			MAHOMEDANS					
				Sunni			Shia		
	Both Sexes	Males	Females	Both Sexes	Males	Females	Both Sexes	Males	Females
1	2	3	4	5	6	7	8	9	10
Hyderabad City . . .	45,543	24,912	20,631	71,790	33,766	38,024	6,217	2,278	3,944
Suburbs, including Secunderabad .	144,972	75,044	69,928	69,157	35,962	33,195	1,606	705	901
Total	190,515	99,950	90,559	140,947	69,728	71,219	7,823	2,983	4,845

District	MAHOMEDANS			JAINS			CHRISTIANS		
	Total								
	Both Sex	Males	Females	Both Sex	Males	Females	Both Sex	Males	Females
1	20	21	22	23	24	25	26	27	28
Hyderabad City . . .	76,025	36,050	41,975	..	..	..	44	25	19
Suburbs, including Secunderabad .	74,362	38,322	36,040	1	..	1	11,226	6,706	4,520
Total	152,387	74,372	78,015	1	..	1	11,270	6,731	4,539

IX

SEXES AND OF THE MAIN RELIGIOUS DIVISIONS OF THE POPULATION

Of Hindu Males to total Hindu population	Of Mahomedan Males to total Mahomedan population	Of Jains Males to total Jain population	Of Christian Males to total Christian population	Of Parsees Males to total Parsee population	Of Sikh Males to total Sikh population	Of Jews Males to total Jew population	District
11	12	13	14	15	16	17	1
5,470	4,620	..	..	..	..	..	Hyderabad City
5,176	5,153	..	5,974	..	..	..	Suburbs, including Secunderabad
5,247	4,880	..	5,922	..	..	..	Total

IX

POPULATION ACCORDING TO RELIGION

MAHOMEDANS									District
Mahadvi			Wahabi			Unspecified			
Both Sex	Males	Females	Both Sex	Males	Females	Both Sex	Males	Females	
11	12	13	14	15	16	17	18	19	1
18	11	7	..	..	..	..	..	..	Hyderabad City
3,565	1,631	1,934	21	13	8	13	11	2	Suburbs, including Secunderabad
3,583	1,642	1,941	21	13	8	13	11	2	Total

PARSEES			SIKHS			JEWS			TOTAL			District
Both Sex	Males	Females	Both Sex	Males	Females	Both Sex	Males	Females	Both Sex	Males	Females	
29	30	31	32	33	34	35	36	37	38	39	40	1
2	2	..	61	42	19	..	..	..	123,675	61,031	62,644	Hyderabad City
377	217	160	313	185	118	46	24	22	231,287	120,498	110,789	Suburbs, including Secunderabad
379	219	160	364	227	137	46	24	22	354,962	181,529	173,433	Total

STATEMENT XII

SHOWING DISTRIBUTION OF MALES ACCORDING TO OCCUPATIONS (1881 CENSUS)

Sr. No.	OCCUPATIONS	HYDERABAD								
		City			Suburbs, including Secunderabad			Total		
		Towns	Villages	Total	Towns	Villages	Total	Towns	Villages	Total
1	2	3	4	5	6	7	8	9	10	11
	CLASS I—PROFESSIONAL CLASS									
	ORDER I—PERSONS ENGAGED IN THE CENTRAL OR LOCAL GOVERNMENT OF THE COUNTRY									
1.	Sub-order 1. Officers of National Government	19,082	..	19,082	16,694	..	16,694	35,776	..	35,776
2.	Sub-order 2. Officers of Municipal, Local and Village Government	124	..	124	902	..	902	1,026	..	1,026
	Sub-order 3. Officers of Independent Government and States	..	..	..	..	..	..	..	..	..
	Total of Order I	19,206	..	19,206	17,596	..	17,596	36,802	..	36,802
	ORDER II—PERSONS ENGAGED IN THE DEFENCE OF THE COUNTRY									
3.	Sub-order 1. Army	9,693	..	9,693	17,776	..	17,776	27,469	..	27,469
	Sub-order 2. Navy	..	..	..	..	..	..	..	..	..
	Total of Order II	9,693	..	9,693	17,776	..	17,776	27,469	..	27,469
	ORDER III—PERSONS ENGAGED IN THE LEARNED PROFESSIONS OR IN LITERATURE, ART AND SCIENCE (WITH THEIR IMMEDIATE SUBORDINATES).									
4.	Sub-order 1. Clergymen, Ministers, Priests, Church and Temple Officers	423	..	423	1,296	..	1,296	1,719	..	1,719
5.	Sub-order 2. Lawyers, Law Stationers, and Law Stamp Dealers	81	..	81	115	..	115	196	..	196
6.	Sub-order 3. *Physicians, Surgeons and Druggists*	221	..	221	508	..	508	729	..	729
7.	Sub-order 4. Authors and Literary Persons	4	..	4	30	..	30	34	..	34
8	Sub-order 5. Artists	33	..	33	186	..	186	219	..	219
9.	Sub-order 6. Musicians	298	..	298	258	..	258	556	..	556
10.	Sub-order 7. Actors	106	..	106	130	..	130	236	..	236
11.	Sub-order 8. Teachers	63	..	63	247	..	247	310	..	310
12.	Sub-order 9. Scientific persons	..	..	..	2	..	2	2	..	2
	Total of Order III	1,229	..	1,229	2,772	..	2,772	4,001	..	4,001
	TOTAL OF CLASS I	30,128	..	30,128	38,144	..	38,144	68,272	..	68,272
	CLASS II—DOMESTIC CLASS									
	ORDER IV—WIVES									
	Order 1. Wives of specified Occupations	..	..	..	..	..	..	..	..	..
	Sub-order 2. Other Wives	..	..	..	..	..	..	..	..	..
	Total of Order IV	..	..	..	..	..	..	..	..	..
	ORDER V—PERSONS ENGAGED IN ENTERTAINMENT AND PERFORMING PERSONAL OFFICES MAN									
	Sub-order 1. Engaged on Board and Lodging	31	..	31	81	..	81	112	..	112
	Sub-order 2. Attendants (Domestic Servants & c.)	1,917	..	1,917	6,330	..	6,330	8,247	..	8,247
	TOTAL OF ORDER V AND CLASS II	1,948	..	1,948	6,411	..	6,411	8,359	..	8,359

STATEMENT XII

SUBSIDIARY STATEMENT III SHOWING CHRISTIANS BY RACE AND SECT (1881 CENSUS)

Race and Sect		HYDERABAD								
		City			Suburbs, including Secunderabad			Total		
		Males	Females	Total	Males	Females	Total	Males	Females	Total
1		2	3	4	5	6	7	8	9	10
CHURCH OF ENGLAND	British born	..	..	..	1,831	167	1,998	1,831	167	1,998
	Other British	..	..	..	244	308	552	244	308	552
	Other Europeans or Americans	..	..	..	17	14	31	17	14	31
	Eurasians	..	..	..	401	359	760	401	359	760
	Unspecified	..	..	..	176	172	348	176	172	348
	Native	..	..	..	211	189	400	211	189	400
	Total	..	..	..	2,880	1,209	4,089	2,880	1,209	4,089
ROMAN CATHOLICS	British born	..	..	..	421	42	463	421	42	463
	Other British	..	..	..	83	78	161	83	78	161
	Other Europeans or Americans	1	..	1	31	32	63	32	32	64
	Eurasians	3	..	3	260	252	512	263	252	515
	Unspecified	12	11	23	219	206	425	231	217	448
	Native	..	..	..	1,760	2,097	3,797	1,760	2,037	3,797
	Total	16	11	27	2,774	2,647	5,421	2,790	2,658	5,448
PRESBY-PERIANS	British born	..	..	..	302	7	309	302	7	309
	Other British	..	..	..	24	17	41	24	17	41
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Eurasians	..	..	..	29	30	59	29	30	59
	Unspecified	..	..	..	..	2	2	..	2	2
	Native	..	..	..	9	10	19	9	10	19
	Total	..	..	..	364	66	430	364	66	430
BAPTISTS	British born	..	..	..	..	1	1	..	1	1
	Other British	..	..	..	..	..	..	..	..	..
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Eurasians	..	..	..	..	1	1	..	1	1
	Unspecified	..	..	..	4	1	5	4	1	5
	Native	..	..	..	..	..	..	.	..	..
	Total	..	..	..	4	3	7	4	3	7
METHODISTS	British born	..	..	..	..	1	1	..	1	1
	Other British	..	..	..	..	..	..	..	..	..
	Other Europeans or Americans	..	..	..	2	1	3	2	1	3
	Eurasians	..	..	..	21	30	51	21	30	51
	Unspecified	..	..	..	..	6	6	..	6	6
	Native	..	..	..	1	..	1	1	..	1
	Total	..	..	..	24	38	62	24	38	62

STATEMENT XII

SUBSIDIARY STATEMENT III SHOWING CHRISTIANS BY RACE AND SECT (1881 CENSUS)

1		2	3	4	5	6	7	8	9	10
WESLEYANS	British born	..	..	..	71	10	81	71	10	81
	Other British	..	..	..	7	7	14	7	7	14
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Eurasians	..	..	..	..	..	..	..	..	..
	Unspecified	..	..	..	1	2	3	1	2	3
	Native	..	..	..	1	1	2	1	1	2
	Total	..	..	..	80	20	100	80	20	100
MISSION CHURCH	British born	..	..	..	..	..	..	..	..	..
	Other British	..	..	..	..	..	..	..	..	..
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Eurasians	..	..	..	..	..	..	..	..	..
	Unspecified	..	..	..	..	..	..	..	..	..
	Native	..	..	..	3	5	8	3	5	8
	Total	..	..	..	3	5	8	3	5	8
EKS	British born	..	..	..	..	..	..	..	..	..
	Other British	..	..	..	..	..	..	..	..	..
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Eurasians	..	..	..	1	..	1	1	..	1
	Unspecified	..	..	..	..	..	..	..	..	..
	Native	..	..	..	..	..	..	..	..	..
	Total	..	..	..	1	..	1	1	..	1
TESTANTS	British born	..	..	..	2	1	3	2	1	3
	Other British	..	..	..	12	3	15	12	3	15
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Eurasians	1	2	3	41	44	85	42	46	88
	Unspecified	..	..	..	1	2	3	1	2	3
	Native	..	..	..	23	22	45	23	22	45
	Total	1	2	3	79	72	151	80	74	154
HERANS	British born	..	..	..	..	..	..	..	..	..
	Other British	..	..	..	..	..	..	..	..	..
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Eurasians	..	..	..	1	..	1	1	..	1
	Unspecified	..	..	..	..	..	..	..	..	..
	Native	..	..	..	..	..	..	..	..	..
	Total	..	..	..	1	..	1	1	..	1

STATEMENT XII

SUBSIDIARY STATEMENT III SHOWING CHRISTIANS BY RACE AND SECT (1881 CENSUS)

	1	2	3	4	5	6	7	8	9	10
SEPENTS	British born	..	..	..	..	..	..	..	..	..
	Other British	..	..	..	..	..	..	..	..	..
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Urasians	..	..	..	..	..	..	..	..	..
	Unspecified	..	..	..	..	..	..	..	..	..
	Native	..	..	..	..	..	..	..	..	..
	Total	..	..	..	..	..	..	..	..	..
SPECIFIED	British born	..	..	..	7	1	8	7	1	8
	Other British	..	..	..	12	8	20	12	8	20
	Other Europeans or Americans	..	..	..	..	..	..	..	..	..
	Urasians	..	..	..	21	20	41	21	20	41
	Unspecified	4	5	9	155	133	288	159	138	207
	Native	4	1	5	301	298	599	305	299	604
	Total	8	6	14	496	460	956	504	466	970
D TOTAL	British born	..	..	..	2,634	230	2,864	2,634	230	2,864
	Other British	..	..	..	382	421	803	382	421	803
	Other Europeans of Americans	1	..	1	50	47	97	51	47	98
	Urasians	4	2	6	775	736	1,511	779	738	1,517
	Unspecified	16	16	32	556	524	1,080	572	540	1,112
	Native	4	1	5	2,309	2,562	4,871	2,313	2,563	4,876
	Total	25	19	44	6,706	4,520	11,226	6,731	4,539	11,270

STATEMENT

SHOWING THE CIVIL CONDITION, AGE AND RELIGION

District	SINGLE									
	0-9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	2,627	1,722	1,526	466	1,272	294	907	214	686	149
Suburbs, including Secunderabad	13,181	11,382	6,242	2,381	3,834	891	2,937	693	1,635	429
Total	15,808	13,104	7,768	2,847	5,106	1,185	3,844	907	2,321	578

District	MARRIED									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	24	25	26	27	28	29	30	31	32	33
Hyderabad City	139	151	348	528	774	756	1,847	1,123	2,225	813
Suburbs, including Secunderabad	316	939	1,010	3,342	2,079	4,521	4,706	6,301	5,810	4,452
Total	455	1,090	1,358	3,870	2,853	5,277	6,553	7,474	8,035	5,265

District	WIDOWED									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	46	47	48	49	50	51	52	53	54	55
Hyderabad City	2	6	9	28	18	57	83	170	116	231
Suburbs, including Secunderabad	38	63	36	155	71	312	231	758	300	871
Total	40	69	45	183	89	369	314	928	416	1,102

District	UNSPECIFIED									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	68	69	70	71	72	73	74	75	76	77
Hyderabad City	2	10	..	..	..	..	..	..	..	..
Suburbs, including Secunderabad	..	69	..	6	..	4	..	5	..	..
Total	2	79	..	6	..	4	..	5	..	..

XII—(*Contd.*)

OF THE POPULATION (HINDUS), 1881

SINGLE												District
30—		40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
12	13	14	15	16	17	18	19	20	21	22	23	1
660	141	348	81	178	31	103	15	..	146	8,307	3,259	Hyderabad City
1,504	461	653	205	335	94	231	92	8	134	30,560	16,762	Suburbs, including Secunderabad
2,164	602	1,001	286	513	125	334	107	8	280	38,867	20,021	Total

MARRIED												District
30—		40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
34	35	36	37	38	39	40	41	42	43	44	45	1
4,185	1,136	2,908	619	1,523	261	1,101	144	16	618	15,116	6,199	Hyderabad City
10,728	6,025	7,816	3,002	4,267	1,311	3,610	699	54	465	40,396	31,057	Suburbs, including Secunderabad
14,913	7,161	10,724	3,621	5,840	1,572	4,711	843	70	1,083	55,512	37,256	Total

WIDOWED												District
30—		40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
56	57	58	59	60	61	62	63	64	65	66	67	1
280	598	279	723	260	697	328	768	10	309	1,385	3,587	Hyderabad City
719	2,272	815	3,039	738	2,953	1,140	4,038	..	154	4,088	14,615	Suburbs, including Secunderabad
999	2,870	1,094	3,762	998	3,650	1,468	4,805	10	463	5,473	18,202	Total

UNSPECIFIED												District
30—		40—		50—		60 and Upwards		Unspecified		Total		
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
78	79	80	81	82	83	84	85	86	87	88	89	1
..	..	..	..	..	..	..	..	102	7,576	104	7,585	Hyderabad City
..	7	..	1	..	..	..	..	..	7,402	..	7,494	Suburbs, including Secunderabad
..	7	..	1	..	..	..	..	102	14,978	104	15,080	Total

STATEMENT

SHOWING THE CIVIL CONDITION, AGE AND RELIGION

District	SINGLE									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Hyderabad City	4,426	1,131	3,059	676	2,536	349	1,978	195	1,263	135
Suburbs, including Secunderabad	6,011	3,643	3,647	1,335	2,605	389	2,210	189	1,231	115
Total	10,437	4,774	6,706	2,011	5,141	738	4,188	384	2,494	250

District	MARRIED									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	24	25	26	27	28	29	30	31	32	33
Hyderabad City	149	34	335	57	735	154	1,811	277	2,445	272
Suburbs, including Secunderabad	84	78	253	491	550	1,049	1,721	1,457	2,462	1,120
Total	233	112	588	548	1,285	1,203	3,532	1,734	4,907	1,392

District	WIDOWED									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	46	47	48	49	50	51	52	53	54	55
Hyderabad City	2	2	2	4	18	15	66	45	129	73
Suburbs, including Secunderabad	4	10	4	19	17	41	75	122	128	188
Total	6	12	6	23	35	56	141	167	257	261

District	UNSPECIFIED									
	0—9		10—		15—		20—		25—	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	68	69	70	71	72	73	74	75	76	77
Hyderabad City	4	27	2	16	..	..	1	12	..	..
Suburbs, including Secunderabad	..	21	..	2	..	..	..	..	..	..
Total	4	48	2	18	..	..	1	12	..	..

XII—(*Contd.*)

OF THE POPULATION (MAHOMEDANS), 1881

SINGLE

30—		40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
12	13	14	15	16	17	18	19	20	21	22	23	1
1,328	132	666	69	226	44	185	44	5	463	15,672	3,248	Hyderabad City
1,915	125	438	75	186	44	137	31	1	395	17,481	6,341	Suburbs, including Secunderabad
3,243	257	1,104	144	412	88	322	75	6	858	33,153	9,589	Total

MARRIED

30—		40—		50		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
34	35	36	37	38	39	40	41	42	43	44	45	1
4,738	477	4,052	319	2,428	159	1,922	84	19	1,211	18,632	3,044	Hyderabad City
5,356	1,532	4,202	881	2,369	352	2,095	221	..	772	19,092	7,953	Suburbs, including Secunderabad
10,094	2,009	8,542	1,200	4,797	511	4,017	305	19	1,983	37,724	10,997	Total

WIDOWED

30—		40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
56	57	58	59	60	61	62	63	64	65	66	67	1
287	200	322	311	310	322	387	371	2	220	1,520	1,563	Hyderabad City
279	486	340	786	326	866	557	1,188	..	293	1,730	3,999	Suburbs, including Secunderabad
566	686	662	1,097	636	1,188	944	1,559	2	513	3,250	5,562	Total

UNSPECIFIED

30—		40—		50—		60 and Upwards		Unspecified		Total		District
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
78	79	80	81	82	83	84	85	86	87	88	89	1
1	23	..	28	1	6	..	..	208	34,018	217	34,130	Hyderabad City
..	..	..	..	..	..	..	..	19	17,724	19	17,747	Suburbs, including Secunderabad
1	23	..	28	1	6	..	.	227	51,742	236	51,877	Total

EXTRACT OF
DE - THEVENOT'S TRAVEL ACCOUNTS
17th CENTURY

OF THE KINGDOM OF GOLCONDA OF BAGNAGAR

CHAPTER IV

Golconda

The most powerful of the Kings of Deccan, next to Viziapour, is the King of Golconda. His Kingdom borders on the East side, upon the Sea of Bengala; to the North, upon the Mountains of the Countrey of Orixa, to the South, upon many Countries of Bisnagar, or Ancient Narfingue, which belongs to the King of Viziapour; and to the West, upon the Empire of the Great Mogul, by the province of Balagate, where the village of Calvar is, which is the last place of Mogalistan, on that side. There are very infolent collectors of Tolls at Calvar, and when they have not what they demand, they cry with all their force, thir Li, li, li, striking their Mouth with the palm of their Hand, and at that kind of alarmbell, which is heard at a great distance, naked Men come running from all parts, carrying Staves, Lances, Swords, Bows Arrows, and some, Musquets, who make Travellers pay by force what they have demanded, and when all is payed, it is no eafie matter still to get rid of them.

Boundaries of Mogulistan and Golconda

The Boundaries of Mogulistan and Golconda, are planted about a League and a half from Calvar. They are Trees which the call Mohoua; these mark the outmost Land of the Mogul and immediately after, on this side of a Rivulet, there are Cadjours, or wild Palm trees, planted only in that place, to denote the beginning of the Kingdom of Golconda, wherein the insolence of collectors is far more insupportable than in the confines of Mogulistan; for the duties not being exacted there, in the Name of the King, but in the Name of private Lords, to whom the Villages have been given, the Collectors make Travellers pay what they please. We found some Officers, where they made us give fifty Roupies, instead of twenty, which was their due, and to flew that it was an Extortion of the Exactors, they refused to give us a note for what they had received, and in the space of three and twenty Leagues betwixt Calvar and Bagnagar, we were obliged with extream regour, to pay to sixteen Officers; Bramens are the Collectors of these Tolls, and are a much ruggeder fort of People to have to do with than the Banians.

In our way from Calvar to Bagnagar we found no other Town but Buqenour, but there are others to the right and left: we passed by eighteen Villages. The Navab or Governour of the Province, lives in the little Town of Marcel, and we made that Journey in six days of Caravan: In short, there are few or no Countries, that delight Travellers with their verdure more than the Fields of this Kingdom, because of the Rice and Corn that is to be seen every where, and the many lovely Reservatories that are to be found in it.

The Capital City of this Kingdom is called Bagnagar, the Persians call it Aider-abad; it is fourteen or fifteen Leagues from Viziapour, situated in the Latitude of seventeen Degrees ten Minutes, in a very long Plain, hemmed in with little Hins, some Cones distant from the Town, which mades the Air of that place very wholesome, besides that, the Countrey of Golconda lies very high. The Houses of the Suburbs, where we arrived, are only built of Earth and thatched with Straw, they are of low and ill contrived, that they can be reckoned no more than Huts; We went from one end to the other of that Suburbs, which is very long, and stop near the Bridge which is at the Farther end of it. There we stayed for a note from the Cotoual to enter the Town, because of the Merchants Goods of the Caravan, which were to be carried to the Cotouals House to be searched: But a Persian named Ak-Nazar, a favorite of the Kings, who knew the chief of the Caravan, being informed of its arrival, sent immediately a Man with orders, to let us enter with all the Goods, and so we passed the Bridge, which is only three Arches over. It is about three Fathom broad, and is paved with large flat Stones: The River of Nerva runs under that Bridge, which then seemed to be but a Brook, though in time of the Rains, it be as broad as the Seine before the Louvre at Paris. At the end of the Bridge, we found the Gates of the City, which are no more but barriers: being entered, we marched a quarter of an hour through a long Street with Houses on both sides, but as low as those of the Suburbs, and built of the same materials, though they have very lovely Gardens.

We went to a carvanseray called Nimet-ulla which has its entry from the same street: Every one took his lodging there, and I hired two little Chambers, at two Roupies a Month. The Town makes a kind of Crofs, much longer than broad, and extends in a streight line, from the Bridge to the four Towers: but beyond these Towers the street is no longer streight, and whil'st in walking I measured the length of the Town, being come to the four Towers, I was obliged to turn to the left, and entered into a Maidan where there is another street that led me to the Town-Gate, which I looked for. Having adjusted my measures, I found that Bangnagar was five thousand six hundred and fifty paces in length, to wit, two thousand four hundred and fifty from the Bridge to the Towers, and from thence through the maidan to the Gate which leads to Masulipatan, three thousand two hundred Paces. There is also beyond that Gate a Suburbs eleven hundred Paces long.

Maidan Bagnagar

There are several Maidans or Publick places in this Town, but the fairest is that before the Kings

56—6 RGI/ND/88

Palace: it hath to the East and West two great Divans very deep in the Ground, the Roof whereof being of Carpenters work, is saifed five fathom high, upon four Wooden Pillars; this Roof is that, and hath Balisters of Stone caft over Arch-ways, with Turrets at the corners. These two Divans serve for Tribunals to the Cotoval, whose Prisons are at the bottom of these Divans, each of them having a Bason of water before them. The like Balisters go round the Terrafs-walks of the place: The Royal Palace is to the North of it, and there is a Portico over against it, where the Musicians come several times a day to play upon their instruments, when the King is in Town.

Fightings of Elephants

In the middle of this place, and in sight of the Royal Palace, there is a Wall built, three Foot thick and six fathom in height and length, for the sighting of Elephants, and that wall is betwixt them, when they excite them to fight: but so soon as they are wrought upto a rage, they quickly throw down the Wall. The ordinary Houses there, are not above two Fathom high: they raise the no higher, that they may have the fresh Air during the heats, and most part of them are only of Earth, but the Houses of Persons of Quality are pretty enough.

The Palace of Bagnagar

The Palace which is three hundred and four score Paces in length, takes up not only one of the sides of the Place, but is continued to the four Towers, where it terminates in a very loftly Pavillion. The Walls of it which are built of great Stones, have at certain distances half Towers and there are many Windows towards the place, with an open Gallery to see the shews. They say it is very pleasant within, and that the Water rises to the highest Appartments: The Reservatory of that water which is brought a gerat way off, is in the top of the four Towers, from whence it is conveyed into the House by Pipes. No Man enters into this Palace, but by an express Order from the King, who grants it but seldom: nay, commonly no body comes near it, and in the place there is a circuit staked out, that must not be passed over. There is another sqular Maidan in this Town, where many great Men have well built Houses. The Carvanseras are generally all handsome, and the most esteemed is that which is called Nimet-ulla in the great Street opposite to the Kings Garden: It is a spacious square, and the Court of it is adorned with several Trees of different kinds, and a large Bason where the Mahometans performe their Ablutions.

The four Towers

That which is called the four Towers, is a square building, of which each face is ten Fathom broad, and seven high: It is opened in the four sides, by four or five Fathom high, and four Fathom wide, one of these Arches fronts a Street, of the same breadth as the Arch. There are two Galleries in it, one over another, and over all a Terrass that serves for a Roof, bordered with a Stone-Balcony; and at each corner of that building, a decagone Tower about ten Fathom high, and each Tower hath four Galleries, which little Arches on the outside: the whole Building being adorned with Roses Festons pretty well cut: It is vaulted underneath, and appears like a Dome, which has in the inside all round Balisters of Stone, pieced and open-as the Galleries in the outside and there are several Doors in the Walls to enter at. Under this Dome there is a large Table placed upon a Divan, raised seven or eight Foot from the Ground, with steps to go up to it. All the Galleries of that Building, serve to make the Water mount up, than so being afterwards conveyed to the King Palace, it mig reach the highest Appartments. Nothing in that Town seems so lovely as the outside of that Building, and nevertheless it is surrounded with ugly shops made of Wood, and covered with Straw, where they sell Fruit, which spoiles the prospect of it.

Gardens near Nagar

There are many fair Gardens in this Town, their beauty consists in having long walks kept very clean and lovely Fruit-trees: but they have neither Beds of Flowers nor Water-works, and they are satisfied with several Cifterns or Basons with Water. The Gardens without the Town are the loveliest, and I shall only describe one of them, that is reckoned the pleasantest of the Kingdom. At first one enters into a great place which is called the first Garden it is planted with Palms and Areca-trees, so near to one another, that the sun can hardly pierce through them. The Walks of it are streight and neat, with borders of white Flowers which they call Ghoul Daovdi, the Flowers of David, like Camomile-flowers: there are also Indian Gilly-flowers, with some other forts. The House is at the end of this garden, and has two great Wings adjoyning the main Body of it: It is two Story high, the first consisting in there Halls, of which the greatest is in the middle, the main Body of the House, and in each Wing there is one, all three having Doors and Windows, but the great Hall has two Doors, higher than the others, which open into a large Kioch or Divan, supported by eight great Pillars in two rows. Crossing the Hall and Divan, one goes down a pair of Stairs into another Divan of the same form, but longer, which (as the former) hath a Room on each side, opened with Doors and Windows. The second Story of the Building is like the first, save that it hath but one Divan: but it hath a Balcony that reaches the whole length of that front of it. The House is covered with a flat Roof of so great extent, that it reaches over the outmost Divan of the lower Story, and is supported by six eight-cornered Wooden Pillars, six or seven Fathom high, and proportionably big.

From the lower Divan, a Terrass-walk two hundred paces long, and fifty broad, faced with Stones runs along all the Front of the House: and two little groves of Trees, that are on the sides of it. This Terrass that is at the head of the second Garden,

(which is much larger than the first) is raised a Fathom and a halfe above it, and has very neat Stairs for going down into it. The first thing that is to be seen (hooking forwards), is a great square Reservatory or Tanquie, each side whereof is above two hundred Paces long: in it there are a great many Pipes that rise half a foot above Water, and a Bridge upon it, raised about a Foot over the surface of the Water, and above six Foot broad, with wooden Railes. This Bridge is fourscore Paces long, and leads into a Plantform of an Octogone figure in the middle of the Reservatory, where there are steps to descend into the Water, which is but about a Foot lower than the Plantform: There are Pipes in the eight Angles of it, and in the Pillars of the Railes, from whence the Water plays on all sides, which makes a very lovely sight. In the middle of the Plantform there is a little House built two Stories high, and of an Octogone figure also: each Story hath a little Room with eight Doors, and round the second Story there is a Balcony to walk in: The Roof of this Building which is flat, is bordered with Balisters, and covers the whole Plantform also: That Roof is supported by sixteen wooden Pillars, as big as a Mans Body, and about three Fathom high, (if you comprehend their Capitals,) and there are two of them at each Angle, of which one rafts upon the Wall of the House, and the other is near the Railes that go round it.

The Garden wherein this Reservatory is, is planted with Flowers and Fruit-trees: All are in very good order and in this, as well as in the first Garden, there are lovely Walks well Gravelled, and Bordered with divers Flowers: There runs a Canal in the middle of the great walk, which is four foot over, and carries away what it receives from several little Fountains of Water, that are also in the middle of that Walk, at certain distances: In short, this Garden is very large, and bounded by a Wall which hath a great Gate in the middle that opens into a close of a large extent Planted with Fruit-trees, and as neatly contrived as the Gardens.

OF THE INHABITANTS OF BAGNAGAR

CHAPTER V

Inhabitants of Bagnagar

There are many Officers and Men of Law at Bagnagar but the most considerable is the Cotoval; He is not only Governour of the Town, but also chief Customer of the Kingdom. He is besides, Master of the Mint-house, and Supream Judge of the City, as well in Civil as Criminal matters; he rents all these places of the King, for which he pays a good deal of Money. There are in this Town many Rich Merchants, Bankers, and Jewellers, and vast numbers of very skilful Artisans. Amongst the Inhabitants of Bagnagar, we are to recken the forty thousand Horse, Persians, Moguls, or Tartars, whom the King entertains, that he may not be again surprised, as he hath been heretofore by his Enemies.

Besides the Indian Merchants that are at Bagnagar, there are many Persians and Armenians, but through the weakness of the Government, the Omras sometimes squeeze them: and whil'st I was there, an Omra detained in his House a Gentile Bankers whom he had sent for, and made him give him five thousand chequins: upon the report of this Extortion, the Bankers shut up their Offices, but the King Commanded all to be restored to the Gentile, and so the matter was taken up.

The Tradesmen of the Town, and those who cultivate the Land, are Natives of the Country. There are many Franks also in the Kingdome, but most of them are Portuguese, who have fled thither for Crimes they have committed: However the English and Dutch have lately setled there, and the last make great profits. They established a Factory there (three years since) where they buy up for the Company, may Chites and other Cloaths, which they vent elsewhere in the Indies. They bring from Masulipatan upon Oxen, the goods which they know to be of readiest sale in Bagnagar: and other Towns of the Kingdom, as Cloves, Pepper, Cinnamon, Silver, Copper, Tin and Lead, and thereby gain very much; for they say, they get five an twenty for one, of profit: and I was assured that this profit amounted yearly to eleven or twelve hundred thousand French Livres. They are made welcome in that Countrey, because they make many Presents, and a few days before I parted from Bagnagar, their Governour began to have Trumpets and Tymbals, and a Standard carried before him, by Orders from his Superiors.

Public women: Great liberty for Wives in Golconda

Public Women are allowed in the Kingdom, so that nobody minds it when they see a Man go to their Houses, and they are often at their Doors well drest, to draw in Passengers: But they say, most of them are spoiled. The common People give their Wivesgreat Liberty: When a Man is to be married, the Father and Mother of his Bride make him promise that he will not take it ill, that his wife go and walk through the Town, or visit her Neighbours, nay and rink Tary, a drink that the Indians of Golconda are extremely fond of.

When a Theft is committed at Bagnagar, or elsewhere, they punish the Thief by cutting off both his hands; which is the Custome also in most Countries of the Indies.

The Money of Golconda

The most currant Money in this Kingdom, are the Pagods, Roupies of Mogul, the half Roupies, quarter Roupies and Pechas. The Pagods are pieces of Gold, of which there are old and new ones; when I was at Bagnagar, the old were worth five Roupies and a half, that's to say, about eight French Livres, because they were scarce then, and the new were only worth four Roupies, that's about six Livres; but both rise and fall, according as People stand in need of them: And the Roupies which in Mogulistan are worth but about half a Crown, pass in Golconda for five and fifty Pechas, which are worth six and forty or seven and forty Sols. This money of Pechas is Coyned at Bagnagar; but the Dutch at present furnishing the Copper, these Pechas are for them, which afterward by the way of Trade they change into Pagods and Roupies.

The price and Weight of Diamonds

Seeing the Kingdom of Golconda may be said to be the Countrey of Diamonds, it will not be amifs to know the Price that is commonly given for them proportionably to their weight. The chief weight of Diamonds, is the Mangelin; it weighs five Grains and three fifths, and the Carat weights only four Grains, and five Mangelins make seven Carats, Diamonds that weight but one or two Mangelins, are commonly sold for fifteen or sixteen Crowns the Mangelin, such as weight three Mangelines, are sold for thirty Crowns the Mangelin; and for five Crowns one may have three Diamonds, if all the three weight but a Mangelin: However the price is not fixt, for one day I saw fifty Crowns a Mangelin payed for a Diamond of ten Mangelins, and next day there was but four and forty a Mangelin, payed for another Diamond that weighed fifteen Mangelins: Not long after, I was at the Castle with a Hollander who bought a large Diamond weighing fifty Mangelins, or three-score and ten Carats, he was asked seventeen thousand Crowns for it; he bargained for it a long while, but at length drew the Merchant aside to strike up a bargain, and I could not prevail with him to tell me that he payed for it. That Stone has a grain in the middle, and must be cut in two. He bought another at Bagnagar, which weighed thirty five Mangelins or eight and forty Carats, and he had the Carat for five hundred and fifty five Guilders.

OF THE CASTLE OF GOLCONDA

CHAPTER VI

Golconda a Castle

The castle where the King commonly keeps his Court, is two Leagues from Bagnagar; it is called Golconda, and the Kingdom bears the same name. Corup-Cha the first gave it that name, because after his usurpation seeking out for a place where he might build a strong Castle, the place where the castle stands was named to him by a Shepherd, who guided him through a Wood to the Hill where the Palace is at present; and the place appearing very proper for his define, he built the Castle there and called it Golconda, from the word Golcar, which in the Telenghi Language signifies a Shepherd: all the Fields about Golconda were then but a Forest, which were cleared by little and little, and the Wood burnt. This place is to the West of Bagnagar; the plain that leads to it, as one goes out of the Suburbs, affords a most lovely sight, to which the prospect of the Hill that rises like 'a Sugar-loaf in the middle of the Castle, which has the Kings Palace all round upon the sides of it, contributes much by its natural situation. This Fort is of a large compass, and may be called a Town: the Walls of it are built of Stones three Foot in length, and as much in breadth, and are surrounded with deep Ditches, divided into Tanquies, which are full of fair and good Water.

But after all, it hath no works of Fortification but five round Towers which (as well as the Walls of the place) have a great many Cannon mounted upon them, for their defence. Though there be several Gates into this Castle, yet two only are kept open, and as we entered, we crossed over a Bridge built over a large Tanquie, and then went through a very narrow place between two Towers which turning and winding leads to a great Gate guarded by Indians fitting on seats of Stone, with their Swords by them. They let no Stranger in, if he have not a permission from the Governor, or be not acquainted with some Officers of the Kings. Besides the Kings Palace there is no good building in this Castle, unless it be some Officers lodgings; but the Palace is great, and well situated for good Air, and a lovely Prospect; and a Flemish Chirurgeon who is in the Kings service, told me, that the Chamber where he waited on the King, has a klock, from whence one may discover not only all the castle and Countrey about, but also all Bagnagar, and that one must pass through twelve Gates before one comes to the appartment of the Prince. Most part of the Officers lodge in the Castle, which has several good Bazars, where all things necessary (especially for life) may be had, and all the Omras and other great Lords have Houses there, besides those they have at Bagnagar.

The King will have the good Workmen to live there, and therefore appoints them lodging, for which they pay nothing: He makes even Jewellers lodge in his Palace, and to these only he trusts Stones of Consequence, strictly charging them not to tell any what work they are about, leant it Auranga Zeb should come to know that his workmen are employed about Stones of great value, he might demand them of him: The Workmen of the Castle are taken up about the Kings common Stones, of which he has so many that these Men can hardly work for anybody else.

Cutting Saphirs & Emrod

They cut Saphirs with a Bow of Wire; whilst one Workman handles the Bow, another poures continually upon the Stone a very liquid solution of the Power of white Emrod made in Water; and so they easily compass their Work. That white Emrod is found in Stones, in a particular place of the Kingdom, and is called Coriud in the Telugu Language: It is sold for a Crown or two Roupes the pound, and when they intend to use, it they beat in into a Powder.

When they would cut a Diamond to take out some grain of Snad, or other imperfection they find in it, they saw it a little in the place where it is to be cut, and then laying it upon a hole that is in a piece of wood, they put a little wedge of Iron upon the place that is sawed and striking it as gently as may be, it cuts the Diamond through.

The King hath store of excellent Bezoars: The Mountains where the Goats feed that produce them, are to the North-East of the Castle, seven or eight days Journey from Bagnagar; they are commonly sold for forty Crowns the pound weight. The Long are the best: They find of them in some Cows, which are much bigger than those of Goats, but of far less value, and those which of all others are most esteemed, are got out of a kind of Apes that are somewhat rate and these Bezoars are small and long.

The Sepulchres of the Kings and Princes of Golconda

The Sepulchres of the King who built Golconda, and of the five Princes who have Reigned after him, are about two Musquet-shot from the Castle. They take up a great deal of Ground, because every one of them is in a large Garden: the way to go thither is out at the West Gate, and by it not only the Bodies of Kings and Princes but of all that die in the Castle are carried out; and no interest can prevail to have them conveyed out by any other Gate. The Tombs of the six Kings are accompanied with those of their Relations, their Wives, and chief Eunuchs. Every one of them is in the middle of a garden and to go see them, one must ascend by five or six steps to a walk built of these Stones, which resemble the Theban. The Chappel which contains the Tomb is surrounded by a Gallery with open Arches: It is square, and rained six or seven Fathom high; it is beautified with many Ornaments of Architecture, and covered with a Dome that at each of the four corners has a Turrent; few people are suffered to go in, because these places are

accounted Sacred. There are Santo's who keep the entry and I could not have got in, if I had not told them that I was a Stranger. The floor is covered with a Carpet, and on the Tomb there is a Satten Pall with white Flowers, that trails upon the Ground. There is a cloath of State of the same stuff a Fathom high, and all is lighted with many Lamps. The Tombs of the Sons and Daughters of the King are on the one side, and on the other all that Kings Books, on folding feats, which for the most part are Alcorans with their Commentaries, and some other books of the Mahometan Religion. The Tombs of the other Kings are like to this, save only that the Chappels of some are square in the inside as on the outside, and of others built in form of a Cross; some are lines with that lovely Stone I have mentioned, others with black Stone, and some others with white, so Varnished as that they appear to be Polished Marble, nay, some of them are lined with Purflane. The Tomb of the King that died last is the finest of all, and its Dome is Varnished over with Green. The Tombs of the Princes their Brothers, of their other Relations, and of their Wives also, are of the same form as their own are, but they are easily to be distinguished, because their Domes have not the crescent which is upon the Domes of the Monuments of the Kings. The Sepulchres of the chief Eunucks are low and flat Roofed without any Dome, but have each of them their Garden: All these Sepulchres are Sanctuaries, and how criminal so ever a Man may be that can get into them, he is secure. The Gary is rung there as well as in the Castle, and all things are most exactly regulated amongst the Officers. That Gary is pretty pleasant, though it be only rung with a stick, striking upon a large Plate of Copper that is held in the Air; but the Ringer strikes artifully, and makes Harmony with it: the Gary serves to distinguish time. In the Indies the natural day is divided into two parts, the one begins at bread of day, and the other at the beginning of the night, and each of these parts is divided into four quarters, and each Quarter into eight Parts, which they call Gary.

OF THE KING OF GOLCONDA THAT REIGNS

CHAPTER VII

The King that Reigns is a Chiai by Religion, that's to say, of the sect of the Persians; he is the seventh since the Usurpation made upon the Successour of Chaalem King of Deccan, and he is called Abdulla Cotub-Cha. I have already observed, that the name of all the Kings of Golconda is Cotub-Cha, as Edel-Cha is the name of the Kings of Viziapour. This King is the Son of a Bramen Lady who hath had other Princes also by the late King her Husband, and was very witty. He was but fifteen years of Age when his Father (who left the Crown to his Eldest Son) died; but the Eldest being less beloved of the Queen than Abdulla his younger Brother, he was clapt up in Prison, and Abdulla placed upon the Throne. He continued in Prison, until the year One thousand six hundred fifty eight; when Aurang-Zeb coming into the Kingdom with an Army, the captive Prince had the boldness to send word to the King, that if he pleased to give him the command of his Forces, he would meet the Mogul and fight him. The King was started at that bold proposal, and was so far front granning him what he demanded, that he caused him to be poysoned.

The number of Soldiers

The King of Golconda pays above Five hundred thousand Soldiers: and that makes the Riches of the Omra because he who has Pay for a thousand Men, entertains but Five hundred, and so do the rest proportionably. He allows a Trooper (who ought to be either a Mogul or Persian) ten Chequins a month, and for that Pay, he ought to keep two Horses and four or five Servants. A Foot-Soldier (of these Nations) hath five Chequins, and ought to entertain two servants, and carry a Musket He gives not the Indians (his own Subjects) above two or three Roupies a month, and these carry only the Lance and Pike. Seeing the late King gave his Soldiers better Pay than this do's, he was far better served: He entertained always a strong Army, and the number of Men he payed was always compleat. By that means he easily hindered the Great Mogul from attempting anything against him, and was not tributory to him as his Son is.

Heretofore the King went ever now and then to his Palace of Bagnagar, but he hath not been there this eight years; since Aurang-Zeb (who was then but Governour of a Province) surprized him in it, having marched his Forces of Bagnagar, before the Kink had were at the Gates of Bagnagar, before the King had any News that they were marched from Aurangeabad, so that he easily made himself Master of the Town: Neverthless, the King in disguise, escaped by a private door, and retreated to the Ford of Golconda. The Mogul plundered the Town and Palace, carrying away all the Riches, even to the Plates of Gold, wherewith the Floors of the Kings appartment were covered. The Queen Mother (at length) had the Art to appease the Conquerour; she treated with him in name of the King, and granted him one of his Daughters in Marriage for his son, with promise that he should leave the Kingdom to him, if he had no male issue, and he hath none. Had it not been for that Accommodation, he was upon the point of losing his Kingdom, and perhaps his life too. Since that time he is apprehensive of every thing, and next to the Queen-mother, he trusts no body but Sidy Mezafer (his favourite) and the Bramens, because that Queen is of the Bramen Caste, and continually surrounded by them. The King knows of nothing but by them, and there are some appointed to hearken to what the Vizier himself, and other officers have to say to the his Benedictions to a great many people, who asked them with cries, prostating themselves, and kissing the ground in his presence. Most part of the Omras visited that cheat every evening; and when he went abroad (which happened seldom) he went in a Palanquin, where he shewed himself stark naked after the Indian fashion and the People reverenced him as a Saint. The great Lords made him Presents, and in the Court of his House he had an Elephant chained, which was given him by a great Omra. Whil'st I was on my Journey to Carnates, the Kings little Son-in-law gave to this Santo a great many Jewels belonging to the Princess his Wife, Daughter to the King; and since no Man knew the motive of so great a Present, which perhaps was only some Superstitious Devotion, it was presently given out that it was to raise Forces againft the King, that with the concurrence of the Santo he might invade the Crown. Whether that report was true or false, it is certain that the King sent to the Santo's House, to fetch from thence his Daughters Jewels and the Elephant, and ordered him to depart out of the Kingdom. The Kings eldest Daughter was married to the Kinsman of a Cheik of Mecha; the second married Mahmoud, eldest son Aurang-Zeb, for the Reasons I mentioned already; and the third is wife to the little Son-in-law Mirza Abdul-Coffin, who has Male-Children by her; and they say, the fourth is designed for the King of Viziapour.

Cuftoms

The King of Golconda has vast Revenues; he is proprietory of all the Lands in his Kingdom, which he Rents out to those who offer most, except such as he gratifies his particular Friends with, to whom he gives the use of them for a certain time. The Customs of Merchants Goods that pass through his Countrey, and of King; but his fear is much encreased since the Great Mogul hath been in War with the King of Vizianour, whom in the beginning he assisted with Two hundred thousand Men, commanded by an Enmuch, who was almost as soon recalled as sent, upon the complaints made by the Moguls Embassadour at Golconda. The King (to excuse himself) said, that

that Army was sent without his knowledge; and he is still in great apprehension of having the Moguls upon his back, if they succeed against the King of Viziapour who hath hitherto defended himself very bravely. This shews the weakness of that King; he dares not put to death his Omras, even when they deserve it; and if he find them fuilty of any Crime, he condemns them only to pay a Fine, and takes the Money. Nay, the Dutch begin to insult over him, and it is not long since they obliged him to abandon to them an English Ship, which they had seized in the Road Masulipatan though he had undertaken to protect her.

A Moorish Santo

There is a Prince also at his Court, who beings to create him a great deal of trouble, and it is he whom they call the Kings little Son-in-law, who hath married the third of the Princesses his Daughters, because he is of the Blood Royal: He pretends to the Crown, what promise soever hath been made to the Great Mogul, he makes himself to be served as the King himself is, who hitherto loved him very tenderly; but at present he is jeolous of that Son-in-law as well as of the rest, and fancies that he intends to destroy him, that he himself may Reign, tho' he be reckoned a Man of great integrity. There was in Bagnagar a Moorish Santo that lived near the Carvansery of Nimet-Ulla, who was held in great veneration by the Mahomeans; the House he lived in was built for him by a great Omra, but he kept his Windows shut all day, and never opened them till towards the Evening, to give his the Ports of Masulipatam and Madrefpatan yield him much, and there is hardly any sort of provisions in his Kingdom, from which he hath not considerable dues.

Diamond Mines

The Diamond-Mines pay him lifewife a great Revenue, and all they whom he allows to digg in; those that are towards Masulipatan, pay him a Pagod every hour they work there, whether they find any Diamonds or not. His chief Mines are in Carnates in divers places towards Viziapour and he hath Six thousand Men continually at work there, who daily find near three Pound weight, and no body digs there but for the King.

A rich Jewel of the King of Golconde

This Prince wears on the Crown of his head, a Jewel almost a Foot long which is said to be of an inestimable value; it is a Rose of great Diamonds, three or four Inches diameter: in the top of that Rose there is a little Grown, out of which issues a Branch fashioned like a Palm-Tree Branch, but is round; and that palm Branch (which is crooked at the top) is a good Inch in Diameter, and about half a Foot long; it is made up of several Sprigs, which are (as it were) the leaves of it, and each of which have at their end a lovely long Pearl shaped like a Pear; at the Foot of this Pofie, there are two Bands of Gold in fashion of Table-bracelet in which are enchased large Diamonds set round with Rubies, which with great Pearls that hang dangling on all sides, make an exceeding rare shew; and these Bands have Clasps of Diamonds of sasten the Jewels to the head: In short, that King hath many other considerable pieces of great value in his Treasury, and it is not to be doubted, but that he surpasses all the Kings of the Indies in pretious Stones; and that if there were Merchants (who would give him their worth), he would have prodigious Sums of Money.

OF THE OMRAS OR OMROS OF GOLCONDA

CHAPTER VIII

The Omras are the great Lords of the Kingdom, who are (for the most part) presans, or the Sons of Persans; they are all rich, for they not only have great Pay yearly of the King for their Offices, but they make extream advantage also by the Soldiers, scarcely paying one half of the number they are obliged to entertain; besides that, they have gratifications from the King, of Lands and Villages, whereof he allows them the Use, where they commit extraordinary exactions by the Bramens, who are their Farmers.

These Omras generally make a very handsome Figure: when they go through the Town, an Elephant or two goes before them, on which three Men carrying Banners are mounted, fifty or sixty Troopers well cloathed, and riding on Persian or Tartarian Horses, with Bows and Arrows, Swords by their sides, and Bucklers on their backs, follow them at some distance: and after these come other men on Horseback, sounding Trumpets, and playing on Fires.

After them comes the Omra on Horse-back, with thirty or forty Foot-men about him; some making way, others carrying Lances, and some with fine Napkins driving away the Flies. One of them holds an Umbrello over his Masters head, another carries the Tobacco-Pipe, and others Pots full of water in hanging Cages of Canes. The Palanquin carried by four Men, comes next with two other Porters for change: and all this pomp is brought up by a Camel of two, with Men beating of Timbals on their backs.

When the Omra pleases, he takes his Palanquin, and then his Horse is led by him. The Palanquin is sometimes covered with Silver, and its Canes or Bambous tipt with Silver at both ends; the Lord is to be seen lying in it, holding Flowers in his head; smoaking Tobacco, or else chewing Betle and areca, shewing by that fost and effeminate posture, a most supine dissoluteness All (who have any confiderable pay, whether Moors or Gentiles) imitate the Gentiles, and are carried through the Town in Palanquins well attended; and the Dutch Interpreter at Bagnagar (who is a Gentile) goes at present with such an equipage, save only that instead of Camels, he hath a Chariot; but (at least) there is not a Cavalier, but hath his Umbrello bearer, his two Flie-drivers and his Cupbearer.

The Betle (which these Gentlemen chew in their Palanquin) is a Leaf not unlike to an Orange-Tree Leaf, though it be not so broad: the Stalk of it being weak, it is commonly planted near the Areca-Tree, to which it clings: and indeed, the Indians never take Betle without an Areca-Nut, and they are sold together. The Areca is very high, and much like to an ordinary Palm Tree; it carries its Nuts in clusters, and they are as big as Dates, and infipid. This Betle and Areca keep all the Indians in countenance, and they use it in the Streets and every where. They pretend that it is an excellent thing for the Stomach, and for the sweetness of Breath.

Emir Gemla or Mir Gamla Guendicot

All that are called Omras at Golconda, have not the ability of those whose Train and Equipage I have now observed: there are those who being not so rich, proportion their Train to their Revenue; besides, the quality of Omra is become of common, and so much liberty allowed to take that Title, that the Indians who guard the Castle and the outside of the Kings Palace, to the number of a Thousand, must needs be called Omras also, though their Pay be no more than about a Crown a month: But in short some of the Great Omras are exceeding rich. There was the Omra or rather the Emir Gemla the Son of an Oyl-man of Ispahan, who had the wealth of a Prince: He left the Service of the King of Golconda, went over to the Mogul, and died Governour of Bengala. It is well known, that he had a design to make himself King of Bengala, where he was very powerful, and that he only waited for a favourable occasion to get his Son from the Court of the Great Mogul, where he was detained as an hostage. He had twenty Mans weight of Diamonds, which make Four hundred and eight Pounds of Hollands weight; and all this Wealth he got by the Plunder he formerly made in Carnates, when he was at the Head of the Army of the King of Golconda at the time when that King (in conjunction with the King of Viziapour) made War against the King of Bisnagar. This General took a great many places there in a short time, but the Fort of Guendicot standing upon the top of an inaccesible Rock, put a full stop to his Conquests. The Town is upon the side of the Hill: one must (in a manner) crawl up to come to it, and there is no way to enter it but by one narrow Path. Mir-Gemla being unable to force it, made use of his cunning and Money, and so managed those (whom the Naique sent to him to negotiate a Peace), that he wheedled out the Governour, under pretext of entring into a League with him for great Defigns: but no sooner was he come to the place of meeting, but the Omra made sure of his Person, contrary to the Promise he had given, and kept him constantly with him till he put him in possession of Guendicot. This place is within ten days Journey of Thomas, upon the main Land.

Winter in Golconda

I had been two months in the Countrey when Winter came on: it began in June by Rain and Thunder, but the Thunder lasted not above four days, and the Rain poured down with great storms of Wind till the middle of July, though now and then we had some

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fair weather: The rest of that month was pretty fair; in August, September and October, there fell great Rains, but without any Thunder; the Rivers overflowed so prodigiously that there was no passing over the Bridges, no not with the help of Elephants. The River of Bagnagar beat down almost Two thousand Houses, in which many people perished. The Air was a little cold in the night-time and morning, there was some heat during the day, but it was as moderate as it is in France in the month of May, and the Air continued in this temper until February the year following, when the great heats began a-gain.

These Rains render the Land of this Kingdom exceeding fertile, which yields all things in abundance, and especially Fruits. Vine sare plentiful there, and the Grapes are ripe in January, though there be some that are not gathered but in February, March or April, according as the Vines are exposed to the heat; they make white-wine of them. When the Grapes are gathered, they Prune the Vines, and about Midsummer they yield Ver-juice. In this Country also they have two Crops a year of Rice, and many other Grains.

THE AUTHORS DEPARTURE FROM BAGNAGAR FOR MASULIPATAN

CHAPTER IX

Diamond-mines. Tenara, a Ftately Palace

Having stayed long enough at Bagnagar, I had a design to see some Countries of the coast of Coromandel; and notwithstanding it was inter, I resolved to set out for Masulipatan Seing there was no Travelling neither in Coach nor Chariot, because of the bandness of the Ways, and the frequent over-flowings of the Rivers and Brooks, I hidred a Horse for my self, and two Oxen for my Servant and Baggage, and I parted with some Merchants. We came to a Bourg called Elmas-Kepentch, eight Leagues from Bagnagar: They who have a mind to go to the Diamond-mines of Gany, take their way by Tenara, where the King has a stately Palace, consisting of four large Piles of Stone-Building, two Stories high, and aborned with Portico's, Halls and Galleries, and before the Palace there is a large regular Square; besides these Royal Appartments, there are Habitations for Travellers, and unalienable Rents for entertaining the poor, and all Passengers that please to stop there.

Having no business at these Diamondmines, which are fix or seven days Journey from Colconda, we went the other way. In all our Journey, we found but three small Rivers, the most considerable of which are Kachkna and Moucy: we went through sixteen or seventeen Villages, about which the Fields are always green and pleasant to the eye, though the way be very bad. There I saw Trees of all kinds that are in the Indies, and even Saffia-Trees, though they be scarce in other Countries of the Indies; at length (in ten daystime) we arrived at Masulipatan, the whole Journey makes about fifty three French Leagues, and in fair weather they perform it in a weeks time.

Road from Bagnagar to Masulipatnam

Masulipatan lies on the coast of Coromandel, in sixteen degrees and a half North-Latitude. This Town is Situated upon the Gulf of Bengala East South-East from Bagnagar, though the Town be but small, yet it is well Peopled: the Streets are narrow, and it is intollerably hot there from March till July. The Houses are all separated one from another, and the Water is brackish, because of the Tides that come up to it; there is great Trading there in Cities, because, befides those that are made there, a great many are brought from St. Thomas, which are much finer, and of better Colours than those of the other parts of the Indies.

The Coast is excellent, and therefore Ships come thither from all Nations, and go from thence into all Countries. I saw there Cochincbinefe, Men of Siam, Pegu, and of many other Kingdoms of the East.

Idolaters, Figures of Mounters

The Countrey of Masulipatnam (as all the rest of the Coast) is so full of Idolaters, and the Pagods so full of the lascivious Figures of Monsters, that one cannot enter them without horrour; it is exceeding fruitful, and Provisions are very cheap there. The people of our Caravan had a Sheep for Twelve pence, a Partridge for a Half penny and a Fowl for less than Two pence; it isc the same almost all over the coast of Coromandel, wherein there is no more commonly comprehended but what reaches from the Cape of Nagapatnan to the Cape of Masulipatan; But some Authors carry it further, and will have it to reach from Cape Comory to the Western mouth of the Ganges, though others make it to end at the Cape, which the Portuguese call Das Palmas.

Negapatan, Trangabar, Meliapour, or St. Thomas

There are several Towns on this Coast, some of which are good, and amongst others Negapatan, which lyes in the Latitude of twelve degrees: Trangabar, which is almost in the same Latitude; Meliapour or St. Thomas, which lyes in the heighth of thirteen degrees and a half, and which the Moors (with the assistance of the Dutch) took back from the Portuguese in the year One thousand six hundred fifty two.

The Kingdom of Golconda reaches not above two Leagues beyond St. Thomas. They say that St. Thomas suffered Martyrdom in that Town which bears his name; at St. Thomas they make Lime of such Shells as are brought from St. Michael in Normandy, and for that end they burn them with Hogsdung.

Akeron, a distemper, Naiques that are Sovereigns

The Small-pox is very frequent in that Country; but there is another more violent distemper that commonly commits greater ravage there, It is called Akeron, and only seizes Children; it is an inflammation of the Tongue and Mouth, proceeding from too great heat; their Parents are careful to cool them from time to time with Herbs that are good against that Disease, for otherwise it seizes the Guts, reaches to the Fundament, and kills the Child. There are many Naiques to the South of St. Thomas who are Sovereigns: The Naique of Madura is one; he of Tangiour is at present a Vassal to the King of Viziapour. Naique properly signifies a Captain; heretofore they were Governours of Places, and Officers of the King; but having Revelled, they made themselves Sovereigns.

Poliacate. Salt-Petre. Gueldria, Gazer, Money

Poliacate is to the North of St. Thomas, and the Factory (which the Dutch have established there) is one of the best they have in the Indies, by reason of

the Cotton-cloaths, of which they have great Ware-houses full there. At Poliacate they refine the Salt-Pesre which they bring from Bengala, and make the Gun-powder, with which they furnish their other Factories: they refine the Salt-Petre that they send to Europe in Batavia. The Governour, of Gueldria, which is the Fort of Poliacate, has of the Dutch fifty Crowns a month Pay, with fifty Crowns more of his Table, Provisions of Wine and Oyl, and his Cloaths, which he can take when he pleases out of the Companies Ware-houses. The current Money at Poliacate, are Roupies and Pagods, which are there worth four Roupies, that is almost six French Livres: they have fanons also which are small pieces, half Gold and half Silver, they have the same Stamp as the Pagods have: six and a half of them (with half a Quartor-piece) make a Roupie, and six and twenty and a half a Pagod: They have also Gazers, which are small Copper-pieces, as big as a Fanon, forty of which go to a Fanon: and Dutch at present Coin all these **pieces of Money**....

PolicolePalicole. Dacheron. Bimilipatnam. Cicacola.

Their Company has a Factory also at Palicole, two days Journey Northward from Masulipatan, and another at Dacheron on the same soaft. Bimilipatan is four days Journey Northwards of Masulipatan. The Traffick of those parts consists in Rice, fine Cloaths, Iron, Wax and Lacre, which is as good as at Pegu: and from abroad they import Copper, Tin, Lead and Pepper: From Bimilipatan to Cicacola it is fifteen hours travelling by Land, and that is the last Town of the Kingdom of Golconda, on the side of Bengala. The Governours of that Countrey are great Tyrants, and if any one threaten to inform the King of their exactions, they'll laugh at it, and say that he is King of Golconda, and they of their Governments: from Cicacola to Bengala it is a months Journey by Land.

In many places of the Kingdom of Golconda the people are much insisted by Serpents: but one may cure himself of their sting, provided he neglect not the wound, and hold a burning Coal very near the part that is stung: the Venom is perceived to work out by degrees, and the heat of the Fire is not at all troublesome: They make use also of the Stone of Cobra, which hath been spoken of before.

The Festival of Hussein in Golconda

When I thought my self sufficiently informed of the places on the Soast of Coromandel, I returned from Masulipatan to Bagnagar, and stayed there three weeks longer, because I would not go from thence but in company of Monfieur Bazon, who had some business still remaining to make an end of; so that I had as much time as I needed to see the Celebration of the Festival of Hussain, the Son of Ali, which fell out at that time. The Moors of Golconda celebrated it with more Fopperies than they do in Persia: there is nothing but Mafquarades for the space of ten day they erect Chappels in all the Streets with Tents, which they fill with Lamps, and aborn with Foot-Carpets; the Streets are full of People, and all of them almost have their, Faces covered with sifted ashes they who are naked cover their whole Body with them, and they who are cloathed their Apparel; but the Cloaths they wear on thefe days are generally extravagant, and their Head-tire much more: they all carry Arms: most part have their Swords naked, and the poor have Wooden ones; several drag about the Streets long Chains as big as ones Arm, which are tied to their Girdle; and it being painful to dragg them, they thereby move the pity of Belots who touch them, and having kissed their Fingers, lift them up to their Eyes, as if these Chains were holy Relicks. They make Processons, where in many carry Banners, and others have Poles, on which there is a Silver-plate that represents Hussains hand: some with little Houses of a light wood upon their heads, skip, and turn at certain Cadences of a Song: others dance in a round, holding the point of their naked Swords upwards, which they clash one against another, crying with all their force Hussian. The public Wenches themselves come in for a share in this Festival, by their extravagant Dances, Habits and Head-tire.

The Heathen Idolaters celebrate this Feast also for their diversion, and they do it with such Fopperies as far surposs the Moors: they drink, eat, laugh, and dance on all hands, and they have Songs which favour little or a Doleful pomp, that the Moors pretend to represent: They observe only not to shave themselves during the ten days; but though it be prohibited to sell anything except Bread and Fruit, yet there is plenty of all things in private Houses.

This Festival is hardly every celebrated without Bloodshed; for there being several Sunnis who laugh at the others, and the Cbyais not being able to endure it, they often quarrel and fight, which is a very proper representation of the Feast: and at that time there is no enquiry made into manslaughter, because the Moors believe, that during these ten days the Gates of Paradise are open to receive those who die for the Musselman Faith. At Bagnagar I saw one of these quarrels raised by a Tartar, who spage some words against Hussein: Some Cbyais being scandalized there at, fell-upon him to be revenged, but he killed three of them with his Sword, and many Musket-Shot were fired: A Gentleman (who would have parted them) received a wound in the Belly that was like to have cost him his life, and seven were killed out-right: Nay: some of the Servants of the Grand Vizier were engaged in it; and this chief Minister passing by that place in his palanquin, made haste down that he might get on Horse-back and ride away. Next day after the Feast they make other processious, fing doleful Ditties, and carry about Coffins covered with divers Stuffs, with a Turban on each Coffin, to represent the interment of Hussain and his Men,, who were killed at the Battal of Kerhela by the Forced of Calif Yezid.

EXTRACT OF
TAVERNIER'S TRAVEL ACCOUNT
17th CENTURY

OF THE KINGDOM OF GOLKONDA AND THE WARS WHICH IT HAS CARRIED ON DURING THE LAST FEW YEARS

CHAPTER X

THE Kingdom of Golkonda, speaking generally is a rich country, abounding in corn, rice, cattle, sheep, fowls and other commodities necessary to life. As there are numerous tanks, there is also an abundance of good fish, and you find more particularly a kind of smelt, which has but one bone in the middle and is of very delicate flavour.[1] Nature has contributed more than art to make these tanks, of which the country is full. They are generally situated in somewhat elevated positions, where it is only necessary to make a dam[2] on the side of the plain in order to retain the water. These dams are sometimes half a league long, and after the season of the rains is past they open the sluices from time to time in order to let the water run into the fields, where it is received in divers small canals to irrigate the lands of private individuals.

Bhagnagar is the name of the capital town of this kingdom, but it is commonly called Golkonda, from the name of the fortress, which is only 2 coss distant from it, and is the residence of the King. This fortress is nearly 2 leagues in circuit and requires a large garrison. It is, in reality, a town where the King keeps his treasure, having left his residence in Bhagnagar since it was sacked by the army which Aurangzeb sent against it, as I shall relate in due course.

Bhagnagar is then the town which they commonly call Golkonda, and it was commenced by the great grandfather of the King who reigns at present, at the request of one of his wives whom he loved passionately, and whose name was Nagar.[3] It was previously only a pleasure resort where the King had beautiful gardens, and his wife often telling him that, on account of the river, the spot was suitable for building a palace and a town, he at length had the foundations laid, and desired that it should bear the name of his wife, calling it Bhagnagar, i.e., the Garden of Nagar. This town is in 16° 58′ of lat.[4] The neighbouring country is a flat plain and near the town you see numerous rocks as at Fontainebleau. A large river[5] bathes the walls of the town on the south-west side, and flows into the Gulf of Bengal close to Masulipatam. You cross it at Bhagnagar by a grant stone brindge, which is scarcely less beautiful than the Pont Neuf at Paris.[6] The town is nearly the size of Orleans, well built and well opened out, and there are many fine large streets in it, but not being paved—any more than are those of all other towns of Persia and India—they are full of sand and dust; this is very inconvenient in summer.

Before reaching the bridge you traverse a large suburb called Aurangabad,[7] a coss in length, where all the merchants, brokers, and artisans dwell, and, in general, all the common people; the town being inhabited only by persons of quality, the officers of the King's house, the ministers of justice, and military men. From 10 or 11 o'clock in the morning till 4 or 5 in the evening the merchants and brokers come into the town to trade with foreign merchants, after which they return home to sleep. There are in these suburbs two or three beautiful mosques, which serve as caravansarais for strangers, and several pagodas are to be seen in the neighbourhood. It is through the same suburb that you go from the town to the fortress of Golkonda.

When you have crossed the bridge you straightway enter a wide street which leads to the King's palace. You see on the right hand the houses of some nobles of the court, and four or five caravansarais, having two storeys, where there are large halls and chambers, which are cool. At the end of this street you find a large square, near which stands one of the walls of the palace, and in the middle there is a balcony where the King seats himself when he wishes to give audience to the people. The principal door of the palace is not in this square, but in another close by; and you enter at first into a large court surrounded by proticoes under which the King's guards are stationed. From this court you pass to another of the same construction, around which there are several beautiful apartments, with a terraced roof; upon these, as upon the quarer of the palace where they

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1. Probably the so-called Chilwa or Chalwa fish, which are, as Dr. Francis Day states, Aspidoparia morar (Fishes of India, 565) They constitute the white bait of India.
2. Band is the native and Anglow-Indian term applied to these dams or embankments, which are thrown across valleys and hollows in order to form collecting areas for the drainage of the country.
3. Bhagnagar, or the Fortunate City, was so called by Qutub Shah Muhammad Kuli after a favourite mistress, whose name was, however, Bhagmati, not, as stated by our author, Nagar, which merely signifies town, and the name has no connection with Bagh, 'a garden'. It was founded in 1589, and became the seat of government insead of Golkonda, which is seven miles distant. By the Persians, according to Thevenot, it was already called Haidarabad, a title given by the King after the death of his mistress, but many Hindus still call it Bhagnagar. See Ferishta, Hist. of the Rise of the Mahomedan Power, Trans. J. Briggs, ed. 1910, iii. 451.
4. The true latitude of Golkonda is 17° 22' N., the longitude being 78° 27' E.
5. The Musi river, a tributary of the Kistna.
6. The Purana Pul, or Old Bridge, built by Kuli Qutb Shah in 1593. For an account of Haidarabad see Bilgrami & Willmott, ii. 522 ff.; Meadows Taylor, Story of My Life, Oxford, 1920, 44 ff, 70.
7. The Karwan suburb, Bilgrami & Willmott, ii. 584 ff.; Jadunath Sarkar, Aurangzib, i. 232.

keep the elephants, there are beautiful gardens, and such large trees, that it is a matter for astonishment how these arches are able to carry such a weight;[1] and one may say in general terms that this house has all the appearance of a royal mansion.

It is about fifty years since they began to build a splendid pagoda[2] in the town; it will be the grandest in all India if it should be completed. The size of the stones is a subject for special astonishment, and that of the niche, which is the place for prayer, is an entire rock of such enormous size that they spent five years in quarrying it, and 500 or 600 men were employed continually on this work. It required still more time to roll it upon the conveyance by which they brought it to the pagoda; and they told me that it took 1,400 oxen to draw it.[3] I shall explain why the work is incomplete. If it had been finished it would have justly passed for the noblest edifice in the whole of Asia.

On the other side of the town, from whence one goes to Masulipatnam, there are two large tanks,[4] each of them being about a coss in circuit, upon which are some decorated boats intended for the pleasure of the King, and along the banks many fine houses which belong to the principal officers of the court.

At three coss from the town there is a very fine mosque where there are the tombs of the Kings of Golkonda;[5] and every day at 4 O' clock P.M. bread and pualo[6] are given to all the por who present themselves. When you wish to see something really beautiful, you should go to see these tombs on the day of a festival, for then, from morning to evening, they are covered with rich carpets.

This is what I have been able to observe concerning the good order and the police which is maintained in this town. In the first place, when a stranger presents himself at the gates, they search him carefully to see if he has any salt or tobacco, because these yield the principal revenue of the King. Moreover it is sometimes necessary that the stranger should wait for one or two days before receiving permission to enter. A soldier gives notice first to the officer who commands the guard, and he sends to the Darogha[7] to give him notice also. But as it often happens that the Darogha is engaged, or that he is taking exercise outside the town, and sometimes the soldier whom they have sent pretends not to have found him, in order to have an excuse for returning, and being much better paid for his trouble—the stranger is obliged to await the termination of all this mystery, and sometimes, as I have said, for one or two days.

When the King administers justice he comes, as I stated, into the balcony which overlooks the square, and all those who desire to be present stand below, opposite to where he is seated. Between the people and the wall of the palace three rows of sticks of the length of a short-pike are planted in the ground, at the ends of which are attached cords which cross one another, and no one, whosoever he may be, is allowed to pass these limits without being summoned. This barrier, which is not put up except when the King administers justice, extends the whole length of the square, and opposite the balcony there is an opening to allow those who are summoned to pass. Then two men, who hold by the ends a cord stretched across this opening, have only to lower it to admit the person who is summoned. A Secretary of State remains in the square below the balcony to receive petitions, and when he has five or six in hand he places them in a bag, which a eunuch, who is on the balcony by the side of the King, lowers with a cord, draws up, and presents them to His Majesty.

The principal nobles mount guard every Monday, each in his turn, and they are not relieved before the end of a week. Some of these nobles command 5,000 or 6,000 horse, and encamp under their tents around the town. When they mount guard each goes from his home to the rendezvous, but when they leave it they march in good order across the bridge and thence by the main street they assemble in the square in front of the balcony. In the van ten or twelve elephants march, the number representing the rank of the officer who goes off guard. Some of them bear cages (howdahs) somewhat resembling the body of a small coach, while others carry only their driver, and another man who holds a sort of banner in place of the cage.

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1. The idea of these elevated gardens was probably introduced by Persian immigrants. The gardens of Golkonda with their pavilions are still famous. The ultimate source of such gardens was Babylon. (Ency. Brit. iii. 99).

2. This is the Mecca Masjid, commenced by Abdulla Qutb Shah Kuli. (Bilgrami & Wallmott, ii. 567).

3. Grandpre describes how these Megalithic structures were erected in India, and there is reason to believe the same method was followed in Egypt. After the first course was laid a slope of earth was placed against it up which the stones for the second course were rolled; when they were laid, more earth was added to raise the slope again, in order to roll up the stones for the third course, and so on. When completed the building was therefore surrounded by a mountain of clay, which had then to be removed (cf. Voyage in the Indian Ocean & C., i. 169, London, 1803). A very interesting account with sketches and diagrams of the means used by the Indians for moving large masses of stone will be found in the Rurki Professional Papers on Indian Engineering, 2nd Series, 1878, iii. 1; Selec. Rec., N.W.P. Government, New Series, v. 316; P.R. Gurdon, The Khasis, London, 1914, p. 154.

4. The Husain Sagar, area 8 square miles and the Mir Alam 8 miles in circumference (Imperial Gazetteer, xiii. 1311)

5. For a full account of these magnificent tombs see Bilgrami & Willmott, ii. 516 ff.

6. Palao or pulao, Hind., a dish of rice, meat, and spices.

7. The prefect or Superintendent of Police.

After the elephants the camels follow two by two, sometimes up to thirty or forty. Each camel has its saddle and on it is fixed a small culverin,[1] which a man, clad in a skin from head to foot, like a pantaloon, and seated on the crupper of the camel with a lighted match in hand, quickly turns from side to side before the balcony where the King is seated.

After them come the carriages, around which the servants walk on foot, after which the led-horses appear, and finally the noble to whom this whole equipment belongs, preceded by ten or twelve courtesans, who await him at the end of the bridge, leaping and dancing before him upto the square. After him the cavalry and infantry follow in good order. And as all that affords a spectacle, and has something of pomp about it that amuses me, during three or four consecutive months which I have sometimes spent at Bhagnagar, my lodging being in the main street, I enjoyed every week seeing these fine troops passing, which are more or less numerous according to the rank of the noble who has been on guard in his turn.

The soldiers have for their sole garment only three or four ells of cloths, with which they clothe the middle of the body before and behind. They wear the hair long, and make a great knot of it on the head as women do, having for their sole head-dress a scrap of three-cornered cloth, one corner of which rests on the middle of the head, and the other two are tied together on the nape of the neck. They do not wear a sabre like the Persians, but a broadsword like the Swiss, with which they both cut and thrust, and they suspend it from a belt. The barrels of their muskets are stronger than ours, and the iron is better and purer; this makes them not liable to burst.[2] As for the cavalry, they have bow and arrows, shield and mace, with helmet and a coat of mail, which hangs behind from the helmet over the shoulders.

There are so many public women in the town, the suburbs, and in the fortress, which is like another town, that it is estimated that there are generally more than 20,000 entered in the Darogha's register, without which it is not allowed to any woman to ply this trade.[3] They pay no tribute to the King, but a certain number of them are obliged to go every Friday with their governess and their music to present themselves in the square in front of the balcony. If the King be there they dance before him, and if he is not, a eunuch signals to them with his hand to withdraw.

In the cool of the evening you see them before the doors of their houses, which are for the most part small huts, and when the night comes they place at the doors a candle or a lighted lamp for a signal. It is then, also, that the shops where they sell tari[4] are opened. It is a drink obtained from a tree, and it is as sweet as our new wines. It is brought from 5 or 6 coss distant in leather bottles, upon horses which carry one on each side and go at a fast trot, and about 500 or 600 of them enter the town daily. The King derives from the tax which he places on this tari a very considerable revenue, and it is principally on this account that they allow so many public women, because they are the cause of the consumption of much tari, those who sell it having for this reason their shops in their neighbourhood.

These women have so much suppleness and are so agile that when the King who reigns at present wished to visit Masulipatam, nine of them very cleverly represented the form of an elephant, four making the four feet, four others the body, and one the trunk, and the King, mounted above on a kind of throne, in that way made his entry into the town.[5]

All the people of Golkonda, both men and women, are well proportioned, of good stature, and of fair countenances, and it is only the peasantry who are somewhat dark in complexion. The King of Golkonda who reigns at present is called Abdulla Qutb Shah,[6] and I will inform the reader, in a few words, whence he derives his origin. Under the rule of Akbar, Emperor of India, father of Jahangir, the Moguls extended their authority southwards only to Narbeder, and the river which passes it and, coming from the south, flows into the Ganges, separated their lands[7]

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1. Culverin, drived through Fr. Coulevrine, from Lat. Coluber, a serpent. It is a long slender gun which throgh a ball to a considerable distance. The camel guns were known as Shutarnal, 'camel-piece'; Zamburak, 'hornet', Shahin, 'falcon' (Irvine, Army of the Indian Moghuls, 135 f.).

2. The iron at Haidarabad, at a very early period, obtained a wide renown, being in fact the material which, when made into steel, afforded the source of supply for the manufacture of Damascus blades, the raw material having been exported to Persia and the Panjab for that purpose (see Journ. As. Soc. Bengal, vol. xvi. pp. 417, 666; Yule, Marco Polo, i. 88). Two villages, situated to the north of Golkonda, namely Nirmal and Indore, are specially mentioned in the Ain-i-Akbari (ii. 230) as producing excellent iron and steel (Bilgrami & Willmott, i. 399 ff.). According to Thevenot, at Indelvar, four leagues from Indur, quantities of swords, daggers, and lances were made and distributed thence throughout India (Voyages des Indes, p. 325).

3. Compare the control of prostitutes at Vijayanagar (Elliot & Dowson, Hist. of India, iv. 111 f; Abd-er-Razzak, India in the Fifteenth Century, Hakluyt Society, 29 f.).

4. Tari, Anglice toddy—the sap of Phoenix sylvestris.

5. See a curious Indian picture in Fanny Parks, Wanderings of a Pilgrim in Search of the Picturesque, vol. ii, frontispiece; and Krishna on an elephant in J.L. Kipling, Beast and Man in India, ed. 1892, p. 334.

6. Abdoul-Coutou-Cha in the original, for Abdulla Qutb Shah; he succeeded his father Muhammad Kuli on the throne of Golkonda in A.D. 1611, and reigned till 1672.

7. This passage is obscure, owing to some jumble between the names Beder or Bidar and Narbeder (for Narbada). The river of Beder which is referred to, and formed the boundry of the Mughal's ancient territory, was in reality the Godavari, which at one time was supposed to join the Ganges. Its real course however, is to the Bay of Bengal, into which it flows below Coconada. See p. 119.

from those of the Raja of Narsingha,[1] which extended to Cape Comorin, the other Rajas being, as it were, his subjects, and deriving their power from him. It is this Raja and his predecessors who have always been at war with those who succeeded Tamerlane[2] in India, and they were so powerful that the last Raja who was at war with Akbar had on foot four armies, commanded by as many generals.[3] The most powerful of the four had his quarters in the territories which to-day constitute the kingdom of Golkonda, the second held his in the country of Bijapur, the third in the Province of Daulatabad, and the fourth in the region of Burhanpur. The Raja of Narsingha dying without children, these four generals established themselves each in the country which he held with his army, and caused themselves to be recognized as kings—one of Golkonda, another of Bijapur, another of Burhanpur, and the fourth of Daulatabad. Although the Raja was an idolater, these four generals were Musalmans, and he of Golkonda was of the sect of Ali[4] descended from an ancient family of Turkomans, who inhabit the country of Hamadan in Persia.[5]

He was, as I have said, the most powerful of all; and a few days after the death of the Raja of Narsingha they achieved a notable victory over the Mogul, after which there was nothing to prevent them from making themselves sovereigns. But since that time Jahangir, son of Akbar, conquered the kingdom of the new King of Burhanpur;[6] Shahjahan, son of Jahangir, that of the King of Daulatabad;[7] and Aurangzeb, son of Shahjahan, a part of the territory of Bijapur.[8] As for the King of Golkonda, neither Jahangir nor Shahjahan made war upon him, and they left him undisturbed, on the condition that he should pay to the Moguls an annual tribute of 200,000 pagodas. These pagodas are gold pieces which are worth from 6 to 7½ francs[9] of our money, sometimes more and sometimes less. To-day the most powerful of the Rajas of this great peninsula south of the Ganges is the Raja of Velou,[10] who extends his authority as far as Cape Comorin, and has succeeded to a part of the States of the Raja or Narsingha; but, as there is no trade in his country, this Prince is little known, and strangers hardly ever go to it. The present King of Golkonda has no son; he has only three daughters, who are all married.

The eldest is married to one of the relatives of the Grand Shaikh of Mecca,[11] and the circumstances which preceded this marriage are sufficiently curious to occupy a place in my observations. The Shaikh having arrived at Golkonda in the garb of a mendicant, remained for some months at the gate of the palace, refusing to reply to sundry people of the Court who inquired why he had come. At length the matter being reported to the King, he sent his senior physician, who spoke Arabic well, to ascertain from the Shaikh what he wanted, and the reason of his coming. The physician, and some nobles of the Court who also spoke to him, immediately saw that he was a man of intelligence, and took him to the King, who was much pleased with his appearance and conversation. But at length the Shaikh having declared that he had come to marry the Princess, this proposition very much surprised the King, and was received by some of the Court as the proposal of a man who was not altogether in his senses. At first they merely laughed, but when they observed that he persisted in

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1. The name of Narsingha (a price of Telugu origin, who died 1508 A.D.) was applied by the Portuguese to the kingdom of Vijayanagara. Its capital town, though the bore the same name, was called Bisnagar by them. It was an enormously wealthy city, and the ruins still to be seen on its site near the small village of Hampi, it is the Bellary District, testify to the magnificence of its buildings (A.H. Longhurst, Hampi Ruins described and illustrated). See India in the 15th Century, Hak Soc.

2. Tamerlane or Timur-lang (Temur-leng in the original), the ancestor of the Mogul emperors, invaded India in 1398; but Babur was the actual founder of the dynasty (1526-30). For a good account of Tamerlane see Sir P. Sykes, Hist. of Persia, 2nd ed., ii. 118 ff., and for Babus, ibid. ii. 142 ff. His Memoirs are published under the editorship of Sir Lucas King, Oxford, 1921.

3. It was not in the time of Akbar, but in the reign of Mahmud Shah Bahmani (1482-1518), that the provincial governors declared their independence and set up five separate kingdoms; the Imadshahi dynasty of Berar; the Nizamshahi of Ahmednagar; the Adilshahi of Bijapur; the Baridshahi of Bidar; and the Qutbshahi of Golkonda. See Smith, Oxford Hist. of India, 286 ff.

4. Haly in original, for 'Ali, i.e. he was a Shi'a.

5. Sultan Kuli Qutb Shah was the first of the Qutb Shahi kings. He reigned from 1512 to 1543, and was assassinated at the instigation of his son Jamshid.

6. Not quite correct as regards Burhanpur or Khandesh as there were eleven princes of the Faruqi dynasty; from its foundation in A.D. 1388 till A.D. 1601, when Asirgarh was taken possession of by Akbar.

7. Daulatabad or Deogiri, was taken possession of in the year 1633 by Mahabat Khan, Shahjahan's general.

8. Bijapur was not finally taken possession of by Aurangzeb till 1686, or subsequently to the date at which our author wrote, but he had partially subdued it some thirty years before. See Grant Duff, Hist. of the Mahrattas, Oxford 1921, i. 165.

9. Here we should read livres for francs, as in bk. II. ch. xviii. the value of the new pagoda is stated to be 3 1/2 rupees or 5 1/4 livres, i.e. 7s. 10 1/2 d.; vol. ii. p. 70; and on p. 117 the old pagoda is said to be equal to 7 1/2 livres, or 11s. 3d. Independent testimony (see Appendix) gives about the same values; so that 200,000 pagodas would be equal to about £ 100,000, more or less, in exchange value.

10. Velou, Vellore in North Arcot represents Vijayanagar; see Smith, Oxford Hist., 299 ff.

11. Chek of Mecque in the original; called Mirza Muhammad on p. 136. Ovington (p. 527) calls him Meera Mamoed (Mir Ahmad, and he is possibly identical with the Sharifu-k-Mulk, who surrendered to Shah Alam in 1685, and died in 1687 (Manucci, iv. 444). The question of his origin is fully discussed by Jadunath Sarkar, Hist. of Aurangzib, iv. 332 f., Grant Duff, Hist. of the Mahrattas, ed. 1921, i.123.

his demand, even threatening that a great calamity would befall the country if they did not give him the Princess in marriage. he was cast into prison, where he remained for a long time.

The King, at length, considering that it would be better to send him back to his own country, made him embark at Masulipatam on one of the vessels which carry goods and pilgrims to Mocha, whence they travel by land to Mecca. About two years afterwards the same Shaikh returned to Golkonda, and managed so well on this occasion that he espoused the Princess and acquired great credit in the kingdom, which he now governs, and where he is all-powerful.[1]

It was he who prevented the King from yielding up the fortress of Golkonda. where he had taken refuge when Aurangzeb and his son entered Bhagnagar. as I shall presently relate—throwing himself upon him, and threatening to kill him if he did not resolve to hold out without thinking more of delivering the keys to the enemy. This bold action was the reason why the King loved him the more, and made use of his counsel in all important affairs: and thus, not only as son-in-law of the King, but as Prime Minister, he is now the principal personage in the Court of Golkonda. It was he who caused the Great Pagoda[2] of Bhagnagar to remain unfinished, because he threatened the kingdom with a great calamity if they persisted in completing it.

This Prince passionately loves all those who are proficient in Mathematics, which he understands fairly well: hence, although he is a Musalman, he favours all Christians who are learned in this science, as he particularly showed in the case of the Rev. Father Ephraim, a Capuchin,[3] when he was passing through Golkonda to go to Pegu, whither he was sent by his Superiors. He did all he could to induce him to remain in his country, and offered to build for him, at his own cost, a house and a church, assuring him that he would lack neither occupation nor parishioners, since some Christian Portuguese and many Armenians came every year for trade. But Father Ephraim, who had his orders to proceed to Pegu, was unable to accept his offer, and when he went to take leave of the Shaikh he received from him a khil'at of the most honourable kind, since it included the whole suit, namely the cap, the cabaye or grand robe, the arcalou[4] or cassock, two pairs of drawers, two shirts and two girdles, with a scarf to be worn round the neck and upon the head for protection against the heat of the sun. The Reverend Father was astonished at this present, and told the Shaikh that he could not wear it, but the latter pressed him to take it, and said that he might bestow it on one of his friends. Two months afterwards I received this present from Father Ephraim when I was at Surat, and I thanked him for it on the occasion of our first meeting.

The Shaikh, seeing that he could not detain the Father, and not wishing to allow him to travel on foot from Golkonda to Masulipatam, as he intended, compelled him to accept an ox which he gave him, with two attendants to conduct him; and not being able to force him to accept 30 pagodas (say £ 15) in addition, he directed the two attendants that on arrival at Masulipatam they should leave with the Capuchin Father both the ox and the pagodas. This order they did not fail to carry out in every particular, for otherwise on their return to Golkonda it would have cost them their lives. I shall complete the history of Father Ephraim, who afterwards experienced many misfortunes, when I describe Goa, which is the principal Portuguese possession in India.

The second daughter of the King of Golkonda was espoused to Sultan Muhammad, eldest son of Aurangzeb.[5] What led to the marriage was this: Mir Jumla,[6] Commander-in-Chief of the army of the King of Golkonda, who had received from him much good service in establishing his throne, when he went to Bengal to deal with a Raja's[7] affairs, left in hostage with the King, according to custom, his wife and children as pledge of his fidelity. He had many daughters, but only one son, who had a considerable following and made a great figure at Court.[8] The credit and the wealth which Mir Jumla had acquired made him enemies, who, jealous of such good fortune, sought to destroy it in his absence, and to injure him in the esteem of the King. They told him that Mir Jumla's power should cause him to suspected; that all his actions tended towards dethroning him and

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1. For another account of this marriage see Ovington, Voyage to Suratt, 527 ff.

2. Here used of the mosque at Bhagnagar; see p. 124.

3. Father Friar Ephraim of Nevers was Vicar of Madras from 1642 to his death in 1694 (Manucci, iv. 39).

4. Cabaye, for qaba (-i-shahi), i.e. royal robe. Arcalou, Turkish arqaliq, a coat with sleeves, a surtout, like the qaba, but having buttons, instead of strings, at the neck, breast, and waist. For this form of the khil'at see p. 18 above.

5. Tavernier, probably correctly, styles him Sultan Muhammad: see p. 287 ff. below. He is also called Muhammad Sultan. The marriage took place in 1655-6 (Elliot & Dowson, Hist. vii. 118 f.) This prince died 3rd December 1676, aged 37 (Jadunath Sarkar, Hist. of Aurangzib, iii. 49 f.). see also Bernier, 21; Ovington, 527; Manucci, ii. 195.

6. Mir Jumla. Tavernier writes this name in five different ways—Mir Gimola, Mirza Mola, Mirgimola, Amir Jemla, and Mir Jemla. His son's name was Muhammad Amin.

7. Mir Jumla was sent to Bengal by Aurabngzeb in 1660, with instructions to deal with the rebellious zamindars of the province, especially those of Assam and Arakan (Jadunath Sarkar, Hist. of Aurangzib, iii. 178).

8. This son, Muhammad Amin, was a dissolute young man, who offened Abdulla Qutb Shah, who found him asleep, in a state of intoxication, on the masnad or royal throne-cushion. When the King refused to pardon him, on the appeal of his father, Mir Jumla, the latter seized the opportunity [illegible] the tottering Golkonda dynasty, and made overtures to Aurangzeb. See Bilgrami & Willmott, ii. 481 f.; [illegible] ff.; Grant Duff, His t.o 'the Mahrattas, Oxford, 1921, i. 121.

securing the kingdom of Golkonda for his son; that he ought not to wait till the evil was without remedy; and that in order to rid himself of an enemy—the more dangerous because he concealed himself—the shortest way was to poison him. The King, being easily persuaded, gave these persons an order to accomplish the deed; but having taken their measures clumsily three or four times in succession without being able to accomplish their object, the son of Mir Jumla at length heard of it, and at once informed his father. It is not known exactly what command he got from his father; but after he had received his reply he went to the King, to whom he spoke out with boldress, taxing him with the services which his father had rendered him, and with the fact that without his aid he would never have come to the throne. This was true; but there was a Court intrigue which would take too long to describe. This young noble, somewhat carried away from his ordinary demeanour, used such sharpness of language to the King that His Majesty offended by his insolence, rose in a rage, whilst the nobles of the Court, who were present, threw themselves on him and handled him roughly. At the same time, by order of the King, he was arrested with his mother and sisters, and put in prison. and this affair, which made a great commotion at Court, so much enraged Mir Jumla, who soon had news of it, that, having forces at hand, and being beloved by the soldiers, he at once resolved to make use of these advantages to revenge himself for the injury. He was then, as I have said, deputed to Bengal, for the purpose of bringing to their allegiance some Rajas possessing territories on the Ganges; and Sultan Shuja, the second son of Shahjahan, who was then Governor of Bengal, was selected by him as most suitable to join forces with him against the King of Golkonda, whom he no longer regarded as his master, but as the greatest of his enemies. He accordingly wrote to the Prince that if he was willing to join him he would supply him the means of taking possession of the whole of the kingdom of Golkonda, and that he ought not to lose so good an opportunity of increasing the Mogul Empire, the succession to which affected him as well as the other princes, his brothers. But he did not receive a favourable reply from Sultan Shuja, who let him know that he did not trust the word of a man who was capable of betraying his King and might readily betray a strange prince whom he had attracted to his interests in order to accomplish his own revenge, and consequently he need not expect his aid. On receipt of this refusal of Sultan Shuja, Mir Jumla wrote to Aurangzeb, who was then in his government of Burhanpur, and he, not being so scrupulous as his brother, accepted the offer which was made to him.[1]

While Mir Jumla advanced his troops towards Bhagnagar, Aurangzeb marched with his by long stages towards the Deccan, and the two armies having joined, they reached the gates of Bhagnagar before the King had time to put his affairs in order. He only succeeded in taking refuge in the fortress of Golkonda, which Aurangzeb besieged after he had pillaged the town of Bhagnagar[2] and removed all that was of much value from the palace. The King, seeing himself so hard pressed, believed that he would soon have to yield; and in order to avoid this hurricane, which threatened his complete ruin, sent back his wife and children with every honour to Mir Jumla. There is both virtue and generosity in India as in Europe; and I shall give a noteworthy example of it in the person of the King of Golkonda. Some days after the enemy had laid siege to the fortress, a gunner perceiving Aurangzeb upon his elephant visiting the outworks, while the King was on the bastion, said to the latter that if His Majesty wished he could destroy the Prince with a cannon ball, and at the same moment he put himself in position to fire. But the King, seizing him by the arm, told him to do nothing of the sort, and that the lives of princes should be respected. The gunner, who was skilful, obeyed the King, and instead of firing at Aurangzeb, he killed the general of his army who was farther in advance, with a cannon shot.[3] This stopped the attack which he was about to deliver, the whole camp being alarmed by his death. Abdu-ul-Jabbar Beg,[4] general of the army of the King of Golkonda, who was close by with a flying camp of 4,000 horse, having heard that the enemy were somewhat disordered by the loss of their general, at once took advantage of so favourable an opportunity, and going at them full tilt, succeeded in overcoming them; and having put them to flight he followed them vigorously for 4 or 5 leagues till nightfall.

A few days before the death of this general, the King of Golkonda, who had been surprised, seeing himself pressed, and supplies being short in the fortress, was on the point of giving up the keys; but, as I have above related, Mir. Ahmad,[5] his son-in-law, tore them from his hands, and threatened to slay him if he persisted any longer in such a resolution; and this was the reason why the King, who previously had but little liking for him, thenceforward conceived a great affection for him, of which he daily gave him proofs. Aurangzeb having then been obliged to raise the seige, halted some days to rally his troops and receive reinforcements, with which he set himself to besiege Golkonda. The fortress was as vigorously attacked as it was vigorously defended; but Mir Jumla, who still retained some regard for the King, and, as some persons say with good reason, without proclaiming it openly, did not wish to allow Aurangzeb to proceed to extremities, and by his diplomacy secured a suspension of hostilities for some weeks. Shahjahan, father of Aurangzeb, had formerly received

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1. For a correct account of the intrigues of Mir Jumla see Jadunath Sarkar, Aurangzib, i. 219 ff.
2. Bhagnagar, the modern Haidarabad. On the campaign, ibid. i. 230 ff.; Grant Duff, Hist. of the Mahrattas, Oxford, 1921, i. 259.
3. Mir Asadu-llah Bukhari, son of Aurangzeb's paymaster, Mir Fazlullah Bukhari (Jadunath Sarkar, op. cit., i. 239)
4. Abdul Jaber Beg in the original. This officer has not been traced.
5. Mirza Mahamed in original: v. 131.

kind treatment from the King of Golkonda, with whom he had taken refuge when he had lost the battle with his elder brother against the Emperor Jahangir, their father.[1] Jahangir, having got the elder brother into his power, caused his eyes to be put out;[2] but Shahjahan, the younger brother, being better advised, took to flight, and the King of Golkonda, having received him with kindness, they bound themselves together in close friendship—Shahjahan swearing to his host that he would never fight with him on any pretext. Mir Jumla, who knew that it would not be difficult to bring two kings who were friends to an understanding, little as Aurangazeb was inclined to give way, and wishing, moreover, that that prince should find it advantageous to himself, communicated underhand to both of them what he planned in order to secure a lasting peace. He manged that the King of Golkonda should first write to Shahjahan in every civil terms, praying him to become arbitrator between himself and Aurangzeb, placing his interests entirely in his hands, and promising to sign a treaty in whatever terms he pleased to frame it. With similar address Mir Jumla persuaded Shahjahan, on his side, to propose, as his response to the letter of the King of Golkonda, the marriage of the latter's second daughter to Sultan Muhammad, son of Aurangzeb, on condition that after the death of the King, the father of the Princes, his son-in-law should inherit the Kingdom of Golkonda. This proposition having been accepted and the articles signed by the two kings, both the peace and the marriage were celebrated at the same time with much magnificance.[3] As for Mir Jumla, he quitted the service of the King of Golkonda, and went to Burhanpur with Aurangzeb. Soon afterwards Shahjahan created him first Minister of State and Commander-in-chief of his armies, and he powerfully aided Aurangzeb to ascend the throne by defeating Sultan Shuja. For Mir Jumla was a man of great intelligence, who understood equally well both war and the affairs of State.[4] I have had occasion to speak to him several times, and I have admired the firmness and the promptitude with which he responded to requests presented to him, giving his orders in every direction, and signing several dispatches as if he had but one sole matter to attend to.

The third Princes of Golkonda was promised to Sultan Said, another Shaikh of Mecca,[5] and the matter had so far advanced that the day was named for the marriage. But Abd-ul-Jabbar Beg, general of the army, went to the King of Golkonda with six other nobles, to turn him from his design; and they so managed it that the marriage was broken off, and the Princes was given to Mirza Abdul Hasan,[6] a cousin of the King, by which marriage there are two sons. This has entirely destroyed the claims of the son of Aurangzeb, whom his father now keeps in prison in the fortress of Gwalior, because he betrayed his interests in favour of Sultan Shuja, his uncle.[7] This Princess would have been given at first and with no difficult to Mirza Abdul Hasan, if he had not been a debauchee, but for this reason the King ceased to regard and respect him; since his marriage he has reformed.

At the present time the King of Golconda does not so much fear the Moguls, because, as is the case in their dominions, money does not leave his country, and he has amassed much to carry on war. Besides, he is greatly attached to the sect of 'Ali to the extent of not wearing a cap like the other Musalmans, because they day that 'Ali did not wear one, but another kind of head-dress:[8] and for this reason the Persians, who arrive in India in great number to seek their fortunes, prefer to go to the King of Golkonda rather than to the Mogul. It is the same with the King of Bijapur,[9] whom the Queen, sister of the King of Golkonda, has been careful to bring up in the same sect of 'Ali, who attracts many Persians to his service.

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1. This was when Shahjahan rebelled in 1623.

2. Shahryar, who was blinded in 1627, was the youngest son of Jahangir. On the blinding of rivals to the throne see Fryer, iii, 38, and p. 268 below.

3. The fine inflicted on the King of Golkonda amounted, it is said, to £ 1,000,000 as a first instalment of an annual tribute, but was in part remitted by Shahjahan (Jadunath Sarkar i. 238 ff.). The name of the princess was Padshah Bibi (Grant Duff, Hist. of the Mahrattas, Oxford, 1921, i. 209).

4. He understood other matters also, for Thevenot says he, possessed 20 mans, or 408 Dutch livres, weight of diamonds. he had acquired these riches when, at the head of the Army of Golkonda, he made war with the King of Bijapur against Bisnagr (Voyages des Indes, p. 306). And Bernier (p. 17) states that he acquired wealth in many ways, and 'caused the diamond mines, which he alone had farmed under many borrowed names, to be wrought with extraordinary diligence, so that people discoursed of nothing but of the riches of Emir Jemla, and of the plenty of his diamonds, which were not reckoned but by saks'. For a review of the career of Mir Jumla see Jadunath Sarkar, i. 216 ff.

5. Sultan siad, or Sayyid, meaning a descendant of Muhammad.

6. Mirza-Abdul-Cosing in the original. Called Miersa Abou- il-Hassan by Havart, who makes him out to have been a lineal descendant of Ibrahim, the second King of the dynasty: quoted in Hist. gen. des Voyages, Vol. xiii. p. 425 n.

7. See p. 287 ff. below.

8. The Persian taj, or cap, was the mark of the Shia sect, and Shah Tahmasp Safavi, King of Persia when Humayun took refuge in his territories, tried to induce him to wear it (W. Erskine, Hist. of India under Baber and Humayun, i. 281 f.).

9. Ali II (Adil Shahi) 1656-72: Oxford Hist. of India, 297.

ROUTE FROM GOLKONDA TO MASULIPATAM[1]

CHAPTER XI

The distance from Golkonda to Masulipatam is counted to be 100 coss by the straight road; but if you wish to go by way of the diamond mine called in Persian Coulour and Gani in the Indian language[2] it is 112 coss, and the latter is the route which I ordinarily followed.

From Golkonda to Tenara[3], 4 coss. Tenara is a fine place, where there are four very good houses, each having a large garden. That one of the four which is situated on the left of the high road is incomparably finer than the three others. It is built throughout of cut stone in two storeys, and contains large galleries, beautiful halls, and fine rooms. In front of this house there is a large courtyard, which resembles the Place Royale in Paris. On each of the three other sides there is a large entrance, and stretching from one side to the other a fine veranda which is elevated about 4 or 5 feet above the ground and well arched over; here travellers of the higher classes are accustomed to lodge. Over each entrance there is a grand balustrade, and a small chamber for ladies. When persons of position do not wish to occupy these dwellings, they can have their tents pitched in the gardens; but it should be remarked that only three of these houses may be thus used, for the grandest and finest of them is reserved for the Queen. When she is not there you may see it and walk through it. For the garden is very beautiful and contains many fine pieces of water. The whole area is laid out in a similar manner. There are small chambers destined for poor travellers, who every day, towards evening, receive a dole of bread, rice, or vegetables already cooked; and the idolaters, who eat nothing which has been prepared by others, are given flour to make break and a little butter, and, as soon as their bread is baked like a cake, they cover it on both sides with melted butter.

From Tenara to Iatenagar, 12 coss; Iatenagar to Patengy, 12 coss; Patenagy to Pengeul, 14 coss; Pengeul to Nagelpar, 12 coss; Nagelpar to Lakabaron, 11 coss; Lakabaron to Coulour or Gani (of which I shall speak) in the account of the mines).[4]

The greater part of the road from Lakkawurrum to Kollur is rocky, especially towards Kollur, and in two or three place. I was obliged to take my carriage to pieces, which can be quickly done. Wherever there happens to be a small quantity of good soil between the rocks cassia trees[5] flourish, the cassia produced from them being the best and most laxative in all India. This I know from the effect produced on my servants, who ate it as they walked along. Along the whole length of the town of Kollur there runs a large river[6] which flows into the Bay of Bengal near Masulipatam.

From Coulour or Gani to Kah Kaly, 12 coss; from Kah Kaly to Bezouar, 6 coss. Close to Bezouar you recross the river.

From Bezouar to Vouchir, 4 coss; from Vouchir to Nilimor 4 coss. Between Vouchir and Nilimor, about halfway, you cross a great river by means of a raft,

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1. Masulipatam. Thevenot gives the distance as 53 leagues. The true distance is about 210 miles and from Madras 285 miles

2. Kollur is the modern name by which this famous site is known; it is situated on the Kistna river in Lat. 16° 42′ 30″ Long. 80 5′. The identification was first traced out by means of the routes to it given by Tavernier here and in bk. II, ch. xviii. Although all memory was lost of the true position of this mine until it was recently rediscovered and very wild suggestions have been made on the subject, its position is correctly indicated on several maps of the beginning of the eighteenth and end of the seventeenth centuries. The question of this identification has been fully discussed in the Economic Geology of India, p. 16. Gani is not a name, though so often quoted as such in works on precious stones. It is simply a Persian prefix, signifying 'Mine of' (Kan-i), and is known to have been used in connection with other mines.

3. This place appears to be the same as Atenara, mentioned on p. 240 below. It is not given on modern maps. It is also mentioned by Thevenot as Tenara. By the kind influence of the Resident at Hyderabad, Mr. Ghulam Yazdani, Superintendent, Archaeological Department, His Exalted Highness the Nizam's Government, has investigated the question. He identifies Tenara or Atenara with Sarurnagar, because it is on the Masulipatam road; it is about 9 or 10 miles from Golkonda; there are several old Qutb Shahi buildings and gardens which may be those described by Tavernier; and the next stage is Hayatnagar, the Jatenagar of Tavernier. He suggests that the word Tenara or Atenara is a corruption of Rahatnagar, 'city of pleasure', Sarurnagar having the same meaning.

4. The route, as worked out by Mr. Dodwell of the Record Officer, Madras, is as follows: Tenara, Sarurnagar; Iatenagar, Hayatnagar Patengy, Pantangi in Nalgonda District; Penguel, Pangal, about 4 miles N.E. of Nalgonda town; Nagelpar, Nagalpad, on the Musi river, about 20 miles E.S. of Nalgonda town; Lakabaron, Lauar coulour, Kollur, Guntur Districts, Sattenapalle Taluk.

5. Cassia fistula (Hind. amaltas) affords a valuable laxative; its long pods are familier objects in Indian jungle. One of the native names for them is Bandar lathi, or monkey stick (Watt, Econ. Prod., 287 f.).

6. The Kistna. The 'great river' between Vouchir-Wouhir in original on p. 208 below—is one of its deltaic branches.

there being no boat there. From Nilimor to Milmol, 6 coss: from Milmol to Malipatan,[1] 4 coss.

Masulipatam[2] is a straggling town (villace), the houses in which are built of wood, and stand detached from one another. This place, which is on the sea shore, is renowned merely on account of its anchorage, which is the best in the Bay of Bengal, and it is the sole place from which vessels sail for Pegu, Siam, Arakan, Bengal, Cochin, China, Mecca and Hormuz as also for the islands of Madagascar, Sumatra, and the Manilas. It should be remarked that wheel carriages do not travel between Golkonda and Masulipatam, the roads being too much interrupted by high mountains, tanks, and rivers, and because there are many narrow and difficult pass. It is with the greatest trouble that even a small cart can be taken. I have taken one to the diamond mines, but , was obliged to take it to pieces frequently in order to pass bad places. It is the same between Golkonda and Cape Comori. There are no wagons in all these territories, and you only find there oxen and packhorses for the conveyance of men, and for the transport of goods and merchandise. But, in default of chariots, you have the convenience of much larger pallankeens than in the rest of India; for one is carried much more easily, more quickly and at less cost.

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1. The route, as worked out by Mr. Dodwell, is as follows: Coulour or Gani, Kollur, Guntur District; Kah Kaly, Kakani, 4 miles N. of Kollur, of possibly Karlapudi, 29 miles S.E. by E. of Kollur; the river crossed is the Kistna; Bezouar, Bezwada; Vouchir Uyyuru, 8 miles N.W. of Pamarru; Nilimor, Pamarru, 7 miles N.W. of Nidumolu; Milmol, Nidumolu 10 miles N.W. of Maslipatan or Masulipatam.

2. See the accounts by the Dominican Fernandez Navarette, about 1670, and by the Dutch Minister, Philip Baldaous, quoted in Kistna Manual, 1863, p. 91 f.; also Bowerey, 62 with other references, descriptions differing from that of Tavernier about the houses in the town.

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