

**PROJECT ON
HISTORICAL IMPORTANCE PLACES NEAR BY NARSAPUR TOWN**



**THE PROJECT SUBMITTED TO GOVERNMENT DEGREE COLLEGE (6021),
NARSAPUR FOR THE FULFILLMENT OF THE REQUIREMENTS FOR**

**THE AWARD OF DEGREE IN
BACHEL OF ARTS**

**IN
HISTORY
(2022-23)**



Submitted by

- | | |
|-----------------------|--------------------|
| 1.Ch. Sharath Chandra | BA, HEP III-YEAR |
| 2.D. Sravan kumar | BA, HEP III- YEAR |
| 3.D. Naveen | BA, HEP III- YEAR |
| 4.G. Aamani | BA, HEP III – YEAR |
| 5.M. Sai kiran | BA, HEP III- YEAR |
| 6.S Prabhu kumar | BA, HEP III- YEAR |
| 7.V Kranthi Kumar | BA, HEP III-YEAR |

DEPARTMENT OF ARTS
GOVERNMENT DEGREE COLLEGE (6021)
NARSAPUR, MEDAK DIST, TELANGANA-502313

(AFFILIATED TO OSMANIA UNIVERSITY)

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Supervised by

Mrs. B. Dashamma

History Lecturer

DEPARTMENT OF ARTS

GOVERNMENT DEGREE COLLEGE (6201)

(Estd.2008)Peddachintakunta (V)

NARSAPUR, MEDAK DIST, TELANGANA -502313

(AFFILIATED TO OSMANIA UNIVERSITY, HYDERABAD)

MAY -2023

DECLARATION

We hereby declare that the content presented in the student's study project entitled "HISTORICAL PLACES NEAR BY NARSAPUR TOWN" submitted to the Osmania University for the partial fulfillment of the requirements for the award of degree of Bachelor of Arts in research work carried out by under the guidance of "Mrs. B. Dashamma" In "Department of Arts", Government Degree college Narsapur, Medak. Further we hereby declare and inform that the content presented in this project have not been submitted by us for the award of any degree or diploma of this or any other University.

Ch. Sharath Chandra	BA, HEP III- YEAR
D. Sravan Kumar	BA, HEP III- YEAR
D. Naveen	BA, HEP III- YEAR
G. Aamani	BA, HEP III- YEAR
M, Sai Kiran	BA, HEP III- YEAR
S. Prabhu Kumar	BA, HEP III- YEAR
V. Kranthi Kumar	BA, HEP III- YEAR

CERTIFICATE

This is to certify that dissertation entitled “HISTORICAL PLACES NEAR BY NARSAPUR TOWN” submitted to Osmania University for the partial fulfillment of the requirements for the award of degree of Bachelor of Arts under the guidance of “Mrs. B. Dashamma” at Government Degree College Narsapur, Medak and the contents of the dissertation do not form the basis for the award of any other degree or diploma of the candidate from this or any other University elsewhere.

Ch. Sharath Chandra	(6021-20-129-001)	BA, HEP III- YEAR
D. Sravan Kumar	(6021-20-129-002)	BA, HEP III- YEAR
D. Naveen	(6021-20-129-003)	BA, HEP III- YEAR
G. Aamani	(6021-20-129-501)	BA, HEP III- YEAR
M. Sai Kiran	(6021-20-129-503)	BA, HEP III- YEAR
S. Prabhu Kumar	(6021-20-129-507)	BA, HEP III- YEAR
V. Kranthi Kumar	(6021-20-129-508)	BA, HEP III- YEAR

Principal

Dr .P.DAMODAR Msc.,PhD

Certified that the candidates were examined by me in the viva-voce examination held at GDC Narsapur on DATE: 09-05-2023.

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Hurtful thanks to all our friends for their support and encouragement.

Above all we submit our selfless and humble prostration to Almighty GOD, for whom we greatly indebted all throughout our life without blessings of whom it would not have been possible for us to achieve what we have achieved today.

INDEX

S.NO	CONTEST	PAGE NO.
1	Introduction	
2	OBJECTIVES	
3	Methodology	
4	Basavapur	
5	Palugu pochamma temple	
6	Medalamma temple	
7	Nacharam Narsimha swamy temple	
8	Veerabhadra swamy temple	
9	Jala Hanuman	
10	Conclusion	
11	Reference	
12	Suggestions	

INRODUCTION

- The world is full of mind-blowing artificial places. Over many years of human history, some pretty amazing structures have been formed. With ancient civilizations building many incredibly breathtaking historic heritages, identifying the best of them all can be such a daunting task.
- A historical place is basically any locality, structure or area that contributes to a comprehension and appreciation of a society's history and cultures. It therefore, has three major elements; it is a geographical place meaning it can be a house, structure, area or site, has associated historic values as well as the significance and a connection to a community, person or group of people.
- That is why it forms one of the most precious assets to the concerned person. Historical environments tell visitors and future generations how various people shaped the society and landscape.
- Historical places are always bringing a great experience of learning new things. By visiting them we can know about our history and the architectural style they were built with. By seeing the designs built on the walls we can know about the lives of people. It is also a good opportunity for archaeology to do research on the life of earlier people and kings. Visiting such historical places help us to know more about any culture. It helps to increase the curiosity of the students too in the history and other fields such as archaeology, etc.

OBJECTIVES

The major objectives of this study are:

1. To know about the historical places at Narsapur Town.
2. To know and inspire students about Indian culture & History.
3. It can lead to a deeper engagement with historical events and give us an opportunity to develop a fuller appreciation for those who lived before us.

METHODOLOGY

Historical research methodology.(Historical research is the process of investigating and studying past events, people, and societies using a variety of sources and methods. This type of research aims to reconstruct and interpret the past based on the available evidence.)

Descriptive Research

This type of historical research focuses on describing events, people, or cultures in detail. It can involve examining artifacts, documents, or other sources of information to create a detailed account of what happened or existed.

Interpretive Research

This type of historical research focuses on interpreting the meaning of past events, people, or cultures. It can involve analyzing cultural symbols, beliefs, and practices to understand their significance in a particular historical context.

- Paleography
- Epigraphy
- Oral history archival methods.
- Interactive research
- Data collection methodology

Data Collection Methods are as follows:

Archival research: This involves analyzing documents and records that have been preserved over time, such as government records, diaries, letters, newspapers, and photographs. Archival research is often conducted in libraries, archives, and museums

Oral history: This involves conducting interviews with individuals who have lived through a particular historical period or event. Oral history can provide a unique perspective on past events and can help to fill gaps in the historical record.

Artifact analysis: This involves examining physical objects from the past, such as tools, clothing, and artwork, to gain insights into past cultures and practices.

Secondary sources: This involves analyzing published works, such as books, articles, and academic papers, that discuss past events and cultures. Secondary sources can provide context and insights into the historical period being studied.

Statistical analysis: This involves analyzing numerical data from the past, such as census records or economic data, to identify patterns and trends.

Fieldwork: This involves conducting on-site research in a particular location, such as visiting a historical site or conducting ethnographic research in a particular community. Fieldwork can provide a firsthand understanding of the culture and environment being studied.

Content analysis: This involves analyzing the content of media from the past, such as films, television programs, and advertisements, to gain insights into cultural attitudes and beliefs.

TOPIC

Lord Shiva Temple at Narsapur:



Later rulers of Kakatiya Empire built this temple with stone. Suryanamaskarana is performed every morning for the initiates.

The back of the sanctum sanctorum should not be touched where demons reside, back again as shown above and performing around the soma sutra and coming back to reach. Dhvajasthambam again it is like doing one partisan in shiva temple.



Starting from dhwajasthambam and going up to soma sutra and back again as shown above, and performing around the soma sutra and coming back to reach.

Dhwajasthambam again it is like the main practice of people, is to come to the temple and meditate a yogi named Patanjali lived for 4 years.

Before doing the Satyanarayana swami vat, the elder Swamiji should have taken the Upadhyay as if he had given the right the right to a man.

It is the tradition of lord shiva to recite om namashivaya when we bring morning Rudrabhisekas are performed by gigamole priests on

Mukdahan days as per shiva nights every month. Shiva purana consists of eighteen puranas this temple takes eight years to lay the petals.



Lord shiva is related to everyone lord shiva is related to demons and everything before us a special pooja was performed on the day of maha Shiva Ratri their belief that yoga is good for everyone s, health is encouraged here.

Meditation is done every day siddha samadhi yoga is the ashtanga rule for all those who come to the temple puja is being performed in this temple for 50 years.

The temple of Mandapat veer Appa was consecrated the initiates are given a room with their own hands.

This temple is maintained in male's fort 27 years the programs called shiva Dikshan are going on.

Suggestions:

1. Providing Drinking water.
2. Transport facility.
3. Expanding temple area.
4. Reconstruct temple road.
5. It would be good if shops were placed around the temple.
6. There is a possibility that the temple will be developed if it is taken into the attention of the temple in government.

BASHWESHWARA TEMPLE IN BASVAPUR

Baswapur village was under Kukunoor village before 2018 and it was formed as a new Grams Panchayat under the Telangana Panchayat Raj Act in 2018. Panthul pallis are within the limits of the village.

It is located in Medak district of Veldurthi mandal. Baswapur got its name from the presence of a temple named Basaveshwara. There is a Sri Bhramaramba Mallikajuna Swamy temple in the south east, Boddkhuli and to the north is Panthur Palli pond. Lingam Kanta on the west side, Durgam pond on the south-west and first on the south-eastern Aragudam West, Kukunoor North, Panthura Polli, South Forest. The total population of the village is 651 people: Males 320, females 331, children between 0-5 years 52 (girls 22, boys 12), girls between 5-10 years -31, boys 19, girls 12, kishora boys and girls 38-39, girls 1.

Most of the population of the village is dependent on agriculture. Some are dependent on livestock, rearing cows. They spend their life looking for milk. Others live as agricultural labourers. There are two members RMP doctors in the village. Some others go to Medchal and work as daily labourers. Some people work as laborers under the employment Guarantee Scheme.

In Baswapur village, Mudiraj, Munnuru Kapu, Gouds, Reddy, Muslims, SC, There are a large percentage of these castes depend on agriculture. Only a few people who are living continue to live by doing caste jobs. Especially the Gouds are continuing our life as blacksmiths. There are four types of soil in this village. Red, black, loam, sandy lands are barren lands.

Baswapur village has a total land area of 560 acres, out of which 510 acres is cultivated land and 50 acres is barren land without any crops. This village has 200 acres of red soil, the remaining 150 acres are black sand lands and the remaining 160 acres are sandy soils.

This village has 250 acres of land where two crops are grown annually. 260 acres of land with one crop per year, The main crops grown in this village are rice maize, vegetables etc.

Baswapur village has 70 percent population, illiterates 25% are illiterate, the village has primary school.

OUR TOWN IS OUR HISTORY;

Baswapur village was under kunkoor village before 2018 and it was formed as a new gram panchaya under the Telangana panchayat raj Act in 2018. Panthul palli is within of this village

It is located in medak district of veldurthi mandal baswapur got its name from the presence of a temple named basweswara. there is a sri bhramaramba malli karjuna swamy temple in the south east direction of this village . In front of this temple is mallana kunta . To the north east is boddukhalia and to the north is pantur palli pond. Lingam kunta on the west side durgam pond on the south-west and first on the south. the total population of this village is 651 people males 320, female 331 Children between 0-5 years-52 , Girls 22, Boys 30, Girls between 5-10 years -31, Boys 19, Girls 12.

Most of the population of the village is dependent on agriculture some but they are dependent on live stocks (barres, cows). They spend their life looking for milk . others live as agriculture labourers. there are two RMP doctors in this village some other go to medical and work as daily labourers .some people work as labourers under the employment guarantees schemes.

In basweswara village mudiraj ,mannuru kapu, gouds, reddy, muslims , SC there are large percentage of these caste depend on agriculture.

Only a few people who are living continue to live by doing caste jobs. Especially the gouds are continuing our life as blacksmiths.

There are four type of soil in this village.

- 1.Redmuds
- 2.blackloam soil
3. sandy lands
- 4.barren lands

Baswapur village has a total land area of 500 acres out of which 510 acres is cultivated land and 50 acres is barren land without any crop. This village has 200 acres of red blue. The remaining 150 acres are black sand land the remaining 160 acres are sandy soils.

This village has 250 acres of land where two crops are grown annually 260 acres of land with one crop year. The main crops grown in this village are rice, maize, vegetable, etc. Most of this agriculture land is supplied with water for agriculture through tube wells 50 acres on farming is done under pond irrigation.

Baswapur village has 70 percentage literate population illiterates 25% are illiterate. The village has a primary school and anganwadi. The school has class 1 to 5 from this village students go to Kuknour village which is about 1 km away for high school. Go to Govt junior, college, Veldurthi for

Festivals like Bathukamma, Bonalu, Christmas, Dussehra, Ugadi, Diwali, Ramzan, Peerlu, Vinayaka Chavithi, Holi, Sankranti, First Ekadashi, Shivrathi, Sri Ramanavami etc, in this village.

Especially in this village, bhajans are performed every Tuesday and Saturday for this is an bhajan sangam in these bhajans songs and poems are sung especially in worship of the gods.

Baswapur village has temples like Sri Hanuman temple, Pochamma, Ellamma, Gangamma, Peddamma, Sri Bhramarabha Mallikarjuna Swamy temple etc. A fair is held once a year at these temples which includes a procession of nana carts.

An important temple in the village is sri bhramarabha malikarjuna temple . this temple dates back to 11th century . sri bhramaramba mallikarjuna swamy Temple is a temple with a history dating back to the kakatiya period at that time many sages and sages came to this temple and did penance lord shiva appeared in the form of linga in the temple there is pool in front of the temple and it is believed that by taking in bath in it sins will go away and virtue will come there is a well on the mound of this temple and there is a water in 365 days a year there are many idols of gods here and there is a mukkemma temple not far from this well to this temple

CHAKARIMETLA SAHAKARA ANJANEYASWAMY **TEMPLE**



The “Chakarimetla Sahakara Anjaneyaswamy” temple is surrounded by a dense forest. It just takes 1 hour 30 minutes to go to Narsapur from Hyderabad, the capital of Telangana state. The temple is actually situated between Narsapur and Toopran. There are two routes to the temple; from Toopran, along the national highway 7 towards Chinnagottimukkula village, Shivampet Mandal and also from Balanagar towards Narsapur Medak, then, to Chinnagottimukkula village, which would be only 5 minutes drive from Narsapur Circle. 20 minutes drive from Toopran ‘Y’ junction.

It gives immense pleasure after visiting the main deity of “Sahakara Anjaneya Swamy” who is self-manifested some thousand years ago while Saints and Monks were doing penance in the middle of the dense forest.

It was located in Shivampet Mandal of Narsapur Constituency at Chinnagottimukkula Village. After that, the temple was ignored for many years and it was away from the people. The temple has quadrangular space; The main road is to the north of temple while Satyanarayana Swamy temple is west of it.

Now it has become one of the famous holy places in the state of Telangana.

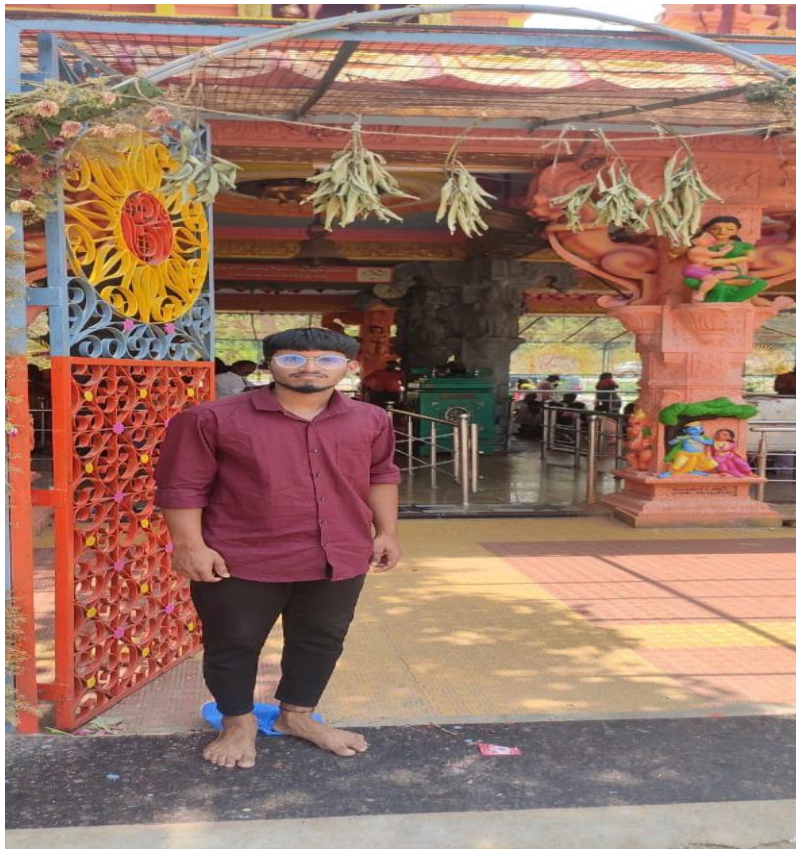


B. Anjaneya Sharma (Founder Trustee):

AnjaneyaSherma

Indeed, the temple came into limelight 60 years ago by Bhaskara Rayuni Seetha Rama Sharma who was a worshipper of Lord Anjaneya. He belonged to a village called 'Kothapally' which is 3kms journey from temple. He found the self-manifested "Chakarimetla Anjaneya Swamy"

in his dream, saying that he was there at Chakarimetla Chinnagottimukkala village without any care. Since Bhaskara Rayuni Seetharama Sharma was a worshipper of lord Hanuman he had suggested him to take care of him. Then, Sharma came to the place where the idol of the Hanuman was laid down in the bushes of dense forest. He had taken it out and reinstalled the main deity after the 41 days of “Mandala Pooja”, Homam and Penance. In response to his service and worshipping Seetharama Sharma was blessed with a baby boy. As Hanuman helped him by blessing him with a child, Bhaskara Rayuni Seetharama Sharma named the deity “Sahakara Anjaneya Swamy” Then onwards, the devotees started worshipping him as “Sahakara Anjaneya Swamy.”



One day Seetharama Sharma observed the Conch and Divine Wheel (Shanku, Chakra) to the main deity, he felt that as Hanuman is a reincarnation of Shiva and the Conch and Chakra belonged to Vishnu; if the “Sathyanarayana Vratam” is performed, the devotees would be blessed with both “Shivakeshava” and would get immense results.

Hence, he performed “Sathyanarayana Vratam” at Chakarimetla for the first time. Now, lakhs of couples rush to perform “Sathyanarayana Vratam” at the holy place. S.Vishvanatha shastry and Anantharama sharma who belonged to Shivampet mandal performed poojas. Several families who belonged to Chinnagottimukkala village contributed their services to the temple.





The Greatness of the Place:

The vicinity of the sanctum and sanctorum has been surrounded by herbal plants, a big oak at the south west; huge hills at the south side and a small lake in the hills elevate the importance of the temple. The saints would bring water from this lake to do “Abhishekam” to the main deity before their penance.

Suggestions:

1. Providing Drinking water.
2. Transport facility.
3. Expanding temple area.
4. Reconstruct temple road.
5. It would be good if shops were placed around the temple.
6. There is a possibility that the temple will be developed if it is taken into the attention of the temple in government.

Medalamma Temple in Nallavalli nearby Narsapur Town:



Nallavalli village, nearby Narsapur Town is the deity associated with it and has appeared in this village since time immemorial. Sri Medalamma Ammavaru parvati is the embodiment of Parameshwar; Banjalamma was the first wife of Komaravelli Mallanna. Renuka Mata said that in order to get turmeric and saffron for the wedding of mallanna swami after all the hardships in the world, where are they, i.e., in Mecca.



According to that word, turmeric, saffron and other things are required for swami's marriage. These are very important for anyone who wants to get married. Turmeric and saffron were very doubtful for this marriage and many incarnations had to be taken for the welfare of the world and to kill the evildoers and enemies.



Because of such destructive and viparuti budhi, that mallikarjuna swami and parvati parameshwarulu Ammavaru, Sri Medalamma avatar, according to the rule of dharma and Hindu dharma, everyone should have saffron on their foreheads, and these should also be the

same. The reason for this is Ammavaru, and if you want to get married to Ammavaru, you need a gift, and Mallikarjuna swamy is truly the supreme Lord, that is why that swami is called Mallikarjuna.

This ammavaru originated about avatars. Even after the marriage, everything went well. What is the reason for staying here? It is the mothers who were there in the first place who have manifested here.

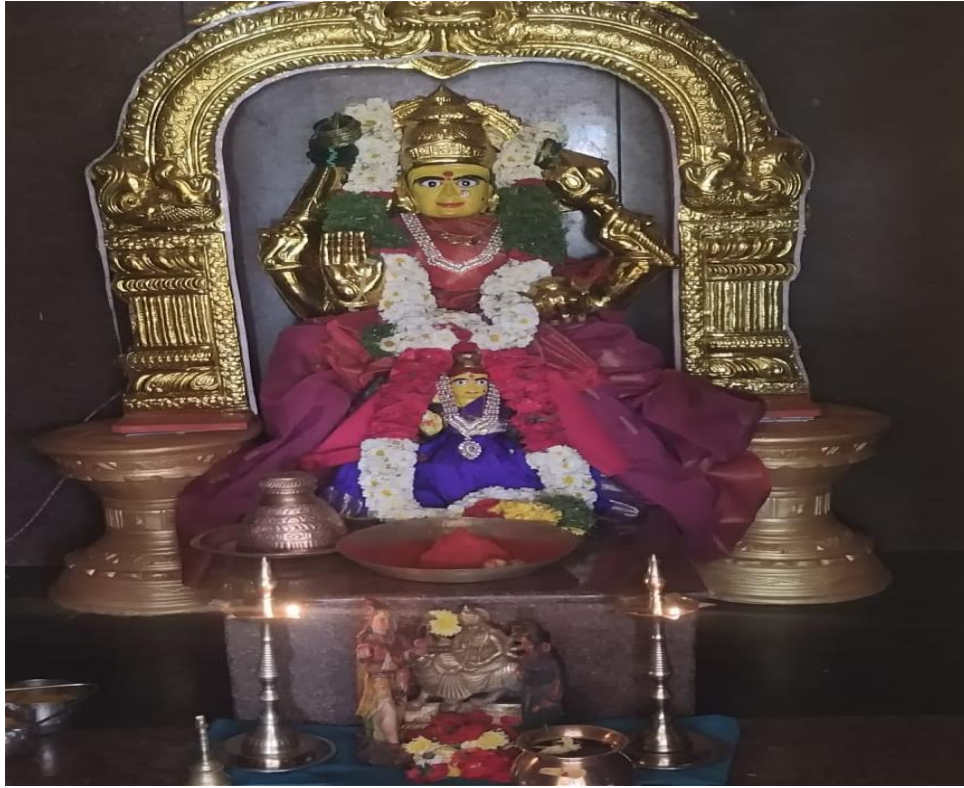




A few years ago it was like a big valley here. It is said that if any animals and things are lost here, if you come to Sri Medalamma Ammavaru and pray those things will be found immediately.



Even those who are childless will be blessed immediately if they come and plant. This goddess gives bonns as soon as any wishes are desired. In reality parvati is the embodiment of parameshwara. It took 18 years to rebuild this temple. There are two Brahman priest to perform pooja's in this temple. The faire is celebrated in the second month of every year with great pomp.



Suggestions:

- Providing Drinking water.
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SHREE LAXMI NARASIMHA KSHETRA



Shree Narasimha Kshetra temple located in the village of Nacharamm nearby narsapur town. The temple is famous for 600 years old. It's a cave temple, on a small hillock. Nacharam village map nacharam pin code school and colleges .nacharam population is a village in Thoopran mandal in medak district of telangana state history and detailed information guide of nacharam, people and nearby tourist places in nacharam. **Lakshmi narasimha swamy temple, at nacharam gutta, medak district, Andhra Pradesh is about 50kms from Hyderabad.**



The temple is 600 years old it's a cave temple, on a small hillock inside the sanctum, one can see swayambu narashima swamy and lakshmi thayar carved to the rock there are some more pooja idols inside the sanctum swamy and naradha perform penance here the place is known as nacharam gutta in remembrance of a devotee by left side and climbs a few steps one can have darshan of surya narayana who is facing east. After pradakshan of pepal tree one can pass through.



It is called shwetagiri and it is also called tapovam because sage greyer did penance her the place where the novice sages did penance appreedectiating the penance of the named swami appears hear it is a field name after a devotees named the temple is spread over 66 acre and 33 kuntas of India the middle of the main temple is hills, the black stone of vijaya at the gate of the sachasranmalt manglatherathalo of the tongue vijraha was appeared 'lakshmi is next to it ,on the left side of the there is a spacious vrata mandapam in this temple where satyanarayana vrathas are performed regularly in this temple. Sri Veera venkata satyannaryana swamy mandier [marble idols] .



Route:

From jantapalli village, you can reach this temple through in thoopran town. The further you will see an arch on the left 5km from the temple can want to go directly to this temple.

Suggestions:

VEERABHADRA SWAMY TEMPLE



VEERABHADRA SAWMI TEMPLE

The Sri Veerbhadra swamy temple is in bonthapally village jinnaram mandal of medak telangana 35km form Hyderabad on Hyderabad medak.



HISTORY OF VEERABHADRA TEMPLE

History the temple was built in 1530AD by virupanna nayaka and viranna both brothers who were governors and the Vijayanagar Empire during the reign of king achutaraya, at penukonda who were native to Karnataka.



BUILT VEERABHADRA SWAMY TEMPLE

This temple is dedicated to lord Veerbhadra swamy who fierce looking deity with three eyes and ten hands. According to local love, the kuravi Veerbhadra swamy temple was said to have been built during 900AD by Bheema Raju of vengi chalukya dynast.



SIGNIFICANCE OF VEERABADRA SWAMY

He was worshipped as a guardian deity and also a giver of happiness and relieves fear from our mind. He will also strengthen our mind and body and invoke us into the bhakti path several alokhs are meant for lord Veerbhadra.

POWER OF VEERABHARDA:

God Veerbhadra also symbolize sharp power of discrimination and his message is to open hear of the people without any kind of fear or prejudice. He destroys will in order to ave the good A special pooja called Ashvamedha yagam was organized by king Daksha and shiva was not invited at this pooja.



BENEFITS OF WORSHIPPING LORD VEERABHADRA:

There are many temple dedicated to lord Veerbhadra and he is worshipped as a guardian deity who relives fear from the mind, protect your against evil and reject Negativity and ignorance. He led you to the path or right couches thereby ensuring your happiness and welfare.



DAY FOR VEERABADRA SWAMY:

Festivals celebrated at Veerbhadra swamy temple: Every Monday and the Ashtami thidhi are the most favorable day and devotees worship Lord Shiva with water and bilva Patras. Bathukamma is the other festival celebrated grandly in the temple.

JALA HANUMAN



Ones upon a time there was a village caused gajumani (chicken fox) where people and once a strange incident happened in the village water came out from the earth.





With the water of hanuman since then the villages started worshipping the idol of hanuman one the villages get infected the disease spreads throughout the village and the people leave the village and go to the idol of hanuman a long with them

The idea that was taken away was installed at another place due to installation these the security of diseases and the people were gritting more affected by a diseases.



Since then the severity the diseases gradually reduced and again people started worshipping the idol of jala hanuman and since then a large number of demotes come.

Once the villagers get infected the disease sprees throughout the village and the people leave the village and go to the idol of hanuman along with them the idol that was taken away was installed another place due to installation these the security of disease in village increased and the people were getting more affected by a disease.

Since then the severity teases gradually reduced and again people started worshipping the idol of the **Jala Hanuman** and since then a large number of devotes come.



Very peaceful and calm devotional place. Having years of history. Near to narsapur town on the way to Medak can spend hours.

It's said that water came just by digging few feet of soil need more to develop poojari was so nice. He gave full information about temple 'and pooja was also nice.

Reference:

https://youtu.be/v0ai3Zqt_ac