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In the nineteenth and the early twentieth centuries, the nobles of the princely state of Hyderabad lived in palatial residences known as deodis, some 1200 of which once existed in the Old City of Hyderabad. Almost all of these traditional homes have been demolished in recent years, leaving little trace of a now vanished lifestyle.

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The Deodis of Hyderabad a Lost Heritage

About The Book In the nineteenth and the early twentieth centuries, the nobles of the princely state of Hyderabad lived in palatial residences known as deodis, some 1200 of which once existed in the Old City of Hyderabad. Almost all of these traditional homes have been demolished in recent years, leaving little trace of a now vanished lifestyle.

The Deodis of Hyderabad - A Lost Heritage

It was finally demolished in the early seventies. With its mindless demolition, Hyderabad lost one of the grandest of deodis in the city and the memories of two centuries, not only of the family but also of the city itself. * Rani Sarma is the author of The Deodis of Hyderabad: A Lost Heritage, Rupa, Delhi, 2008.

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585 Rani Sarma, Diwan Deodi

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Only the kamaan, or gate, survives. Chronicler Rani Sarma, who authored 'Deodis of Hyderabad: A Lost Heritage', defines the structures as 'homes of lords' and records that Diwan Deodhi was the 'most celebrated deodi in Hyderabad'. It was home, the author writes, to six people who served as diwans or PMs to the Asaf Jahi rulers.

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diwan deodhi: Diwans gone, Deodhis die, squatters rule ...

The Deodis of Hyderabad: A Lost Heritage During the era of Nizam the nobles and ruling class members used to live in palatial houses called Deodis. INTACH member and historian Rani Sarma goes behind the screen to find out the history and the present state of these Deodis.

Hyderabad Heritage and History

There was a marked difference between the mansions they served in and their own humble dwellings, says Rani Sarma, who recently authored, The Deodis of Hyderabad - a lost heritage. She takes readers of her book on a journey of the Nawabdom, where art and architecture flourished and communal harmony was at its zenith.

Hyderabad: Travel down memory lane in the city of deodis

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culture.

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In the nineteenth and the early twentieth centuries, the nobles of the princely state of Hyderabad lived in palatial residences known as deodis, some 1200 of which once existed in the Old City of Hyderabad. Almost all of these traditional homes have been demolished in recent years, leaving little trace of a now vanished lifestyle. The Deodis of Hyderabad takes you on an evocative journey into the past as the author describes some of the prominent deodis and the lives of the grand nobles who lived in them. She recreates and recaptures the ambiance that once pervaded in these stately homes and then contrasts what once was, with what is left of the deodis.

In achieving civic engagement and social justice in smart cities, literacy programs are offered in the society by three essential information service providers: libraries, archives, and museums. Although the library and museum services are documented in literature, there is little evidence of community-led library or museum services that make a full circle in

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understanding community-library, community-archive, and community-museum relationships. The Handbook of Research on the Role of Libraries, Archives, and Museums in Achieving Civic Engagement and Social Justice in Smart Cities examines the application of tools and techniques in library and museum literacy in achieving civic engagement and social justice. It also introduces a new outlook in the services of libraries and museums. Covering topics such as countering fake news, human rights literacies, and outreach activities, this book is essential for community-based organizations, librarians, museum administrations, education leaders, information professionals, smart city design planners, digital tool developers, policymakers engaged in diversity, researchers, and academicians.

Place plays a fundamental role in the structuring of the discipline of Art History. And yet, place also limits the questions art historians can ask and impairs analysis of objects and locations in the interstices of established, ossified categories. The chapters in this interdisciplinary volume investigate place in all of its dynamism and complexity: several call into question traditional constructions regarding place in Art History, while others explore the fundamental role that place plays in lived experience. The particular nexus for this collection lies at the intersection and overlap of two major subfields in the history of art: South Asia and the Islamic world, both of which are seemingly geographically determined, yet at the same time uncategorizable as place with their ever-shifting and contested borders. The eleven chapters brought together here move from the early modern through to the contemporary, and span particular monuments and locations ranging from Asia and Europe to Africa and the Americas. The chapters take on the question of place as it operates in more

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obvious settings, such as architectural monuments and exhibitionary contexts, while also probing the way place operates when objects move or when the very place they exist in transforms dramatically. This volume engages place through the movement of objects, the evocation of senses, desires, and memories and the on-going project of articulating the parameters of place and location.

Dance Matters Too: Markets, Memories, Identities is a rich intellectual contribution to the growing field of dance studies in India. It forges new avenues of scholarly inquiry and critical engagement and opens the field in innovative ways. This volume builds on Dance Matters (2009), which mapped the interdisciplinary breadth of the field. The chapters presented here continue to underline the uniqueness of a field that is a blend of critical scholarship on aesthetics and performance with the humanities and social sciences. Including diverse material, analytical approaches and perspectives from scholars and practitioners, this multidimensional volume explores debates on dance preservation and tradition in globalizing India, multimedia choreographies and the circulation of dance via electronic media, embodiment and memory, power, democracy and burgeoning markets, classification and censorship, and corporatization and Bollywood. This tour de force will appeal to those in dance and performance studies, cultural studies, sociology as well as to readers interested in tradition, modernity, gender and globalization.

Legendary Narratives of Hyderabad is a compendium of narratives woven around the legends associated with Hyderabad. The book is a tribute to the great city of Hyderabad.

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Each legend vividly portrays the enchanting soul/spirit of the city. The magnificent city embodies a rich heritage and a unique culture and its secular spirit embodies peace and amity. The ten chapters of the book beautifully bring to life the confluence of cultures, cuisine, language and literature. They finely blend and enrich the Dakhni Tehzeeb, showcasing a style which is distinctly Hyderabad in its nature and ethos. Hyderabad remains true to its epithet, “ city of good fortune ” (Farkhunda Buniyad in Persian). It is a majestic replica of heaven on earth and this book takes you on the journey of its past glory.

The two Muslim poets featured in Scott Kugle's comparative study lived separate lives during the eighteenth and early-nineteenth centuries in the Deccan region of southern India. Here, they meet in the realm of literary imagination, illuminating the complexity of gender, sexuality, and religious practice in South Asian Islamic culture. Shah Siraj Awrangabadi (1715-1763), known as "Sun," was a Sunni who, after a youthful homosexual love affair, gave up sexual relationships to follow a path of personal holiness. Mah Laqa Bai Chanda (1768-1820), known as "Moon," was a Shi'i and courtesan dancer who transferred her seduction of men to the pursuit of mystical love. Both were poets in the Urdu language of the ghazal, or love lyric, often fusing a spiritual quest with erotic imagery. Kugle argues that Sun and Moon expressed through their poetry exceptions to the general rules of heteronormativity and gender inequality common in their patriarchal societies. Their art provides a lens for a more subtle understanding of both the reach and the limitations of gender roles in Islamic and South Asian culture and underscores how the arts of poetry, music, and dance are integral to Islamic religious life. Integrated throughout are Kugle's

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translations of Urdu and Persian poetry previously unavailable in English.

How do pious Shia Muslim women nurture and sustain their religious lives? How do their experiences and beliefs differ from or overlap with those of men? What do gender-based religious roles and interactions reveal about the Shia Muslim faith? In *Partners of Zaynab*, Diane D' Souza presents a rich ethnography of urban Shia women in India, exploring women's devotional lives through the lens of religious narrative, sacred space, ritual performance, leadership, and iconic symbols. Religious scholars have tended to devalue women's religious expressions, confining them to the periphery of a male-centered ritual world. This viewpoint often assumes that women's ritual behaviors are the unsophisticated product of limited education and experience and even a less developed female nature. By illuminating vibrant female narratives within Shia religious teachings, the fascinating history of a shrine led by women, the contemporary lives of dynamic female preachers, and women's popular prayers and rituals of petition, *Partners of Zaynab* demonstrates that the religious lives of women are not a flawed approximation of male-defined norms and behaviors, but a vigorous, authentic affirmation of faith within the religious mainstream. D' Souza questions the distinction between normative and popular religious behavior, arguing that such a categorization not only isolates and devalues female ritual expressions, but also weakens our understanding of religion as a whole. *Partners of Zaynab* offers a compelling glimpse of Muslim faith and practice and a more complete understanding of the interplay of gender within Shia Islam.

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In The Nineteenth And The Early Twentieth Centuries, The Nobles Of The Princely State Of Hyderabad Lived In Palatial Residences Known As Deodis, Some 1200 Of Which Once Existed In The Old City Of Hyderabad. Almost All Of These Traditional Homes Have Been Demolished In Recent Years, Leaving Little Trace Of A Now Vanished Lifestyle. The Deodis Of Hyderabad Takes You On An Evocative Journey Into The Past As The Author Describes Some Of The Prominent Deodis And The Lives Of The Grand Nobles Who Lived In Them. She Recreates And Recaptures The Ambiance That Once Pervaded In These Stately Homes And Then Contrasts What Once Was, With What Is Left Of The Deodis.

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