

WARANGAL



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (18)
FAIRS AND FESTIVALS

(18. Warangal District)

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh

Price : Rs. 5.25 P. or 12 Sh. 3 d. or \$ 1.89 c.

WARANGAL



CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (18)

FAIRS AND FESTIVALS

(18. Warangal District)

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

(All the Census Publications of this State bear Vol. No. II)

PART I-A	...	General Report	
PART I-B	...	Report on Vital Statistics	
PART I-C	...	Subsidiary Tables	
PART II-A	...	General Population Tables	
PART II-B (i)	...	Economic Tables [B-I to B-IV]	
PART II-B (ii)	...	Economic Tables [B-V to B-IX]	
PART II-C	...	Cultural and Migration Tables	
PART III	...	Household Economic Tables	
PART IV-A	...	Report on Housing and Establishments (with Subsidiary Tables)	
PART IV-B	...	Housing and Establishment Tables	
PART V-A	...	Special Tables for Scheduled Castes and Scheduled Tribes	
PART V-B	...	Ethnographic Notes on Scheduled Castes and Scheduled Tribes	
PART VI	...	Village Survey Monographs (46)	
PART VII-A (1)	}	Handicrafts Survey Reports (Selected Crafts)	
PART VII-A (2)			
PART VII-B (1 to 20)	...	Fairs and Festivals (<i>Separate Book for each District</i>)	
PART VIII-A	...	Administration Report—Enumeration	} (<i>Not for sale</i>)
PART VIII-B	...	Administration Report—Tabulation	
PART IX	...	State Atlas	
PART X	...	Special Report on Hyderabad City	

District Census Handbooks (*Separate Volume for each District*)

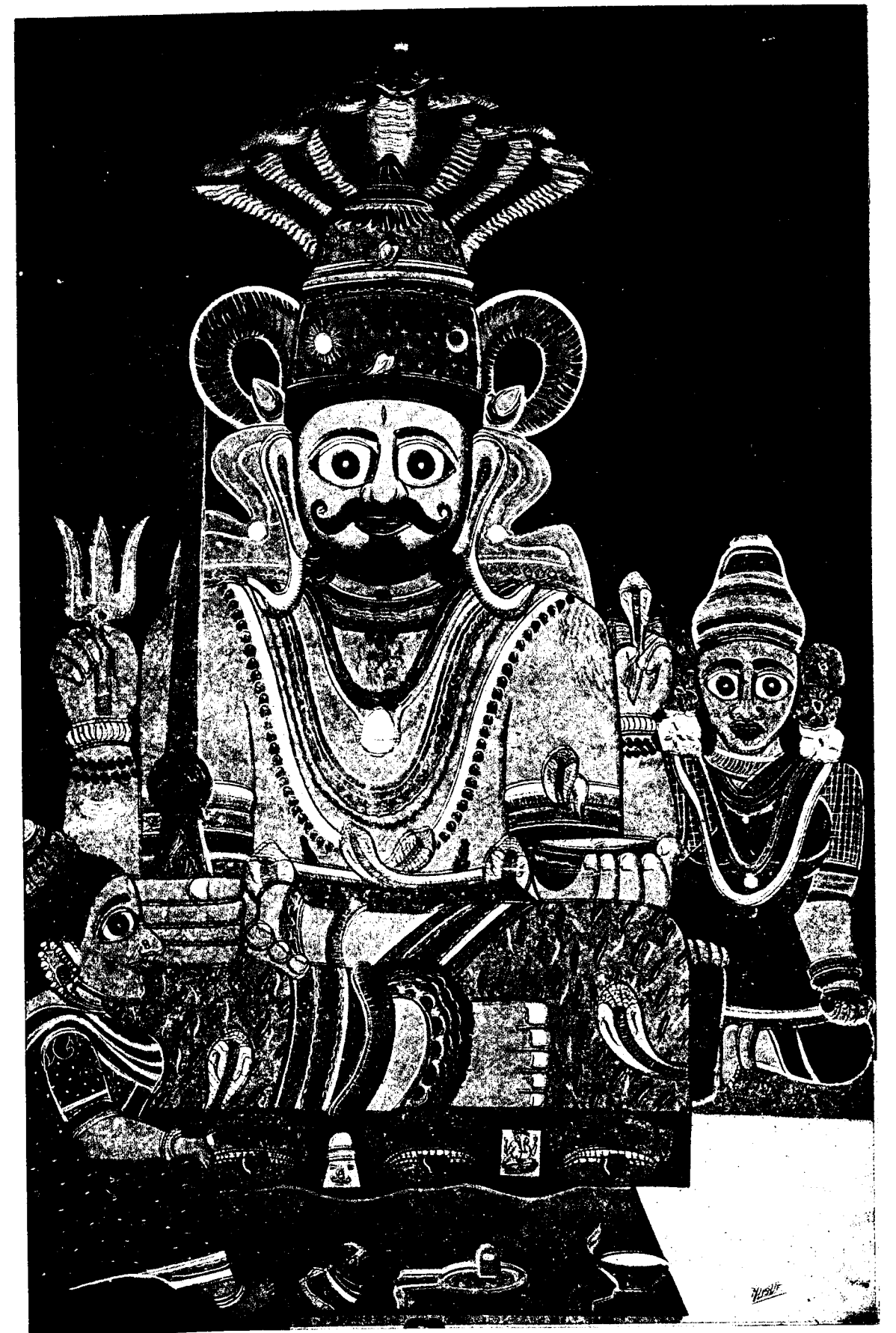
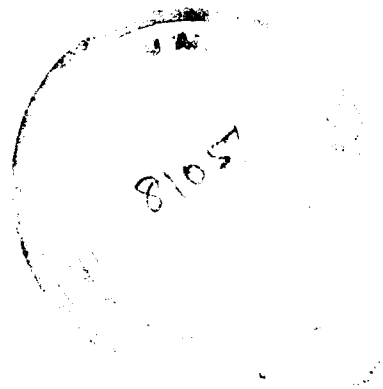


Plate 1—Sri Mallikarjunaswamy with Golla Kethamma and Balija Medala Devi, Komarvelly, Jangaon Taluk

—Courtesy, Secretary, Temple Committee, Komarvelly

FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepôts of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr. Francis Buchanan-Hamilton in the beginning of the nineteenth century. One of the tasks set before him by a resolution of the Governor-General in-Council in 1807 was “to examine with as much accuracy as local circumstances will admit”: “an account of the various kinds and amount of goods manufactured in each district.....the ability of the country to produce the raw materials used in them...how the necessary capital is procured, the situation of the artists and manufacturers, the mode of providing their goods... commerce: the quantity of goods exported and imported in each district; the manner of conducting sales, especially at fairs and markets.”

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar.

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W. W. Hunter took up the compilation of statistical accounts again in the last quarter of last century. For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of “procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy” from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records). Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that “almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc.....the Nabadwip Panjika under the imprimatur of *Nabadwipadhi pateranugya* was accepted by all the landlords of Bengal”. This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B. S.). It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive nor were W. W. Hunter's which he published with each Statistical Account.

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory; still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports. Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them.

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination—declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications. This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts. The two lists were collated to make up a comprehensive list containing several columns: the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it. Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public. Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plying from time to time with requests to undertake an extensive survey of the subject which seemed to accord well with the Superintendent's own personal desire. For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future. In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused.

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival. It was necessary therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations. In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were:

(a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time, the question should be suggestive enough to invite ancillary information. Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.

(b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.

(c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.

(d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less-known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total.

(e) It should attempt to obtain information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying the movement of local handwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the 'Business Reply' scheme. One of the devices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators.

The information thus collected was sorted district by district and further sub-sorted by Police Stations. The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows:—

(a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire.

(b) The second section was to contain all available information on the festival itself, the worship of deities, particularly rituals and forms of worship. This would be based mainly on Section B of the questionnaire.

(c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February 1956. My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Government at their disposal. State Superintendents were quick to recognise that such an enquiry would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures. It would give the student of toponymy much valuable clue and the student of history much valuable insight into the organisation of markets.

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August 1960. Various aspects of the survey, then in progress, were

discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961. My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed. It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State. At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity. First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry. Secondly, they help to connect economic streams with social and religious movements. Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago: "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy: their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets." Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate; "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

NEW DELHI,
September 5, 1964.

ASOK MITRA,
Registrar General, India.

P R E F A C E

I must acknowledge that the inspiration for attempting a survey of Fairs and Festivals of Andhra Pradesh came from a note that the Registrar General of India, Sri Asok Mitra, circulated on the efforts he made to bring out a compendium of Fairs and Festivals of West Bengal, following on the 1951 Census.

The Survey was somewhat ambitious in scope. It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State. The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition. In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse. Before man's memory would completely lose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the description of the deities, the details of the ritual etc., connected with every festival. There could not be a more opportune occasion than the Census to launch on a scheme such as this when it would be possible to reach the nooks and corners of the State through the Census Organisation. A questionnaire was finalised in advance on the advice of the Registrar General. The questionnaire forms (given as an Annexure to this preface) together with an appeal which is reproduced below were distributed amongst the Census enumerators to be answered and returned.

"I am sure you will agree with me that there are big gaps in our knowledge of our own country. It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land. Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half. Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half.

It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh. As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected. The material

so collected will be compiled and edited in a volume to be published by the Census Office. In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh. I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village, town in the questionnaire enclosed.

I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remarkable for its high degree of thoroughness and comprehensiveness. Such a volume will be of very great importance to many types of scholars. But this aim cannot be achieved without your help and co-operation. I am aware that you are already under heavy pressure of your own work and responsibilities. Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk."

The enumerators were mostly village school teachers or in a few cases village officers. They had local knowledge of the area they were covering. The Census Charge Superintendents were requested to issue the fairs and festivals questionnaire to the enumerators at one of the training classes and collect them back at a subsequent training class or at the end of the enumeration period after the enumerators had answered the questionnaires on the basis of their personal knowledge and by local inquiries. The appeal was also addressed to various other authorities such as the Commissioner of Hindu Religious Endowments Board, Municipal Commissioners, Executive Officers of Panchayat Boards etc. Lists of recognised and scheduled fairs and festivals for which special arrangements are made annually were also obtained from the District Collectors, District Superintendents of Police and District Health Officers etc. A press release was also issued announcing the scheme and appealing to all interested to send whatever information they could.

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took

to ascertain first hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal Commission of the enumerators. I cannot certainly claim that the survey was complete and comprehensive in every detail. There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty. But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community. There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas; there are festivities in commemoration of historical and legendary heroes; there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached; a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

The filled up questionnaires were sorted out district-wise and then taluk-wise. Rejecting those in which the information was either extremely scanty or insignificant, whatever information that could be collected from other answers was compiled into a short note or monograph for each village or town. An acknowledgement is made to the correspondent or source that provided the information at the end of the compilation for each village. These compendia will be presented in twenty volumes, one for each district. These will form a part of the 1961 Census series of publications. All the Census publication series of Andhra Pradesh State will bear a common Volume No. II (the All India Series being allotted Volume No. I) and the Fairs and Festivals reports of this State will form Part VII-B of Volume II i.e., the Andhra Pradesh series of Census publications. Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume. The location code numbers adopted for the districts are:

- No. 1 Srikakulam District
- No. 2 Visakhapatnam District
- No. 3 East Godavari District
- No. 4 West Godavari District
- No. 5 Krishna District

- No. 6 Guntur District
- No. 7 Nellore District
- No. 8 Chittoor District
- No. 9 Cuddapah District
- No. 10 Anantapur District
- No. 11 Kurnool District
- No. 12 Mahabubnagar District
- No. 13 Hyderabad District
- No. 14 Medak District
- No. 15 Nizamabad District
- No. 16 Adilabad District
- No. 17 Karimnagar District
- No. 18 Warangal District
- No. 19 Khammam District
- No. 20 Nalgonda District

In each volume, the matter is arranged taluk-wise. At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair or festival is shown. The serial number of each village covered in the compendium is indicated in the map for easy reference. It may, however, be cautioned that the pictures given on the map may not exactly represent the actual deity existing in the village. The pictures are only symbolic.

The note covering each village will first give the location of the village, the composition of population, and legend, if any, connected with the village, a list of temples or other places of worship in the village and a description of the deities and it then relates the details of the fair and festival, if any, celebrated in the village. It is not as though each temple and deity will necessarily have a festival connected with it. Only those important festivals and fairs that are celebrated by the community are therefore described.

The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents. The Telugu calendar, as in Bengal, follows the lunar month consisting of 30 lunar days, beginning on the day of the new moon. The following statement gives the Telugu months and the corresponding period as per the English calendar.

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS	ENGLISH MONTHS
<i>Chaitram</i>	March-April
<i>Vaisakham</i>	April-May
<i>Jaistham</i>	May-June

<i>Ashadham</i>	June-July
<i>Sravanam</i>	July-August
<i>Bhadrapadam or Bhadra</i>	August-September
<i>Asvinyujam or Asvin</i>	September-October
<i>Kartikam</i>	October-November
<i>Margasiram</i>	November-December
<i>Pushyam or Pausa</i>	December-January
<i>Magham</i>	January-February
<i>Phalgunam</i>	February-March

At the end of the compilation of each district the following are appended.

- (1) A calendar of common festivals celebrated in the district together with their description,
- (2) A taluk-wise statement of all the fairs and festivals,
- (3) A taluk-wise list of markets and *shandies*, and
- (4) A month-wise list of fairs connected with the festivals. This was culled out from the taluk-wise statement of the fairs and festivals.

The last two lists throw light on the significant role played by the fairs and festivals in the economic life of the people, the traditional trade routes, the nature of articles sold, and the trend of trade, etc.

The extraction of information from the filled in questionnaires was entrusted to Sri M. K.

Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office. Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as 'Aradhana' and 'Andhra Prabha Weekly' etc. The Research Assistant also conducted local enquiries in a few cases.

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I wish to also thank the various other officials and non-officials such as the Executive officers of the temples etc., who assisted me in compiling the information. I place on record my appreciation of the hard and sustained services of my Deputy Superintendents Sarvasri K. Purushotham Naidu, M.A., and K.V.N. Gowd, B. Com. (Hons.) for helping me in finalising the questionnaire and monographs. The Tabulation Officer, Sri P. Pattayya, the Section Head, Sri Y. Ranganna, the Research Assistant, Sri M.K. Nagappa and the Upper Division Clerk, Sri S. Ananda Thirtha have also been of assistance in bringing out this volume. My office Artist Sri M. Krishnaswamy, assisted by N. Govindaswamy has produced the Fairs and Festivals maps and other illustrations. The printing was ably supervised by Sri A. V. Krishna Reddy, Proof Reader.

A. CHANDRA SEKHAR,
Superintendent of Census Operations,
Andhra Pradesh

A N N E X U R E

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village :—

Name of Firka :—

Name of Taluk :—

Name of District :—

A. The Village :

1. Indicate the location of the village and the chief means of communication with the village? Mention the name of the nearest Railway Station and its distance and also the motor or boat route and its distance. Give distance by road from Taluk and Sub-divisional Headquarters.

2. Give an account of the history or legend, should there be any, connected with the origin of the village.

3. What are the castes and classes that live in the village? What are the chief means of livelihood of the various sections of the population?

4. Give details of places of common religious worship?

5. What is the religion which majority of the villagers profess?

B. The Worship of deities and festivals in the village and fairs in connection with them.

(i) The Worship of Deities & Festival :

6. Name of the festival, its occasion and the time. (Give the English as well as Telugu dates).

7. How ancient is the festival? If there is any history or legend connected with this particular festival, please narrate it? Is this festival a particular festival of the particular village/area/caste/class, and limited within its fold? Or, is this festival commonly and universally held and observed throughout the entire district and region?

8. Is the festival connected with the worship of any deity? Mention the name of the deity with a brief description of the image. Is this a common village deity or a personal or family deity? Is there

any temple or "Sthan" (Sacred abode) for the deity in the village? If so, give a description of the same. If the deity has no anthropomorphic or Zoomorphic² image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

9. Is the festival observed in commemoration of the birth or death anniversary of any saint or 'Pir'? Give a detailed report on the life and religious preachings of the saint or the 'Pir', and also narrate the history or any traditional story associated with his life.

10. From what date does the worship of the deity and the festival begin? For how many days does it continue? When do the preparations for the festival begin? Mention if there is any special feature about the preparatory work of the festival. Give a detailed chronological description date by date, of the method and procedure of the worship and ceremonies. What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens (annasatra) and common distribution of 'prasada' organised during the festival?

11. Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings? How and when are bird or animal sacrifices made? What part of the rituals do these sacrifices constitute?

12. To what class or caste do the principal patrons and followers of the deity and the festival belong? Give the name of the sect ("Varna"), clan ("Gotra") and the hereditary title ("Padavi") of the priest ("Pujari").

13. Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

14. Is there any congregation of "Sadhus" and saints of any particular religious sect on the occasion of the festival? If so, why do they congregate?

15. What is the general ritual of observation of religious festivals at home? Is fasting or feasting or keeping awake in the night, sea or river bath etc., observed on any particular festival days?

(ii) The Fair :

16. Where is the fair held? On how much land? To whom does the land belong—to an individual owner, or is it dedicated land? Are taxes, rents, gifts, etc., collected from the fair and festival? At what time of the day or night is the fair usually held? Is there any particular reason why the fair is held on this particular site?

17. How ancient is the fair? For how many days is it held? How many people attend? What are the main castes or classes from which the largest number of people are drawn? Name the neighbouring villages or unions from which people assemble? How many usually attend? What is the average ratio of males and females who attend the fair? What are the main conveyances by which the people and pilgrims travel to the fair?

18. From which places do the shop-keepers and stallholders come? Do the same sellers come regularly every year? What are the articles or commodities that are brought and sold most?

19. How many shops, stalls, booths, etc., are opened in the fair? How many sellers sit in the open spaces? What is the figure of hawkers and pedlars?

20. Of all the shops, stalls, booths and pedlars, how many sell:

- (a) Foodstuffs—sweetmeats, fried chips and other varieties of food.
- (b) Utensils—copper, brass, iron, glass, earthenware, etc.
- (c) Stationery—lanterns, torchlights, looking glasses, combs, and various other assorted goods.
- (d) Medicine—Ayurvedic herbs, kaviraji, hakimi, etc.
- (e) Books and Pictures—What are the most common types of books and pictures that sell best?

(f) Clothing materials—mill made, handloom products, piece-cloths, ready made garments, 'lungis', sataranjas, mats, etc.

(g) Agricultural and artisanary implements—What are the articles and implements? Are sales of cattle, goats, birds and other animals transacted?

(h) Arts and crafts—Handloom products, cane and bamboo products, clay and wooden dolls, earthenware, basketry, etc. Which are the places from where these articles of arts and crafts usually come for sale? Do the sellers come regularly every year?

(i) Other miscellaneous articles.

21. What facilities are available for the boarding and lodging of pilgrims or visitors? Are there any choultries? Are any special pandals erected? Is any public feeding organised? Do outside visitors and pilgrims stay for more than a day for the festival or fair?

22. What are the principal arrangements for catering recreation and amusement to the people coming to the fair? Give details of sports, sea-saw, circus, magic, gambling, lottery, jataras, theatres, musical soirees, etc., that are organised in the fair. What are the most common themes of the jatara and theatres etc.? Which parties come and from where do they come? Is there any dramatic or entertainment party in the village itself? Give name and address of the leader of the party. Is it possible to collect songs and themes of the jatara and theatres? Do the same parties come every year? How many people do see or hear and participate in all the amusements?

23. Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and festival?

24. Other remarks: Describe any other features.

Name of correspondent :

Address :

Occupation :

Date of sending the reply :

1. Human form.

2. Animal form.

ఆంధ్ర ప్రదేశ్ లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్రశ్నావళి

గామం పేరు :—

ఫిర్యా పేరు :—

తాలూకా పేరు :—

జిల్లా పేరు :—

(ఎ) గామం.

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రంగుల మార్గాలను తెలుపండి. అక్కడ సమీపంలో వున్న రైల్వేస్టేషను పేరు, దాని దూరం, మోటారు లేక ట్రాక్టర్ మార్గం, దాని దూరం తెలుపండి. తాలూకా, సబ్ డివిజనులు ప్రధాన కార్యస్థానాలనుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

2. గామపుట్టుకు చారిత్రిక లేక పౌరాణిక ప్రాంతాలు మేదైనా ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాల్లో ఏటి? తరగతుల్లో ఏటి? వివిధ వర్గాల ప్రధాన జీవనోపాధుల్లో ఏటి?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థలలో అధిక సంఖ్యలో ఏ మతాలు?

(బి) గామంలో దేవతారాధన, ఉత్సవాలు, పండుగలు వాటికి సంబంధించిన జాతరలు లేక సంతలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా) :—

(i) దేవతల ఆరాధన, ఉత్సవాలు :—

6. ఉత్సవం పేరు, సందర్భం, సమయం. (ఇట్లగు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి. ముఖ్యంగా తెలుగు మతములో ఏ తిథినుండి ప్రారంభమగునో పేర్కొనండి.)

7. ఉత్సవం ఎంత కాలం నుంచి జరుగుచున్నది? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణంగాని ఉంటే దయతో దాన్ని వివరించండి. ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి ప్రాంతానికి కులానికి తరగతికి మాత్రమే సంబంధించి, అంతర్రాజ్య పరిమితమై ఉన్నదా? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరు తెల్పి ఏదైనా దేవతానిని సంగ్రహించి వివరించండి. ఈ

దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబ దేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతురూపంగాని లేకపోతే ఆ దేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో భుక్తా ఏదేవతలయ్యా? లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాలవారికి దేవతలయంలో ప్రవేశం లభిస్తుందా?

9. ఈ ఉత్సవం ఎవరైనా మహాత్ముని లేక పేరుయొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా? ఆ మహాత్ముని లేక పేరుయొక్క జీవితాన్ని గూర్చి, మత చరిత్రలను గూర్చి సమగ్రంగా వివరించండి. ఆయన జీవితానికి సంబంధించి పున్న చరిత్రను గాని, ప్రచారంలో వున్న ఎదేని కథను గాని తెల్పండి.

10. దేవతారాధన, ఉత్సవం ఏ లేదేనుంచి ప్రారంభమవుతాయి? అవి ఎంత కాలం వరకు జరుగుతాయి? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభంపడతాయి? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకం వుంటే దాన్ని పేర్కొనండి. ఆరాధన, ఇతర ఉత్సవాల వర్ధంతి, విధానాన్ని సమగ్రంగా తేదివారంగా వివరించండి. మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి? ఉత్సవకాలంలో సాముదాయక పిండులు, ఉచిత భోజనాలు (అన్నసంతాలు), ప్రసాదం అందరకూ పంచడం జరుగుతాయా?

11. ప్రజల కోరికల మన్నింపుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? వదులు లేక బంటు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా ఉంటాయి?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారియొక్క వర్ణం, గోత్రం, దేవతారాధనపు హక్కు (ఏదవి) — వీటి పేర్లను తెలుపండి.

13. హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా? హిందువులు కానివారి

ఉత్సవాలలో హిందువులు పాల్గొంటారా? ఏ మేరకు ఆ విధంగా పాల్గొంటారు? గామంలో అన్ని కులాలవారు జాతులువారు ఉమ్మడిగా జరిపే ఉత్సవాల్లో వై నా ఉన్నాయా?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక మత పర్యావేషం నా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు?

15. మత సంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ దినాల్లో నైనా ఉపవాసాలు, పిండులు, రాత్రిళ్ళు జాగరం చెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా?

(ii) జాతర లేక సంత (తీర్థాలు, తిరునాళ్ళు, పుష్కరాలు వగైరా) :—

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది? ఎంత స్థలంలో జరుగుతుంది? ఆ స్థలం ఎవరికి చెందినది? ఎవరేని ఒక వ్యక్తిదా? లేక అది దేవత కర్పించబడిన స్థలమా? జాతర ఉత్సవాల్లో పన్నులు, అడ్డెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా వుందా?

17. జాతర ఎంత కాలం నుంచి జరుగుచున్నది? ఎన్నిరోజుల పాటు జరుగుతుంది? ప్రజలంతామంది వస్తామా? వచ్చేవారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత? ప్రజలు, యాత్రికులు జాతరకెళ్ళడానికి లభించే ప్రధాన వాహనాలేమిటి?

18. దుకాణదారులు, అంగళ్ళవారు ఏ ఏదేవతలనుంచి వస్తారు? వరసగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా? ఎక్కువగా ఏ ఏ వస్తువులు, సరకులు తెచ్చి అమ్ముతారు?

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైనవెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంతమంది?

20. మొత్తం దుకాణాలు, అంగళ్లు, కొట్లు, తిరుగుతూ అమ్మేవారిలో ఈ క్రిందివాటిని అమ్మేవెన్ని?

(ఎ) అహార పదార్థాలు—మిఠాయి, వేయించిన అప్పడాలు, ఇతర అహార పదార్థాలు.

(బి) పాత్రలు—రాగి, ఇత్తడి, ఇనుము, గ్లాసు, మట్టిపాత్రలు.

(సి) సామాను—లాంబర్లు, బాద్మిలైట్లు, అద్దాలు, దువ్వెనలు, తదితర వస్తువులు.

(డి) మందులు—ఆయుర్వేద ఓషధులు, కవిరాజి, హాకిమి మొదలైనవి.

(ఇ) పుస్తకాలు, పటాలు—సాధారణంగా ఏ ఏ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి?

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు, చేనేత బట్టలు, ముక్కలు (బట్ పీసులు), కుట్టిన బట్టలు, లుంగీలు, సతరంజాలు, చాపలు మొదలైనవి.

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏ ఏ వస్తువులు, పరికరాలు అమ్ముబడుతాయి? పశువులు, మేకలు, పడులు, తదితర జంతువుల అమ్మకాలు కూడా జరుగుతాయా?

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు, పెరుగు వస్తువులు, మట్టి బొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు మొదలైనవి. మామూలుగా ఈ కళాత్మకమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు? అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్కారాలేమైనా వున్నాయా? ప్రత్యేకంగా పెండ్లాలు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని ఇతరచోట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజుకంటే ఎక్కువ కాలం వుంటారా?

22. జాతరకు వచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడుబల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచేరీలు మొదలైన వాటి వివరాలు పేర్కొనండి. నాటకశాలలు మొదలైనవాటిలో నాధారణంగా వుండే విషయాలేమిటి? ఏ ఏ బృందాలు ఎక్కడెక్కడ నుంచి వస్తాయి? గామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా? ఆ బృంద నాయకుని పేరు,

చిరునామా తెల్పండి. నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమాలన్నిటినీ చూచేవారుగాని, వినేవారుగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

23. ఆరాధన, ఉత్సవ సందర్భాలలో మద్యంగాని ఏదైనా ఇతర మత్తు పదార్థంగాని సేవించడం మాతాచారం దృష్ట్యా అవసరమా?

24. ఇతర విషయాలు. ఏ ఇతర అంశాలపై నా వివరించండి.

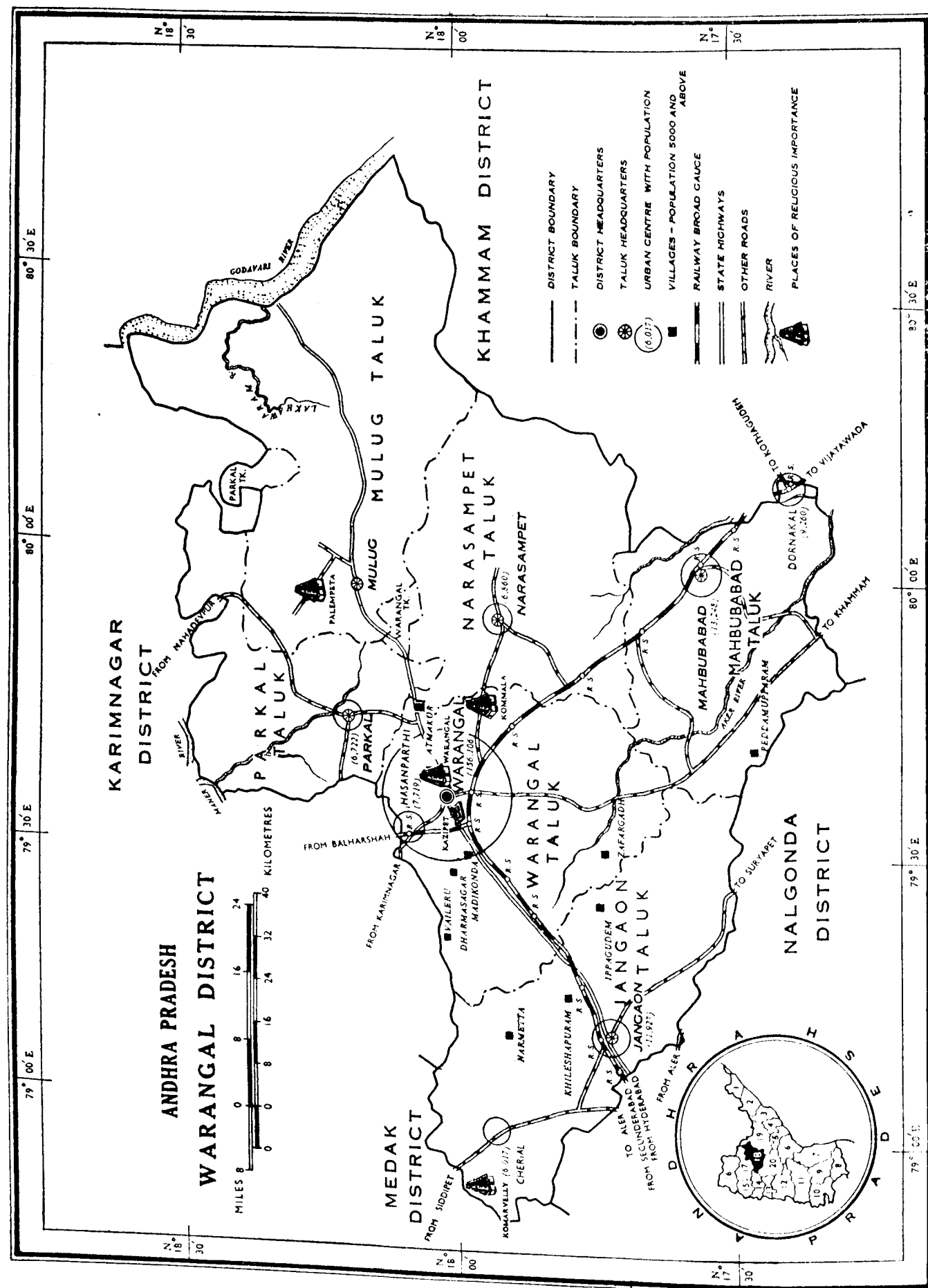
విలేఖరి పేరు :—

చిరునామా :—

వృత్తి :—

సమాధానం పంపే తేదీ :—

WARANGAL DISTRICT



Prepared at the Office of the Superintendent of Census Operations,
Andhra Pradesh, Hyderabad.

CONTENTS

Section		Pages
	Foreword	i-iv
	Preface	v-xii
I	WARANGAL TALUK	1-26
II	PARKAL TALUK	27-30
III	MULUG TALUK	31-40
IV	NARASAMPET TALUK	41-49
V	MAHBUBABAD TALUK	51-71
VI	JANGAON TALUK	73-84

APPENDICES

I	Calendar of Festivals commonly observed in Warangal District	87-105
II	Statement of Fairs and Festivals in Warangal District	106-128
III	List of Markets and Shandies	129
IV	List of Fairs	130-132

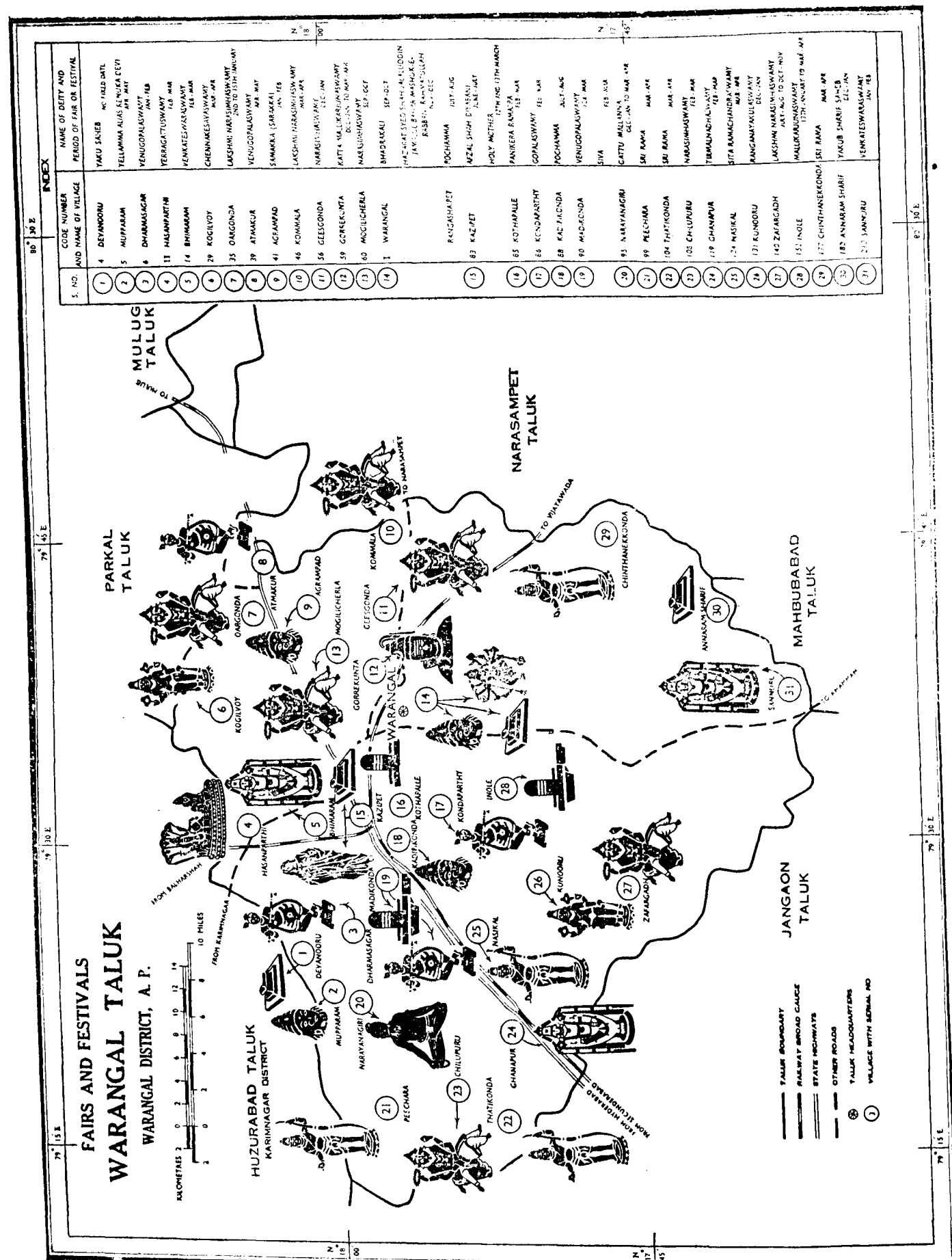
MAPS

Warangal District	Facing Contents
Warangal Taluk	Facing Page
Parkal Taluk	1
Mulug Taluk	27
Narasampet Taluk	31
Mahbubabad Taluk	41
Jangaon Taluk	51
	73

ILLUSTRATIONS

Plate I	Sri Mallikarjunaswamy with Golla Kethamma and Balija Medala Devi, Komarvelly, Jangaon Taluk	Frontispiece
Plate II	Thousand Pillared Temple, Warangal	Facing Page or Between Pages
Plate III	Nandi at Thousand Pillared Temple	10
Plate IV	Ramappa Temple	10
Plate V	Plan of the Ramappa Temple, Palampet.	32
Plates VI & VII	Graceful Bracket Figures at Ramappa Temple	32-33
	GLOSSARY	133-142
	INDEX	143-144

WARANGAL TALUK



Section I

WARANGAL TALUK

Devanooru—Situated at a distance of 8 miles from the Kazipet Railway Station and 15 miles from Warangal.

The place was named Devanooru after Devayya, a great saint, who lived there in bygone days. At about a mile from the village, there are about 50 small abodes in a dilapidated condition and they go by the name *rakshasa gullu* (abodes of demons).

The total population of the village is 1,621 and it is made up of the following communities: Caste Hindus—Marati, Goundla, Padmasale, Bestha; Scheduled Castes (272) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The tomb of Yaku Saheb, a Muslim saint, is worshipped in this village.

Yaku Saheb Urs is celebrated on a day that is convenient to the residents of the place in memory of the saint. Local devotees of all communities congregate.

SOURCE : Sri T. Ranganathaswamy, Assistant Teacher, Devanooru.

2. Mupparam—Situated at a distance of 10 miles from the Kazipet Railway Station and 15 miles from Warangal.

It is said that this village got its name Mupparam after the deity Mupparinadhaswamy. There is an inscription in Telugu on a hillock near the village which reads :

“మ.ప్పిరినాథుడు దేవర
Muppirinadhu devara

ముప్పారపు ప్రజల నెపుడు మ.ప్పల నుండన్
Mupparapu prajalanepudu muppulanundin

తప్పక కాపాడుటచే
Tappaka kapadutache

యిప్పరి మ.ప్పారమంచు యిలలో వెలసెన్
Eppuri mupparamanchu ilalo velasen.”

meaning that as Lord Mupparinadha surely protects the people from all dangers (*muppulu*), the village got the name Mupparam.

The total population of the village is 2,243 and it is made up of the following communities : Caste Hindus—Brahmin, Goundla, Sale, Marati, Chakali, Mangali, Kamsali, Yerukula, Tenugu, etc.; Scheduled Castes (333)—Mashti, Dakkal; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and other traditional occupations.

The temples of Yellamma *alias* Renuka Devi with the image of the deity with four hands and of Mupparinadhaswamy are the places of worship in the village. There are also ancient mosques, several Jain tombs and *veeragallu* (stone slabs on which the figures of local heroes who sacrificed their lives are carved). These are not worshipped.

There is an inscription which throws light on the construction of the temple of Mupparinadhaswamy. It is said that one Mallareddy, son of Penta Bolli Reddy and Kammasani, who lived in 12th century during the reign of Kakatiya King Ganapati-deva, constructed the temple and enshrined Rameswaraswamy in it. The temple has three rooms on the northern, western and eastern sides. The deity Mupparinadha is said to be the combination of the three forms of Brahma, Vishnu and Siva. Though it is said that there will be no temple for Brahma anywhere, there is peculiarly a temple for him in this village, with the image of the deity with four heads, seated on a swan (*hamsavahanam*) sandwiched in between his consorts Savitri and Gayatri. There are no images of Siva and Vishnu. The aim of the builder of this temple seems to be that of Hariharanath, the *guru* of the renowned Telugu poet Thikkana who decried the doctrine of distinction between Hari and Hara (Vishnu and Siva) and propogated the oneness of the Lords—Brahma, Siva and Vishnu.

There is an exquisitely sculptured *nandi* in the temple, with a garland of bells round its neck, which gives an apprehension that the bells are real ones. On its neck a knot called *nagabandham* is carved. It is said many a person tried in vain to have a similar knot with a real rope. This temple abounds in sculpture which resembles that of the thousand pillared temple at Hanamkonda.

Yellamma *alias* Renuka Devi Jatara is celebrated for one day on *Vaisakha Suddha Purnima* (April-May). Goats and fowls are sacrificed to the deity and *bonams* are offered. The local Hindus congregate. *Pujari* is a Tenugu.

SOURCE : Sri B. Sankara Rao, Headmaster, Mupparam.

3. Dharmasagar—Situated at a distance of 3 miles from the Hyderabad bus route, 5 miles from the Kazipet Railway Station and 10 miles from Warangal.

The total population of the village is 5,382 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Padmasale, Bestha, Vadla, Kummari, Reddy, Golla, Goundla, Kammara, Chakali, Mangali, Kamsali, Mera, Satani, Tammali; and Scheduled Castes (1,266)—Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Venugopalaswamy temple with the image of the Lord in human form, Dandeswaraswamy temple by the side of the tank, Siva temple in ruined state, Matam Gopalaswamy temple on the outskirts of the village are the places of worship in this village.

Sri Venugopalaswamy festival is celebrated for 6 days from *Magha Suddha Dasami* to *Purnima* (January-February). *Kalyanothsavam* is performed. Offerings are made to the Lord. This festival is being celebrated for the past 150 years and is only of local significance. The temple has 8 acres of wet land enjoyed by the *pujari*. Formerly the Government used to sanction some amount for the festival but now it is discontinued. Subscriptions are collected from the villagers for the festival. The local Hindus congregate. *Pujari* is Sri Parasaramu Venkatachari, a Vaishnava Brahmin. *Prasadam* is distributed to all.

Sivaratri is celebrated for 1 day on *Magha Bahula Chathurdasi* (February-March) in the Siva temple. Sri Thammalla Mallaiah, the *pujari*, offers *naivedyam* daily to the Lord, enjoying 4 acres of the *Inam* land endowed to the temple.

Sri Matam Gopalaswamy festival is celebrated for one day on *Magha Suddha Purnima* (January-February). *Pujas* are performed once a week by Sri Tirunahari Venkateswarlu, a Sathani Vaishnava, enjoying *Inam* land of 6 acres.

Thammalla Mallaiah performs *puja* once in a week to the deity in the Dandeswaraswamy temple.

SOURCE : 1. Sri Balakrishnarao, Dharmasagar.

2. Sri Nageswara Rao, Headmaster, Dharmasagar.

4. Hasanparthi—Situated at a distance of one mile from Hasanparthi Road Railway Station on the Kazipet—Balharshah line and 5 miles to the north of Hanamkonda on Hanamkonda—Karimnagar road. It is an ancient town once under the rule of Deshmukhs.

The total population of the town is 7,719 and it is made up of the following communities : Caste Hindus—Vaisya, Viswabrahmin, Tenugu, Padmasale, Devanga, Varala, Chakali, Kapu; Scheduled Castes (1,929) and Muslims. The chief means of livelihood of the people are agriculture, weaving, fishing, tanning, trade and other traditional occupations.

On a hillock known as Yerragattu, one mile away from the town is a temple of Lord Vishnu who is also called Yerragattuswamy who is believed to be in human form on a palanquin but invisible. There is another temple in the town with the image of Lord Vishnu in human form seated on *Sesha* (serpent king). In addition to the above two temples, there are four temples to Siva and a mosque in this village. There are also Arya Samajam and Brahma Nishtabhyasa *ashramams*.

Yerragattu festival is celebrated for 3 days during Holi i. e., from *Phalguna Suddha Purnima* (February-March). The procession images of the deity are taken by *ratham* (temple car) from the Vishnu temple in the village to the Yerragattuswamy temple on the hillock. Cocoanuts and pumpkins are offered to the Lord. The devotees celebrate the festival in their homes and go to Yerragattuswamy temple in decorated carts. The festival is of ancient origin and is confined to 20 neighbouring villages. The temple has an *Inam* land of 5 acres. About 20,000 Hindus, local and from about twenty nearby villages, congregate, without any distinction of caste. *Pujaris* are Vaishnavas of this village and of Bhimaram, a nearby village.

A fair is held in connection with the festival for 4 days to the south of the hillock in an area of one acre. About 20,000 persons, local and from the neighbouring twenty villages, congregate. Eatables,

utensils, lanterns, pictures, photos, baskets, agricultural implements, cloth and toys are brought and sold in this fair.

Five Year Plan Publicity films, merry-go-rounds, Scout drill and cinemas provide entertainment to the visitors. Hotels provide boarding facilities.

SOURCE : Sri K. Nagabhushanam, B.A., B.Ed., Headmaster, Zilla Parishad High School, Hasanparthi.

5. Bhimaram—Situated by the side of the Warangal—Karimnagar road between Hanamkonda and Hasanparthi at a distance of one mile from Warangal.

The total population of the village is 2,048 and it is made up of the following communities : Caste Hindus—Brahmin, Goundla, Lambadi, etc.; and Scheduled Castes (703). The chief means of livelihood of the people are agriculture, agricultural labour and toddy-tapping.

There is the only temple of Lord Venkateswaraswamy with His image made of gold and silver.

Sri Venkateswaraswamy festival is celebrated for 3 days from *Phalguna Suddha Purnima* to *Bahula Vidiya* (February-March). This festival is of ancient origin but is of local significance. About 300 Hindu devotees of the village congregate. *Pujari* is Sri Arutla Rangacharyulu, a Vaishnava Brahmin. *Prasadam* is distributed to all.

Posamma and Mysamma deities are also worshipped by the villagers and animals are sacrificed to them. Intoxicating drinks are used during the Jatara.

SOURCE : 1. Sri D. A. Ramamurthy, Assistant Teacher, Primary School, Bhimaram.

2. Sri P. V. Ramchandraiah, Assistant Fieldman, District Agriculture Office, Warangal.

6. Kogilvoy—Situated at a distance of 10 miles from Warangal and 12 miles from the Kazipet Railway Station.

The Chandragiri hill on which stands the temple of Lord Chennakesavaswamy was once under the kings of Racharla dynasty, the reasons for which decline are given in an interesting, though fantastic story. The rulers were said to be collecting a tax from pilgrims by measuring the breasts of women with a bowl. A *dhobi* woman who went to have the *darsan* of Chennakesavaswamy to Chandragiri hill when

accosted by the ruler's men who demanded a large sum by way of tax because she had buxom breast, became furious and dashed the child that was in her arms against a stone and ended her own life by jumping into a *gundam* (a deep round well), denouncing the ruler and cursing that the city shall become extinct. True to the curse that was heaped, the city gradually fell into ruins. There are seven *gundams* even now in this village viz., Peddagundam, Munulagundam, Chakaligundam, Brahmanagundam, Harijanagundam, Jijjelagundam and Bandamgundam. There are Chennakesavaswamy and Siva temples on the Chandragiri hill.

The total population of the village is 1,439 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Vadrangi, Kammara, Kummari, Chakali, Mangali, Golla, Padmasale, Boya; Scheduled Castes (285) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Chennakesavaswamy temple with His stone image in human form and Siva temple, both on Chandragiri hill, Vishnu temple with the procession images made of silver and copper, and Veerabhadraswamy temple are the places of worship in this village.

Sri Chennakesavaswamy festival is celebrated for 18 days from *Phalguna Suddha Ekadasi* to *Bahula Triodasi* (March-April). Offerings are made in cash. This festival which is being celebrated from ancient times extends to the nearby villages also. During the days of the Racharla family, temples and ponds were constructed and Lord Chennakesavaswamy only was being patronised. The annual grant of Rs. 100 that existed in the past is discontinued since the last twenty years. About 1,000 Hindu devotees, local and from the nearby villages, congregate. *Pujaris* are Sarvashri Divi Narasimhacharyulu, Ramacharlu and Vallu Jogaiahcharlu, Vaighanasa Vaishnavites of Gowtama *gotram* with hereditary rights.

A few shops sell eatables, mirrors, combs and pictures during the festival.

SOURCE : Sri Ledalla Rajeswararao, Patwari, Kogilvoy.

7. Oargonda—Situated at a distance of 2 furlongs to the north of the 10th mile stone on the Hanamkonda—Mulug road, 12 miles from the Warangal Railway Station and 13 miles from Warangal town.

The total population of the village is 3,586 and it is made up of the following communities : Caste Hindus—Brahmin, Reddy, Kapu, Golla, Marati, Padmasale; Scheduled Castes (531)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

Lakshmi Narasimhaswamy temple with the stone image of the deity in human form and Lord Ramalingeswaraswamy temple are the places of worship in this village.

Sri Lakshmi Narasimhaswamy festival is celebrated for 14 days in *Pushyam* (2nd to 15th January). *Adhyayanothsavam* for the first 3 days, *thirukkalyanothsavam* for 9 days from the fifth day and *jatara* on the last 2 days are performed. Offerings are made in the form of cash in fulfilment of vows. The devotees decorate their houses. The festival is of ancient origin and is confined to the neighbouring villages. The patrons are the villagers. About 3,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava of Kowsika *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 2 days near the Lakshmi Narasimhaswamy temple in an area of 3 acres. About 3,000 people, local and from the neighbouring villages, visit the fair. Eatables, lanterns, mirrors, combs, pictures and photos are brought and sold in the fair.

Merry-go-rounds, lotteries and *Harikathas* afford entertainment to the visitors.

SOURCE : 1. *Sri Srinivasachary, Pujari, Oargonda.*
2. *Sri Nagabandi Kanakaiah, Trader, Oargonda.*

8. **Atmakur**—Situated at a distance of 13 miles from Warangal town, 14 miles from the Warangal Railway Station and 18 miles from the Kazipet Railway Station. This village is believed to have had been once ruled by Reddys of Idugala family and Deshmukhs and by Kakatiyas even earlier. Some stone images and relics of the past are found scattered here and there in the village.

The total population of the village is 5,387 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Muthrasi, Golla, Telaga, Sale, Batraju, Reddy, Tenugu (Jalari), Chakali,

Mangali, Vadla, Goud, Avusala, Kanchari, Kummari, Kammara; Scheduled Castes (728) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, cottage industries and other traditional occupations.

The temples of Venugopalaswamy built by the Idugala Reddys, with the brass image of the deity in human form, of Siva constructed during the times of Kakatiyas, of Pochamma with the image of the deity in female form, of Veerappa and Katamaiah, and a mosque are the places of worship in this place.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 14 days from *Vaisakha Suddha Vidiya to Purnima* (April-May). Carts are taken round the temple. Cocoanuts are offered to the deity. This *kalyanothsavam* is being celebrated for the past 200 years but is only of local significance. The patrons are the villagers. The local Hindu devotees congregate. *Pujari* is a Vaishnavite of Kowdiga *gotram* with hereditary rights. *Prasadam* is distributed to all.

Pochamma Kolupu is celebrated for 3 months commencing from *Sravanam* (July-August) and culminating on *Asviniya Bahula Amavasya* (September-October). Fowls and sheep are sacrificed to the deity. *Pujari* is a Kummari (potter).

Sivaratri is celebrated in the Siva temple on *Magha Bahula Chathurdasi* (February-March). Cocoanuts and fruits are offered. *Pujari* is a Brahmin of Srivathsasa *gotram*. The devotees observe fasting and *jagaram* during Sivaratri.

Beeranna and Katamaiah are worshipped by Gollas and Gouds respectively.

SOURCE : 1. *Sri K. Venkataiah, Assistant Teacher, Zilla Parishad High School, Atmakur.*
2. *Sri B. Jagannatham, Headmaster, Primary School, Atmakur.*
3. *Sri K. Subbaram Sastry, Headmaster, Zilla Parishad High School, Atmakur.*

9. **Agrampad**—Situated at a distance of 10 miles from the Warangal Railway Station.

The total population of the village is 669 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (139). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Samakka (Sarakka) Jatara is celebrated for 3 days from *Magha Suddha Purnima to Bahula Vidiya* (January-February). About 10,000 Hindu devotees, local and from the neighbouring villages, congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal and District Health Officer, Warangal.*

10. **Kommala**—Situated at a distance of one mile from the Hanamkonda—Narasampet road, 5 miles from the Chintalapalle Railway Station and 16 miles from Warangal. This village is believed to be an ancient and sacred one and it is mentioned in the discourses (*samvadam*) between Nanda and Bhṛigu Maharshi that the Pandavas performed penance here. At present there is a hillock called Pandavulagutta with a *koneru* (pond) on it. Lakshmi Narasimhaswamy along with Lakshmi is believed to have come and settled on this Cutta. In the book *Parvathara Ramayanam* it is mentioned that Pandavas worshipped Lakshmi Narasimhaswamy here, one of the ten incarnations of Lord Vishnu. This village which was formerly called Tomala gradually became Kommala.

The total population of this village is 1,133 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (111). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Lakshmi Narasimhaswamy on a hillock at a distance of one mile from this village and the temples of Siva and Posamma are the places of worship in this village. The stone image of Lord Lakshmi Narasimhaswamy is 6 feet high in the form of *Narasimha* (man-lion) with awe-inspiring looks and with Lakshmi on His chest.

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated from *Phalguna Suddha Sapthami to Bahula Sapthami* (March-April) for 16 days. The rituals observed are given hereunder :

Thirumanjanothsavam on the morning of the first day and *alankaram* and *prabandharambham* in the evening; *Prabhodika*, *ayiranusandhanam* and *rajabhogam* on the morning of the 2nd day, and *ayiranusandhanam* in the evening; *Prabhodika*, *rajabhogam*, *paramapadothsavam* and *prabandhachathmara* on the third day; *Ramanujanuthamdadi* and *udayavarseva* on the morning of the 4th day followed by *bindeteertham*, *ankuraropana*, *ruthvigvaranam* and *dikshavastradharana* in the evening; *Bindeteertham*, *nityakarma*,

nityahomam, *baliharanam*, *dhwajarahana* and *nityoupasana* on the morning of the fifth day followed by *bheripuja*, *nityahomam*, *edurukollu* and *kalyanothsavam* in the evening; *Viswarupadarsanam*, *pratharhomam*, *prabhodika* and *rajabhogam* on the morning of sixth day; *Nityoupasana* and *homabaliharana* on the morning of seventh day followed by *nityahomam*, *aswavanaseva*, *parvathabali* and *sadasyam* in the evening; *Bindeteertham*, *nityahomam*, *prabhodika* on the morning of eighth day followed by *nityahomam* in the evening; *Nityahomam*, *purnahuti*, *dhwajapata udvasana* on the morning of ninth day followed by *bhogam* and *bandlu* in the evening; *Bindeteertham*, *tirumanjanothsavam* and *sthapana* on the morning of tenth day followed by *bandlu tiruguta* in the evening; usual rituals and *bandlu tiruguta* on the eleventh day; usual rituals on the twelfth day; on the morning of the 13th day *bhogadulu* followed by *rathothsavam* and *ratridopu* in the evening; *Bindeteertham*, *prabhodika*, *Viswanathapuram paruveta* on the morning of 14th day followed by *gramaseva*, *nagabali* and *bhogadulu* in the evening; *sata ghatabhishekam* and *bhogadulu* on the morning of fifteenth day followed by *pavalimpu uthsavam* in the evening with *kankanavisarjana* on the sixteenth and concluding day.

The deity is worshipped with the following *dhyana slokas* :

“అజన్మ వృద్ధి తరుకాల హేతుం హిరణ్మయం
Aajanmavrudhi Kshayakalahethum Hiranmayam
శంకరధాంగ పాణిం గుణాశ్రయం నిర్గుణమప్ర
Sankaradhanga paneem gunasrayam nirgunamapra
మేయం కొమ్మాల నాథం శరణం ప్రపద్యే
Meyam Kommala nadham saranam prapadye
నమస్సర్వలోకైక దేవాది దేవం
Namassarvalokaika Devadidevam
నమశ్చంప కేందీవరాభాంగ కాభ్యాం
Namaschampa kendevarabhanga kabhyam
నమో వేదవేదాంత సంసేతాభ్యాం
Namo Vedavedanta samsevitabhayam
నమో దివ్య రుక్మాభ్యం నమో శ్రీనృసింహం
Namo divya rugbhyam namo Srinrusimham.”

Cocoanuts, cash and *vendrukalu* (tonsure) are offered to the deity.

This Kalyanothsavam is being celebrated for the past 200 years and is widely known. It is considered as second Yadagiri Kshetram. The arrangements for the festival are made 10 days in advance by the Hindu Religious and Charitable Endowments Board.

The chief patron is Sri Chakravarthula Venkatacharyulu, a Vaishnava. About fifty thousand Hindus, local and from distant places in Hyderabad, Nalgonda and Warangal Districts, congregate. *Pujari* is Sri Chakravarthula Ramagundaswamy, a Vaishnava Brahmin of Srivathsasa *gotram* with hereditary rights. *Teertham* and *prasadam* are distributed to all and there is poor feeding.

A fair is held in connection with the festival for 16 days near the temple in an area of nearly two acres. About fifty thousand people, local and from distant places, visit the fair. Eatables, utensils, lanterns, mirrors, combs, ayurvedic drugs, pictures, photos, cloth, agricultural implements and toys from Warangal and Karimnagar are brought and sold in the fair. Pandals are erected.

Dramas, dances and cinemas arranged by the Block and Publicity Departments, literary discussions and musical concerts arranged by Endowments Committee, provide entertainment to the visitors.

On *Purnima* day i. e., Vasantapurnima (Holi) thousands of devotees from Hyderabad, Nalgonda and Warangal Districts come in decorated carts. Bulls are also decorated with multi-colours. It will be a pleasant scene to see two to three thousand carts marching into the village. Lambadis too come in colourful attire singing and dancing for seeing the festival.

SOURCE : 1. *Sri P. Sitapati, I. A. S., Sub-Collector, Warangal.*
2. *Sri C. Ramagundaswamy, Pujari, Kom-mala.*

11. Geesgonda—Situated at a distance of one mile from the Hanamkonda—Narasampet main road, 3 miles from the Chintalapalle Railway Station and 12 miles from Warangal sub-division.

The total population of the village is 2,651 and it is made up of the following communities : Caste Hindus—Brahmin, Perika, Reddy, Gowd, Marati; and Scheduled Castes (548). The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and other traditional occupations.

Two temples of Sri Narasimhaswamy, one in the village and another on a hillock, with the image of the Lord in the form of *Narasimha* (human body with lion's head), Siva temple and Pochamma temple are the places of worship in this village.

Sri Narasimhaswamy festival is celebrated for 5 days from *Pushya Suddha Ekadasi* to *Purnima* (December–January). Cocoanuts, cash and steers are offered to the Lord in fulfilment of vows. This festival is being celebrated for the past 100 years and is only of local significance. The patron is Sri Krishnamachari, a Nambi Vaishnava. About 2,000 local Hindus congregate. *Prasadam* is distributed to all.

Sri Rajeswaraswamy festival is also celebrated for 5 days from *Magha Bahula Ekadasi* to *Amavasya* (February–March). The devotees observe fasting and *jagarana*. Cocoanuts and fruits are offered. This festival is being celebrated for the past 40 years and is of local significance. The patron is Sri Gopala Narasiah of Perika caste. The local Hindus congregate. *Pujari* is Sri Gudmetla Sitaramarao, a Brahmin with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri D. Lakshmana Reddy, Assistant Teacher, J.B.C.P. School, Geesgonda.*

12. Gorrekunta—Situated at a distance of 1 mile from the Warangal—Narasampet bus route, 5 miles from the Warangal Railway Station and 6 miles from Hanamkonda.

The total population of the village is 2,136 and it is made up of the following communities : Caste Hindus—Brahmin, Reddy, Gowd, Muthrasi, Viswabhramin, Padmasale, Kummari, Yadava, Yerukula; and Scheduled Castes (657)—Madiga, Mala. The chief means of livelihood of the people are agriculture, agricultural labour and toddy-tapping.

Sri Katta Mallikarjunaswamy temple with His earthen image in human form and Posamma temple, both on the outskirts of the village, are the places of worship in this village. The legend about the deity Mallikarjunaswamy is given hereunder.

Some years past there lived a happy couple Yadi Reddy and Neelama Devi who having no children used to give away everything in charity, with the fond hope that God will some day fulfil their long-cherished desire. Fortune smiled on the couple. Lord Brahma came in disguise, received charity and blessed them with six children. Yadi Reddy became so prosperous and rich that he constructed a great city with enclosure and called it Kollapuram. Giving up his past benvolent attitude, he became filled with arrogance and ordered his servants not to

allow beggars into the city. He did not heed anybody's advice. To mend Yadi Reddy, Lord Brahma once again came in disguise and requested for alms. The servants, though they did not allow him to enter into the city, informed Yadi Reddy about this. Yadi Reddy was so insolent that he ordered his men to snatch away the bowl and turn out the beggar. Lord Brahma became enraged and cursed Yadi Reddy who consequently lost the city to his enemies and with it the pleasure and pomp, and had to dwell in the forests with his family for 12 years struggling for existence. Lord Siva who was then doing penance at Srisailam took pity on the couple and desired to alleviate their sufferings. He himself was born as their seventh son by name Mallanna or Mallikarjuna. He regained the city that was lost and married a lovely Yadava maid Kethamma and ruled it in peace and plenty. The people worshipped him in reverence. But the legend differs from place to place and in a few parts of the district Lord Siva is known by different names as Mallikarjuna or Mallanna or Mylaru Devudu, etc.

Sri Mallikarjunaswamy festival is celebrated from *Pushya Suddha Purnima* (December–January) to *Chaitra Suddha Padyami* (March–April) for four months. The devotees chant *Siva mantras*. *Pujas* are performed on every Wednesday and Sunday. *Patnam*, *bonam*, *puttuvendrukalu* (tonsure), *kadapameedakanuka*, *sthmbhanakodelu* (steers), cocoanuts, fruits and sugar are offered in fulfilment of vows. This festival is being celebrated for the past 100 years and is widely known. Yadavas are the chief patrons. Preparations are made sufficiently in advance. Hindus, local and from other taluks of the district, congregate. *Pujari* is a Yadava of Amudala *gotram* with hereditary rights. *Prasadam* is distributed to all. A feast is arranged by the *pujari* for one day in the name of the deity before Sankranti.

A fair is held in connection with the festival. Eatables, utensils, lanterns, mirrors, combs, photos, pictures, handloom sarees and blouses, and earthen toys are sold.

Magic, merry-go-rounds and jugglery provide entertainment to the visitors.

SOURCE : 1. *Sri P. Sitapati, I.A.S., Sub-Collector, Warangal.*
2. *Sri Madaraboyana Mallaiah, Gorrekunta.*

13. Mogilicherla—Situated at a distance of 4 miles from Warangal fort. Now an obscure village, it was a prominent city during the zenith of the Kakatiya rule. The illustrious kings of Kakatiya dynasty were great patrons of art whose artistic taste combined with their religious fervour resulted in the creation of several temples. The Ekaveera Devi temple in this village is one of the nine biggest temples in Warangal District. It is said that Maharani Rudrama Devi of Warangal used to visit daily the temple of Ekaveera Devi at this place. The following story proves how even the subordinates of the Kakatiya rulers played important part both in the political affairs and in promoting art.

Minister Annaiah was a seasoned politician, valient soldier and a learned pandit. Entering the army in his fifteenth year he quickly rose to the position of the Army Commander. He was a trusted and personal attendant of Rudrama Devi. He was a boy at the time of the construction of the temple of Ekaveera Devi. During day time he used to abscond from the school and spend his time at the temple-site with artisans. Carving out images on stone slabs till the artisans returned after their midday meal, he developed great skill in sculpture. Mahadevaraju, who was the ruler of Devagiri, after the Kalinga war was over, was eager to capture the Warangal Empire to avenge his earlier defeat at the hands of Kakati Rudradeva. He sent a squad of spies into the Warangal fort in order to find out the secrets and strategic posts. They entered the fort in disguise while the Kakatias were engaged in the customary Dasara festivals. The Empress Rudrama Devi was distributing prizes to the Ministers, Commanders, vassal kings and artists on the last day of Dasara while the chief Commander, Mechayanayaka, was guarding the fort. After the festival, Rudrama Devi along with her two daughters Mummamma and Ruyyamma started on a visit to the several temples commencing with the temple of Mylaru Deva at Inole. Gundaiah, *Senani* (Captain), who had also come from Vardhamanapuram to participate in the Dasara and Deepavali festivals detected the activities of the Devagiri spies and imprisoned them. Coming to know of the imprisonment of the Devagiri spies Minister Annaiah secretly entered the room of Ruyyamma on that night, took the prison-key, enlarged the Devagiri spies and ran away with them towards Devagiri. The news about the escape of the Devagiri spies and the treason of Minister Annaiah reached Rudrama Devi who was then with her

sister Ganapamba at Dharnikota and was worshipping at that time Lord Amareswara at Amaravati. On hearing the news about the escape of the spies she started for Warangal. On her way back to Warangal she had the *darsan* of the family deity Lord Veerabhadra of Korivi and reached Mogilicherla to worship Ekaveera Devi. It was the practice with the Kakatiya emperors to worship Ekaveera Devi before the commencement of a war. After worship, Rudrama Devi, while watching with interest the figures exquisitely carved on the pillars of that temple, observed a panel wherein was depicted a prince was fleeing for his life and was chased by a heroine looked on by a laughing lovely maiden. Rudrama Devi enquired who the sculptor of that panel was? Quick came the reply that the sculptor was none other than the Minister Annaiah!; the fleeing prince was the king of Devagiri; the chaser was Kakatiya Samrajya Veeralakshmi Rani Rudrama (*i.e.*, none other than the empress herself); and the figure that is laughing at that sight was the princess Ruyyamba. Equally quick was the judgment of a person from the audience that Annaiah who could foresee such an event and depict the same would never be a traitor. It was really a wise judgment as it did happen so.

Annaiah halting at different stages reached Devagiri where he was received with great welcome by Mahadevaraju and was made Commander of the army. The Yadava army which advanced towards Warangal was divided into three divisions on reaching Madikonda near Warangal, one under the leadership of Humadi Pandita, the other under Bopadeva and the third under Mahadevaraju himself. Kakatiyas desirous of avoiding bloodshed and war sent a peace mission headed by Sri Visweswara Desika, the Rajaguru of Kakatiyas, for effecting compromise with Mahadevaraju. The mission ended in failure and on the following morning, the Devagiri army laid siege to the Warangal fort. Annaiah, *mantri*, though he was the Commander of the Yadava army, was very tactfully safeguarding the Andhra interests and he saw to it that several able Yadava warriors fell in the field. Rudrama Devi who was at Mogilicherla was being kept informed of the details of war by Mechayanayaka.

When Mahadevaraju, in despair at his army losses consulted Annaiah what he should do to win the battle, the latter suggested that the Kakatiya empire would be at his feet if they captured Rudrama Devi, who was then doing *Triratnavratam* in

Ekaveera Devi temple at Mogilicherla. The Yadava army moved to Mogilicherla on the following morning and attacked it. After the conclusion of her *vratam* Rudrama Devi invoked the blessings of Ekaveera Devi and rushed to the battle field. Annaiah so managed that the uniforms of some of the dead Yadava soldiers could reach Kakatiyas some of whose soldiers put on this uniform and created confusion, as a result of which Mahadevaraju was captured by the Kakatiyas. Empress Rudrama Devi showed her magnanimity by letting off the captured king, stipulating that the Yadavas should never cross the Godavari river which flowing through Nizamabad District, thus continues till today to be the border between Maharashtra and Andhras. A stone inscription to that effect was put up at Ramagundam which the Yadava King had to protect as per the terms of agreement by Rani Rudrama Devi and Mahadevaraju.

The total population of the village is 3,296 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (558). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The ruined temple of Ekaveera Devi with about six feet high stone image of Bhairava, the images of Nagini and others are all that remain here now. The present place of worship in the village is the temple of Lord Narasimhaswamy.

The annual Dasara festival has been discontinued for the last twentyfive years. It is said there was a three feet high gold image of Ekaveera Devi about which nothing is known now.

SOURCE: Extract from *Andhra Prabha Weekly*, dated 29-8-1962.

14. Warangal—District headquarters and a Railway Station on the Dornakal—Kazipet Railway line of the Central Railway, situated at a distance of 5 miles from the Kazipet Railway Station and 92 miles from Hyderabad by road. There are communication facilities to all important towns.

For hundreds of years both Hanamkonda and Warangal are considered to be twin cities and have been renowned for their industrial importance. Marco Polo, the great traveller and adventurer of Venice who had spent seventeen years in the service of

Kubla Khan of Gathay (China) and who had enjoyed the pomp and glory of the Tarter Court had made mention of his impression of these cities. Sitting in Genoa prison cell as a life prisoner of war, he dictated to a co-prisoner Rustichello of Pisa, his experiences in life to be handed over to posterity. Amidst the thrilling experiences is recorded his admiration for the art and industry of the twin cities. There is an interesting story current about the origin of Hanamkonda. It is said that Jinadasaswamy, a Jain preacher, had established his *peetam* in the place where Hanamkonda now stands. One Erukadevaraju of Srisailam along with his followers came and narrated to Jinadasaswamy the chaotic conditions prevailing in his parts and expressing his desire to establish a kingdom, he requested the Jain preacher to fix up a spot for constructing a fort. Swamiji selected the place as a seat for a flourishing Kingdom and the foundation was laid at an auspicious moment. After constructing the fort Erukadevaraju was crowned. Erukadevaraju had two sons, Anumadu and Kondadu and the capital of the kingdom was named as Anumakonda, which in course of time became Hanamkonda. Hanamkonda is also known popularly as Siddhadri (the hill of *siddhas*) as it is believed to be the place where Lord Siva gave *darsan* to *siddhas* (hermits). "Warangal" is a corrupt form of "Orukal" meaning one stone rock. This probably refers to the rock standing inside the fort. The twin cities Hanamkonda and Warangal were the capitals of the Kakatiyas.

"The Kakatiyas have a place of honour among the ruling families of medieval Dekkan by virtue of their numerous conquests, their vast empire, their liberal patronage of arts and letters and the great fervour with which they defended Hindu culture and Hindu institutions against the repeated onslaughts of Islam."

The origin of the dynastic name Kakatiyas is quite obscure. According to some sources it is derived from a Goddess by name, Kakati, (whom the rulers worshipped), and according to others, from a town of that name. The earliest inscription of the Kakatiyas, so far discovered, is dated in Saka 1001 equal to A.D. 1079, although an inscription of the Eastern Calukyas of Vengi refers to a certain Kakartya Gunda, obviously one of their feudatories in the 10th century, who seems to have been an early ancestor of this family. Starting as feudatories of the Eastern Calukyas of Vengi they seem to have passed into a similar position under another dynasty, namely the Western Calukyas of Kalyani, whom they served loyally until circumstances favoured their rise in the last quarter of the 11th century.

The first three kings of this dynasty as given in the later inscriptions of the Kakatiyas are mere names; and the beginnings of the Kakatiya rule may be said to have commenced with Prola II who attacked his master Taila III of the Western Calukya dynasty of Kalyani and, although he defeated and captured him in battle, released him subsequently out of 'devotion and love', as stated in an inscription at Hanamkonda. Starting with little more than Warangal and its immediate vicinity, Prola II conquered

the greater part of the modern Telangana in Hyderabad State and laid the foundations for an independent and powerful kingdom. Prola II's son, Rudra, ruled from A.D. 1159-1195 and conquered the Eastern districts of the Andhra stretching as far as the Sea. The sacred Saiva shrine of Srisailam became the southern boundary of the Kakatiya Kingdom about this time.

To the North and West, the Yadavas, another feudatory family of the Calukyas, who had also grown independent, formed an impenetrable bar to territorial expansion in that direction, and although in the North-east Kalinga and other regions were not under any strong ruler, the Kakatiyas never seriously attempted an advance in that direction.

Rudra was succeeded by Mahadeva, who had a short reign of about four years, and after his death, probably in a war with the Yadavas, came Ganapati the greatest ruler of this dynasty. He extended the territory of the Kakatiyas as far as Kanchi (Chingleput District, Madras State) and led expeditions even as far as Jambai in the Tiruchirappalli District, in Madras State. South India was at this time divided among a number of princelings, and a domestic intrigue in the petty kingdom of Vikramasimhapura or Nellore gave Ganapati an adequate excuse for intervention.

Ganapati was succeeded by Rudrama, his daughter whom he brought up as a son from her childhood. Dressed in male attire she went about as a man and was even addressed as a man. Despite troubles from the Yadavas, her neighbouring kingdom, and the refractory attitude of one or two of her proud subordinates (who could not brook a woman's rule) Rudrama managed to keep the kingdom in tact and to pass it on to her grandson Prataparudra, the last independent ruler of this dynasty. Prataparudra, began his rule by asserting his authority over the length and breadth of all his ancestral dominion and bid fair to emulate Ganapati in his military achievement. But he had to reckon with a far stronger enemy than the rulers of these small kingdoms in the South. His generals led victorious marches into the South and boasted of their triumphs against the Tamilian rulers of the South: but against the Muslims from the North they found themselves unsuccessful. They assumed quite a defensive attitude against the Muslims and behind the strong fort-walls and ramparts of Warangal this defensive attitude looked fairly satisfactory when the besieging party was not large. But when the Muslims determined to subjugate the Deccan and set out in right earnest defeat was inevitable for the kingdoms of the South, and although promise of tribute and subordination warded off danger for a time, these insincere and often broken promises led to the ultimate defeat and capture of Prataparudra in 1326 A.D. He was being led a prisoner to Delhi when he committed suicide on the banks of the Narmada, unable to bear the burden of grief and the humiliation of defeat."

The death of Prataparudra saw the beginning of the end of the Kakatiya dynasty.

In the year 1422 Warangal came under the yoke of Bahmani Sultans and on the break up of that kingdom it fell to the Qutub Shahis of Golkonda.

The total population of the city is 1,56,527 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Viswabrahmin, Goundla, Padmasale, Golla, Kammara, Bestha, Perika, Uppara, Chakali, Mangali, Velama, Kapu, Kummari, Kshatriya (Raju), Telaga, Settibaliya, Yadava, Kuruva, etc.; Scheduled Castes (17,345); Scheduled

1 The Director of Archaeology, Government of Hyderabad, *Ramappa and other temples of Palampet*, (1953), pp. 1 to 4

Tribes (174); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, industrial labour, service, weaving, carpet weaving, trade and other traditional occupations.

The illustrious kings of Kakatiya dynasty were great patrons of art, whose taste combined with their religious fervour resulted in the creation of many temples in and around the present Warangal city. Rangashaipet which now forms a part of the city proper was perhaps a separate village in the past. It is situated at a distance of 2 furlongs from the Warangal—Khammam road and 2 miles from the Warangal Railway Station. This place is believed to have got the name as Rangashaipet after the Ranganayakula temple there. Another version is that this place was called as Rangasanipet after Rangasani, the harlot of a king. There are many temples in the city. The thousand pillared temple and the temples of Bhadrakali, Venkateswara, Padmakshi, Ramalingeswara, Ranganathaswamy, Siva, Ranganayakulaswamy, Sita Ramaswamy, Pochamma and Mahankali are the places of worship in the city. It is said that there was the Swayambhudeveswaralayam that was said to be in the fort is not now in existence. There are also *dargas* for Hazrat Syed Shah Jalaluddin, Abdulla Shaheed, Abdul Nabi Shah, Pir Shah Mian, Moti Shah Mian, Mastan Sha Vali, Haji Saheb and Mashuk-e-Rabbani which are worshipped. Some of the temples in the city have something interesting to tell us about their past glory.

Thousand pillared temple

Perched elegantly on the slope of the hill is the lovely temple of thousand pillars at Hanamkonda. The very location of the temple is inspiring. Standing within its precincts, one can behold the rock-cut image of a Jain *tirthankara* carved on the massive slope of the adjacent hill and the captivating view of the whole town. This is one of the nine biggest temples in Warangal District, the others being the Padmakshi temple at Hanamkonda, the Bhadrakali temple at Warangal, the Swayambhuva temple in the Warangal fort, Ramappa temple at Palampet, Veerabhadra temple at Korivi in Mahabubabad Taluk, the Ekaveera temple at Mogilicherla, Mylaru Deva temple in Warangal Taluk and the Sri Rama temple at Jeedikal in Jangaon Taluk. The temple is like all earlier Chalukyan temples star-shaped and triple shrined, the three shrines being dedicated to Siva, Vishnu and Suryadeva respectively. The shrines are now devoid of images except

for a Lingam in one of them, which is worshipped. But the perforated and ornamental stone screens on the doors of respective shrines contain beautiful sculptures which enable their identification. The arrangements of the pillars and the variety of their spacing are in pleasing subordination to the general plan. The pillars of the *mandapam* are plain while those of the temple are richly carved. The ceiling and doorways contain fine figures of Gods and *ashtadhikpalakas* in a circle with Gayatri in the centre. They are also adorned with figures of demons, musicians and dancing girls, etc.

In the centre of each shrine is a slightly raised circular platform where dancing girls were supposed to have given their performances in the presence of the kings and queens on ceremonial occasions, in past. The rock-cut elephants on either side of the main shrine and the *nandi* in front are perhaps the finest specimens of the work of the master-builders. The *nandi* measuring six feet in height, looks very superb, with exquisitely wrought ornaments and garlands and perhaps a worthy rival of the much larger one at the Chamundi temple at Mysore. Any person cannot but marvel at the mind of man that had brought about this wonderful work.

A large black basalt slab fixed near the eastern entrance contains an inscription which records that in the year 1162 A.D. Prataparudra constructed the temple. There is an interesting and pathetic story current as to how King Prataparudra became a great temple builder. It is said that when Prataparudra was born to Prolaraju, the king as usual summoned all his ministers and courtiers and in their presence consulted astrologers about the future of the child. They predicted that the child would kill his father and that he would become a great ruler if permitted to live. The counsel of ministers and the courtiers decreed that the child should be killed. King Prolaraju did not like to become a *sisuhantaka* (murderer of a child) and that too of his own son. He took his son in the night and left him in Swayambhuswamy temple. Rudrajiya, the Chief priest of the temple, who had no issues and who chanced to see the child in the temple, took it home, named it as Rudra Deva and brought him up. Years passed on. Prolaraju got another son Mahadevarayalu. It was a custom with Prolaraju to pay a visit to Swayambhuswamy temple alone, early in the morning everyday. Man can never be master of his fate. One day Rudra Deva was sleeping in the temple. He was fast asleep when Prolaraju came there according to his daily routine. Prolaraju saw his son, could not resist the temptation to



Plate II : Thousand Pillared Temple, Warangal.

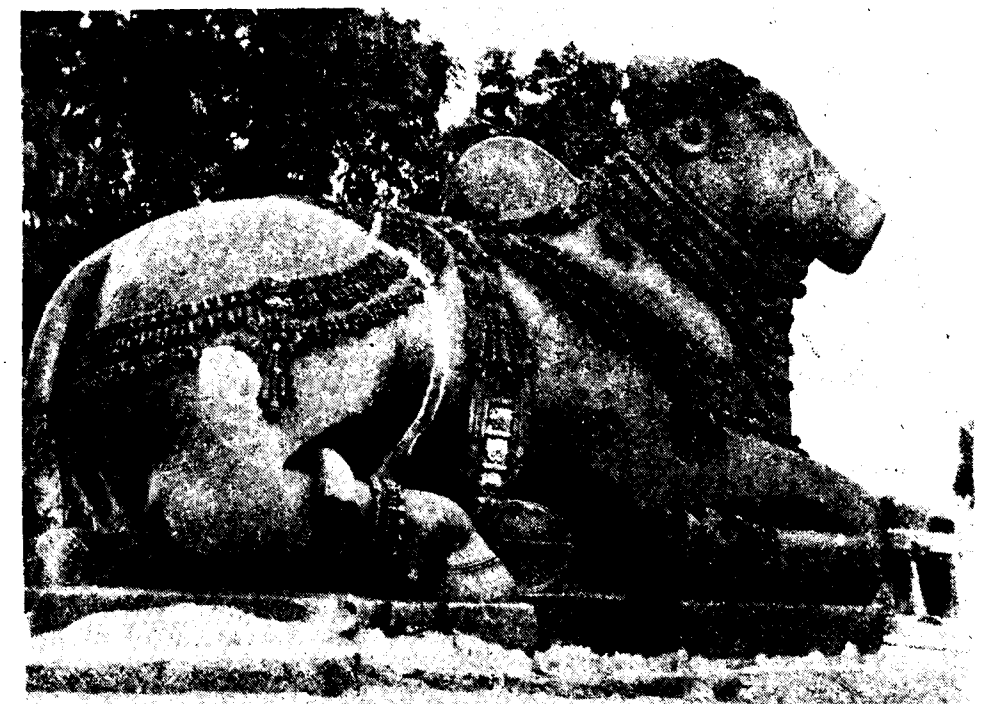


Plate III : Nandi at Thousand Pillared Temple.

embrace and kiss his lovely son. But as fate would have it, the boy mistook the embrace as that of an enemy, drew out the dagger from his waist and dealt a fatal stab into the heart of his father. The dying father be sought one and all to crown Rudra Deva as king after him. To make amends for the sin of killing his father, Rudra Deva seems to have constructed temples at many places and this thousand pillared temple is said to be one of them.

Bhadrakali temple

A few miles from Warangal, and in between Hanamkonda and Warangal there is a hillock, on the top of which is the Bhadrakali temple.

From the records available at the temple, it is seen that Pulakesin II, the great Western Chalukyan King prayed to the Goddess for success in the war against Vengi Kingdom. He constructed the temple in about 625 A.D. as he was victorious over the Vengi King. There is yet another version for the origin of this temple. It is said that the temple is built around the self-manifested deity, as against the usual practice of constructing a temple and then installing the deity. It is also said that Kakati Betaraju who has founded a Kingdom with Hanamkonda as metropolis had a dream in which the deity informing him of her whereabouts amidst hills ordained him to worship her so that his kingdom would prosper. Betaraju tracked down the signs given in the dream and found the image of the deity on a boulder and worshipped her daily offering *naivedyam* and prospered well. Later she appeared again in the dream of Kakati Prola Raju II and commanded him to shift his capital from Hanamkonda to Warangal. Obeying the command of the deity, he constructed an earthen fortress at Warangal to which he also shifted his capital. During the rebellion that arose as a result of the attempts of Thailapa, the Chalukya King, who threatened Hinduism because of his faith in Jainism, Kakati Prola Raju II helped Bijjala. Thailapa was killed. Prola Raju II thus annexed a few regions of the Chalukyan Kingdom to his own Andhra domain.

After Prola Raju II, his son Rudra Deva moulded the boulder and gave a complete form to the Goddess and constructed in about 1175 A.D., the temple which still stands till today. Rudra Deva's son Ganapati Deva improved the temple and constructed the Mukhamantapam (portico) and the lake known as Bhadri Tatakam. He bore great reverence towards the Goddess and considered her as *kota sakti* (guardian deity of the fortress). The devotion towards

this Goddess reached its zenith during the period of Rani Rudrama who, after her success over the Yadava Kings, lavishly endowed lands towards the upkeep of the temple.

There is an inscription which reveals the power of this deity. It is stated that one Meesaraganda, the son of Vittalamathya, supposed to be the contemporary of Ganapati Deva dedicated a few lands and constructed a tank also.

After the death of Pratapa Rudra II, in the year 1326 A.D., a period of unrest and anarchy set in. The splendour and glory of Kakatiyas declined rapidly. The temple of Bhadra Kali became a rendezvous of thieves, bandits and murderers. The deity strongly enough escaped the religious malice of the Muslims. The temple which was thus in oblivion for nearly four centuries came into lime light again in 1950 with the munificence of Mr. Manganlal Samej who is said to have planned to redevelop the temple inspired by the deity in a dream. It was thus rededicated on July 29, 1950.

The stone image of the deity is in human form, in sitting posture wearing a crown, with eight hands holding weapons like sword, *trisulam* (trident), *damaruka* (a small drum), human head, etc. The height of the deity is 9' and breadth is also 9'.

Ranganathaswamy temple

Kasi Bugga Ranganathaswamy temple is another place of worship in this place. As the Lord here is on a *panivattam* (pedestal), it is believed that the Lingam of Eswara might have been replaced by the image of Ranganathaswamy after the decline of Kakatiyas. By the side of Ranganathaswamy temple is a small Siva temple wherein is found this Sivalingam enshrined. To the north of this Siva temple there is a well called Kasi Bugga (spring). It is said that after the downfall of Kakatiyas, the wife of a *Mandaleswara* (head of a small region) expressed her desire to have a daily bath with the waters of the sacred Ganges and that her husband got dug a well and installed Goddess Ganga in it. The local belief is that Ganga flows here as an *anthervahini* (underground current) from Kasi (Benares).

Shambhulingeswara or Swayambhu temple

Historical monuments at Warangal are the remains of a big temple of Lord Shambhulingeswara or Swayambhu in the heart of the fort. This fort was largely the creation of the Kakatiya King Ganapati and his daughter Rani Rudrama in the

thirteenth century A.D., who built the double wall of fortifications for the city; the outer walls have a perimeter of seven miles, and the inner walls have a perimeter of about four miles. Inside the fortress there are four large-sized gateways facing the cardinal points and marking the boundary of the original Shambhulingeswara temple. Locally the gateways are known as Keertistambhas or Keerti-toranal. Fergusson has called these gateways the lineal descendants of the gateways of Sanchi. The gateways are all of one pattern. The stone of the arches is grey granite and the carvings on them elegant and elaborate, richly interspersed with figures and emblems, the chief of them being the *hamsa* or swan at each end of the arch. Besides these, there are several relics; two broken stone slabs, beams and pillars lying scattered with carvings of *dwarapalakas*, men and women in several dancing poses, etc. There is an interesting legend connected with the temple. During the times of Prola Raju of Kakatiya dynasty, it is said, that the wheels of a bullock cart got stuck in the ground and they could not be removed despite all human efforts. King Prola came to see the strange phenomena and to his surprise found that the entire iron tyre of the wheel had been converted into gold. On excavation, a *Swarnalingam* (a Sivalingam of gold) was found imbedded in the earth. Though the king wanted to remove the Lingam and instal it at his capital (i.e., Hanamkonda), none could remove it from there. The king, therefore, became restless. Then Sri Ramaneya Yogendra came and told him that he had a dream in which Lord Siva revealed that He would manifest Himself near Hanamkonda by sunrise in the form of *Pasurvedilingam* (a Lingam at the touch of which any metal would turn into gold) and that place would be prosperous for 300 years. The Lord manifested accordingly and King Prola constructed a temple immediately and the Andhra Capital was founded. But Prola Raju did not live to see the completion of the construction of the fort.

Sita Ramaswamy temple

In Sri Sita Ramaswamy temple of Rangashaipe, there are the stone images of Sita, Rama and Lakshmana along with the procession images of Sita, Rama, Lakshmana, Bharata and Satrugna cast in *panchalohas*. There are in the temples of Pochamma and Mahankali stone images of the deities in human form.

The *darga* of Hazarat Syed Shah Jalaluddin Jamalul Bahar Mashuk-e-Rabbani Rahmatullah with four cupolas is a famous one. This great saint, born

in Bagdad in Hijri 901, came to Turukala Somaram, a village, at a distance of 15 miles from Warangal in 955 H. and was there for 22 years. Later he did penance on the hillock of Urus and finally settled at Urus, a village which was also formally known as Rangasamudram and Ghajipur (now a suburb of the city). The then king of Warangal presented him a horse, which was killed by his disciples for eating. When the king, on coming to know of it, became furious, the saint soothed the anger of the king by bringing back to life the dead horse. Amazed at this act the king dedicated to him the surrounding villages. It is said that the saint possessed supernatural powers and that he cured several incurable ailments. He lived for 99 years, preaching Islam. After his death, he is being worshipped with great reverence.

Abdullah Shaheed was a valient soldier and he was killed in the war during the times of Mahammad Bin Tuglaq. People began to worship him out of devotion, erecting a *darga*.

Bhadrakali Sarannavaratrotthsavam is celebrated from *Asviyuja Suddha Padyami* to *Dasami* (September-October) for 10 days with great pomp. Everyday during the festival, *sahasranamarchana* and *avarnarchana* are performed in the morning and in the evening according to the *dakshinachara sampradaya*. *Devi saptasatihavanam* is also performed daily. On *Padyami*, *kalasasthapana*, *ankurarohana* and *agniprathistapana* are celebrated according to the *Chatusheti yogini vastu parusha kshetra palaka nava-graha ashta dikpalakaradhana*. On Durgashtami *laksha kumumarchana* and *ahorathrahavanam*; on *Maharnavami*, special *pujas* and *suvasinyarchana*; and on Vijayadasami, *sahasra ghatabishekam* and *pattabhishekamahotsavam* (coronation) are the main rituals observed. Devotees fulfil their vows by performing *ashtothra*, *sata*, *trisata*, *sahasranamarchanas* and by offering cocoanuts, fruits, etc. Throughout the year on all Fridays and Sundays devotees frequent the place and worship the deity. The owners of the cinemas perform *pujas* before releasing a new picture. The festival is being celebrated from September 1950 onwards under the supervision of Paramahansa Parivrajakacharyavaya Sri Sri Sri Sadananda Bhasathi Swamy Varu. About 25,000 people, local and from the neighbouring districts of the State, congregate. Hindus participate in the festival. *Pujari* is a Brahmin of Koundinyasa *gotram*. *Prasadam* is distributed to all and there is free feeding.

Harikathas, recitation of *puranas*, lectures, etc., entertain the devotees.

Kasi Bugga Ranganatotsavam is celebrated in *Vaisakh* (April-May). The devotees, local and from the neighbourhood, congregate. On *Sivaratri* (February-March) the devotees take bath in the well and worship Lord Siva.

Sri Sita Rama Kalyanam is celebrated for 5 days from *Chaitra Suddha Navami* (March-April) in Rangashaipe. The Lord is taken out in procession on *Hanumantha*, *garuda*, *sessa*, *hamsa* and *aswavanams* of *panchalohas* during these five days. This festival is an ancient one, but is of local significance. The patrons and followers are Brahmins. The local Hindu devotees congregate. *Pujari* is a Vaishnava Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding on a small scale.

Pochamma Jatara is celebrated during *Sravanam* (July-August) in Rangashaipe. Goats, fowls and sheep are sacrificed during the Jatara and on ordinary days. Only cocoanuts are offered to the deity in fulfilment of vows. This festival is of ancient origin and of local significance. The local Hindu devotees congregate.

Mahankali Jatara is celebrated for one day on *Magha Suddha Purnima* (January-February) in Rangashaipe.

Bathakamma Panduga is celebrated on *Asviyuja Suddha Dasami* (September-October) near Padmakshi and Bhadrakali temples. The women in married status specially celebrate this festival for the longevity of their husbands. This is a widely known festival in Telangana.

The Urs of Hazarat Syed Shah Jalaluddin is celebrated for 2 days from 22nd day of *Rajab* (November-December). This Urs is being celebrated for the past 380 years and is confined to Telangana Districts. There is a Government grant for the celebration of the Urs and upkeep of the *darga*. The descendants of the saint are the trustees. The devotees, local and from the other districts of Telangana, congregate, irrespective of caste and creed. Lectures on Islam are delivered by the *fakirs*. *Prasadam* is distributed to all on the second day of the Urs. There is a travellers' bungalow and a *langar khana* (kitchen) for the pilgrims.

Abdulla Shaheed Urs is celebrated on the 15th of *Shaban* (December-January). This Urs is of ancient origin and extends to many parts of this district. The devotees, local and from several parts of the district, congregate without any distinction of

caste or creed. Dinners are arranged. Saints and sages assemble and deliver religious lectures.

Abdul Nabi Shah Urs is celebrated for 3 days from 10th *Zilhaj* (April-May) with an expenditure of Rs. 600. About 2,000 Muslim devotees, local and from nearby places, congregate.

A very small fair with about 30 shops is held, selling eatables, etc.

Pirshah Mian Urs is celebrated on the 19th day of *Jamadi-ul-avval* (September-October). About 400 local Muslim devotees congregate.

Moti Shah Mian Urs is celebrated on the 21st day of *Jamadi-ul-avval* (September-October). About 300 local Muslim devotees congregate. Mastan Shah Vali and Haji Saheb Urses are celebrated for two days in Metwada.

The Urs of Mashuk-e-Rabbani is celebrated for 3 days from 30th December in Warangal fort.

- SOURCE : 1. Sri Ubhaya Bhasha Praveena Hari Rauha Krishna Murthy, P. O. L., Pandit, A. V. M. High School, Metwada, Warangal.
2. Sri N. Venkateswara Sarma, Assistant Teacher, Government High School, Shambhunipet, Rangashaipe P. O., Warangal.
 3. Sri M. Satyanarayana Rao, Headmaster, Shambhunipet, Rangashaipe P. O., Warangal.
 4. Sri Sonti Krishna Murthy, M.A., B.Sc., B. Ed., Teacher, 5/563, Krishnapura, Warangal.
 5. Sri T. V. S. Prabhakara Sastry, B.A., B.Sc., B. Ed., Assistant, Government High School, Rangashaipe P. O., Warangal.
 6. Places of Interest in Andhra Pradesh.
 7. History of India by Sinha and Banerjee.
 8. List of Urses, Melas, Jataras, etc., in H. E. H. Nizam's Dominions 1349 F. (1940 A.D.) by Mazhar Hussain, M. A., B. Sc.
 9. Andhra Prabha Weekly dated 11-7-62.
 10. Andhra Prabha Weekly dated 23-10-63.
 11. The Sunday Standard dated 12-1-1964.
 12. Fourth Annual issue of the Magazine Congress.

15. Kazipet—Situated at a distance of nine miles from Warangal and 87 miles from Hyderabad. It is a Railway Junction on the Wardha—Vijayawada section of the Central Railway.

The total population of the village is 4,153 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingadhari, Kapu, Kamma, Manga'i, Chakali, etc.; Scheduled Castes (659); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations. The educational institutions and the Railway afford employment to some educated persons and labourers as well.

A Siva temple and an Anjaneya temple about half a mile and two miles from the Railway Station are the two places of worship to which Hindus resort during week days and festival days. Whereas Siva temple is an old one, Anjaneya temple is a recent one. The Roman Catholic Church with great importance to lady of Fatima, with one of her statues at the Church, and a few mosques, and the *darga* of Afzal Shah Biyabani of All-India importance are the places of worship for Christians and Muslims. The *darga* of Afzal Shah Biyabani is enclosed in a compound of about two acres. Besides his tomb, on a platform about 8 feet high, enclosed in a building, there are the tombs of his son and grandson in another block of buildings. There are over a score of other small tombs.

Afzal Shah Biyabani was the son of Hazarat Syed Server Biyabani and the grandson of Syed Gulam Abdul Biyabani. His great great grand father came to Kazipet from Ambur in Aurangabad District and settled here. His was a family of saintly persons which attracted people of all castes and creeds: The soldiers and officers of the army that had their headquarters here used to go to him often for consultations. The Government appointed him as the *kazi* of the place and his descendants are still the Government *kazis* of Warangal. He was granted 3 villages as Jagir. Brought up in a saintly family, Afzal Shah Biyabani was pious and devoted and spent 12 years of his early life doing penance in a cave of Bhattupalligutta, a hillock about 6 miles from Kazipet. He was born in 1794 and died in 1857 on the 26th of the Muslim month of *Safar* (June-July). He showed superhuman powers during his lifetime. When the military headquarters was shifted from Warangal to Hyderabad, a number of men were required to carry equipment to Hyderabad. The practice in those days was to resort to compulsory labour on such occasions

and the Malas and Madigas (Scheduled Castes) were the main victims. On hearing about the military shift to Hyderabad the Malas and Madigas apprehending long terms of servitude, hard labour and nominal wages, deserted their residences and fled away with their kith and kin to untracable places. When the sepoys went to the colony of the Malas and Madigas there was none except Afzal Shah Biyabani sitting in humble dress. The sepoys caught hold of him mistaking him to be the only labourer remaining behind, led him to the camp and kept on his head a huge load. The saint began to walk with the load and heavier bundles were piled upon his head. The sepoys marched behind him watching with wonder how the saint could carry on his head a load several times heavier than what they were carrying. They were astonished to find, after traversing a little distance, the saint walking much faster than themselves with the huge load floating in the air above his head. Soon they realised his mysterious powers and prostrated before him and prayed for his pardon. The greatness of the saint quickly spread all over India and devotees of all communities and from all walks of life in hundreds and thousands thronged to see him. The saint is said to have given miraculous relief to several suffering devotees. Several instances are narrated in praise of the powers of the saint. It is said that when a very rich Muslim of a noble family requested the saint to bless him with children, he pronounced that he was destined to have no sons but a good son-in-law through whom he would get joy and happiness. He begot a daughter who became the mother of no less a person than Sri Nizamath Jung Bahadur, foreign minister in the ex-Nizam State and a celebrated poet.

An urs is celebrated for 8 days from 21st to 28th of *Safar* (June-July) in memory of the saint. On the 25th of *Safar* all the devotees wash the tomb of the saint, the compound having been cleaned and buildings whitewashed and decorated previously. 26th is the day of his death and is very important. Devotees in thousands smear the tomb with sandal paste and 27th is the day of festival of lights. The compound, all the buildings and the road up to the *Chowrasta* were being illuminated in the past with oil lamps and lights which are now replaced by old oil lamps and lights. At 6 p. m., on the 28th, the closing day of the festival, the Holy Quran is read at the saint's tomb. The Urs is being celebrated from 1858 and it is of all-India importance. The descendants of the saint are the patrons. After the resumption of the Jagirs a monthly contribution of Rs. 50 is received from the Government for the maintenance of the

darga. The patrons manage to celebrate the festival with the contributions of the devotees. About 30 to 40 thousand people from all over India congregate without any distinction of caste or creed. *Imam* is a Muslim appointed by the patrons. For some years in the past, mass feeding was a feature and *palav* formed an important item. At present 5 measures of rice is utilised to prepare *palav* which is distributed to the poor.

Lady Fatima festival is the Christian annual festival of the place. The story connected with this festival has its origin in Portugal. In the distant past, a ruler of Portugal had named a certain place in Portugal as Fatima after his queen Fatima. In that particular place called Fatima a shepherd had a son and two daughters. While they were grazing their sheep in that place, about 30 years back, they saw a vision of the Holy Mother Mary. They prepared a statue of the "Holy Mother" as seen by them from the vision and called it the "Lady of Fatima" as they had seen her at the place Fatima. This statue of "Lady of Fatima" was taken round several countries all over the world. About 13 years ago *i. e.*, just before the Roman Catholic Mission at Hyderabad was bifurcated into two divisions, this statue was brought to India and was taken round all over India. It was brought to Hyderabad and Warangal also. The following mysterious incident is current for the spread of devotion to lady Fatima.

"It may be recalled here that when the statue of our Lady of Fatima was taken for veneration to the K. E. M. Hospital, now renamed as Gandhi Hospital, a Parsi young woman who was an inpatient and under treatment for paralysis of the entire body, sprang up from her bed, the moment she set her eyes on the statue which was being taken in procession to the little chapel of the Nursing Sisters in the hospital, and joined the procession. She was later discharged as completely cured.

This miraculous cure which was at the time reported in the leading newspapers in the country baffled the doctors who could only put it down as a mysterious occurrence as they could not account for it otherwise.

Devotion to our Lady of Fatima spread all over the country after the tour of her statue."¹

The Indian priests and bishops remained at Hyderabad and those of Italy moved to Warangal. Brother P. Sala was the architect of the Warangal division. He came down to Warangal on 3rd August 1949 and pitched up a humble tent in an open space. In those days of Nizam's rule it was a herculean task to get permission for the occupation of the land. Brother P. Sala tried in vain for 1½ years to get the land acquired. At last some Christians at Hyderabad

influenced the Chief Engineer and got the place for the Roman Catholic Mission on condition that the future group of houses should be named Fatima Nagar in the name of the Lady of Fatima whose Portuguese statue had been taken there. Fatima Nagar was founded on 29-6-1950 with the approval of the higher Christian authorities. The present marble statue at the Fatima Girls' High School was prepared in Italy on the model of the Portugal statue. It was installed at the High School in 1951. A smaller one on the same model is at the Church.

Usually the Holy Mother's festival is celebrated on the 13th May. But at Fatima Nagar it is celebrated on 13th March every year as otherwise the students of the several educational institutions would go for the vacations to their distant places in several corners of the district and outside. The festival commences on the 12th evening when the smaller statue of Holy Mother is taken round Fatima Nagar in procession and children from the convent enact dramas at 8.30 depicting the life of one or two Christian saints. On the 13th morning a bishop holds the High Mass. The festival is being celebrated for the last twelve years which extends to all places within a radius of 60 miles from Kazipet. Brother P. Sala manages the festival. Christians numbering about 3,000 congregate. The bishop arranges poor feeding for 300 persons.

A few sheds are put up for the stay of the devotees on the 12th night and arrangements are made for the supply of water. Several get their own food and halt in the sheds and the rooms and verandas of hostel and school buildings and some mess in the hotels at Kazipet, Hanamkonda and Warangal.

Sivaratri is celebrated at Siva temple and Sri Rama Navami at the Hanuman temple.

SOURCE : 1. *Statement of Fairs & Festivals furnished by the Collector, Warangal.*
2. *District Health Officer, Warangal.*
3. *The Information collected by the Research Assistant from Brother P. Sala, the Roman Catholic Italian Missionary, Fatima Nagar, and Sri Gulam Afzal Biyabani, Retired Tahsildar, Kazipet.*

16. Kothapalle—Situated at a distance of 2 miles from the Kazipet Railway Station and 2 miles from the Warangal Railway Station.

¹ Extract from the article on "Lomdes of Andhra Pradesh" by Theo W. La Touche from *The Sunday Standard*, dated 22-4-62

The total population of the village is 834 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Golla, Bestha, Chakali, Gowd, Sale, Telugu, Vadra, gi, Kummari, Mangali, Kanchari; and Scheduled Castes (221)—Mala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Panikera Ramappa with the stone image of the deity in human form with a crown on the head is the place of worship in the village. There is also a big Sivalingam in the temple.

Sri Panikera Ramappa festival is celebrated for a day on *Magha Bahula Chathurdasi* (February–March). Festival arrangements are made one day in advance. Cocoanuts and oil are offered to the deity and lights are lit with the oil. The devotees take bath in the *koneru*, observe fasting and *jagarana* and perform *bhajans*. This festival is of ancient origin but of local significance. The local Hindu devotees and some Marvadis from Warangal congregate. *Pujari* is Sri Sadguru Sambasivamurthy, a *sadhu* (saint) of Kanchari caste.

SOURCE : 1. *Sri Mohammad Khalkoddin, Headmaster, Primary School, Kothapalle.*

17. Kondaparthi—Situated at a distance of 5 miles from the Warangal Railway Station.

The total population of the village is 4,661 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (1,176). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Gopalaswamy festival is celebrated for one day in *Phalgunam* (February–March). About 5,000 devotees, local and from neighbouring villages, congregate. Only Hindus participate in the festival.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

18. Kadipikonda—Situated at a distance of one mile from the Kazipet Railway Station by road and 5 miles from Warangal.

This was a *kadapa* (threshold) of Warangal Fort, the capital of Kakatiyas. Hence, it goes by the name Kadipikonda.

The total population of the village is 4,638 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Kummari, Kamsali, Padmasale, Mudiraj, Golla, Jalari (Gangaputuru),

Kammara; Scheduled Castes (1,203) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and employment.

Pochamma temple with the image in human form, Anjaneyaswamy temple and a mosque are the places of worship in this village.

Pochamma Jatara is celebrated on Sundays and Wednesdays in *Sravanam* (July–August). The devotees go to the temple in groups with *bonam* and offer it to the deity. [*Bonam* is cooked rice kept in earthen pots which are decorated with dots of *vibhuti* (sacred ash), *pasupu* (turmeric) and *kumkum* (vermilion). The pots are carried to the temple by the women to the attendance of music. The women go round the temple and offer it to the deity]. Cocoanuts and *panakam* are offered in fulfilment of vows. The devotees decorate their houses, take oil bath and perform *aradhana*. It is of local significance. Kammaras and Kummari are the patrons. The local Hindus congregate.

SOURCE : 1. *Sri Y. Rama Rao, Assistant Teacher, Zilla Parishad Middle School, Kondaparthi.*

2. *Sri Kondaparthi Sundarsan Rao, Village Karnam, Kadipikonda.*

19. Madikonda—Situated at a distance of half a mile from the Hyderabad–Warangal bus route, 2½ miles from the Kazipet Railway Station and 6 miles from Hanamkonda. As precious stones and gems were reported to have been found, in the past, on the nearby hillock called Mettugutta, the latter came to be known as Manigiri, (*mani* means gem and *giri* means hill) which in course of time became Madikonda. It is said that this hill was also known as Hidimbi Asram during the times of the Pandavas as this was then said to be the abode of a demon, Hidimbi, wife of Bhima. Rani Rudrama Devi, the Kakatiya queen seems to have halted on Mettugutta when she went there for a war.

The total population of the village is 8,238 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Viswabrahmin, Padmasale, Chakali, Goundla, Tamballa; and Scheduled Castes (2,630). The chief means of livelihood of the people are agriculture, agricultural labour, employment and other traditional occupations.

Venugopalaswamy temple to the west of the village with the beautiful stone image of the Lord in human form, Anjaneyaswamy temple before the temple of Venugopalaswamy with the stone image, Siva temple with the stone Sivalingam and Venka-

teswaraswamy temple in the same compound and two temples of Pochamma are the places of worship. On Mettugutta, a hillock four furlongs away from the village, there are the temples of Rama, Siva, Veerabhadraswamy and Dontulamma. There are also choultries and holy *gundams*. They are Ramagundam in which the water is tasty and healthy even though it is green in colour; Palagundam, the water of which is pure and as white as milk; Ginnegundam, in which the water maintains its level even in summer though it is small; Jeedigundam; Malagundam and several other such *gundams*. The scenery of *ganneru* trees in full blossom around the *gundams* is captivating. A lime thrown into the Ginnegundam is believed to reach Kasi. More than Kasi is this place considered sacred by the measure of a tiny thorn at the end of a paddy grain (*Kasi kanna vari mullantha ekkuva pavitra sthalam*). It is believed that there is an underground path leading either to Warangal or Kasi (Benares). There are two *sikharams* (peaks) on the hillock. There are several caves on the hill and in one of them, there is the temple of Lord Santana Venugopalaswamy. The issueless devotees worship the deity by circumambulating the temple in the belief that they will be blessed with children. When a girl does not attain puberty at the proper age she is taken to Dontulamma temple. Seven cocoanuts are piled up one on the other to form a *donti* (pile) before Dontulamma temple. The girl sits behind the pile and after worship she pushes the pile from behind and returns home without looking back. It is believed that she attains puberty by observing this ritual.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February–March). The Lord is taken in procession on *hamsa* (swan) *garuda*, *aswa* (horse) and *hanumanta vahanams*. *Swamy kalyanothsavam* (marriage) is celebrated on *Chathurdasi* and *dopu katha* is held. On *Purnima* carts are taken round the temple. The people shout “Govinda! Govinda!” *Pulihora* is distributed to all. Cocoanuts and plantains are offered to the Lord. This festival is being celebrated from ancient times and is confined to the village only. There are trustees appointed for this temple. The local Hindu devotees congregate. The *pujari* is Sri Parasaram Purushothama Chary, a Nambi of Bhargavasa *gotram* enjoying Inam lands with hereditary rights. *Prasadam* is distributed to all present.

A fair is held in connection with the festival with a few shops of sweetmeats arranged by the villagers.

Godha Kalyanam is celebrated in Venugopalaswamy temple during the entire month of *Margasirama* (November–December). *Bhajans* are performed. Songs are sung. Local Hindus congregate. Free feeding is arranged during *kalyanothsavam*. The income received from Ayodhyapuram, an *Agraharam*, is utilised to meet the expenses incurred in the free feeding.

Siva Kalyanam is celebrated for ten days during Sivaratri i. e., from *Magha Bahula Triodasi* (February–March) on Mettugutta. The Lord in this temple is also called Mettu Ramaswamy. The procession images are taken from the Siva temple in the village to the hill, two are three days in advance, on a *ratham* (car). Cocoanuts and plantains are offered to the deity. The devotees take bath in the *gundams* and observe fasting and *jagarana*. *Abhishekams* are performed. It is of ancient origin and widely known. Thousands of Hindu devotees, local and from distant places, congregate.

The *kalyanam* is performed by Sri Peddi Bhadraiah. The *pujari* is Thammali Anandam. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival. The people, local and from distant places, visit the fair. Plantains, *agarbathi*, camphor, vermilion, sweetmeats and other eatables are brought and sold.

Sita Rama Kalyanam is celebrated for five days from *Chaitra Suddha Navami* (March–April). The procession images are taken out from the Venugopalaswamy temple to the hill in procession two days in advance. It is of ancient origin and confined to the village only. A part of the income got from Ayodhyapuram, an *Agraharam*, is utilised for meeting the expenses of the festival. Local Hindu devotees congregate. The *pujari* is Sri Parasaram Purushothama Chary, a Nambi of Bhargavasa *gotram* with hereditary rights enjoying Inam lands. *Prasadam* is distributed to all.

SOURCE : 1. *Sri B. Venkata Ramnarsaiah, Teacher, Madikonda.*

2. *Sri M. Abdul, Headmaster, Middle School, Madikonda.*

3. *Sri A. Hanumantha Rao, Teacher, Madikonda.*

20. Narayanagiri—Situated at a distance of 16 miles from the Kazipet Railway Station.

The total population of the village is 3,139 and it is made up of the following communities: Caste

Hindus — Brahmin, Golla, Padmasale, Kummari; and Scheduled Castes (336). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the only temple of Gattu Mallanna on a hill with the image of the deity made of cow-dung in human form. Couples having no children worship the deity for being blessed with children.

One Mallareddy was a great and powerful man. He defeated mighty warriors like Erranna. He taught a lesson to his proud and wicked brothers by transforming them into monkeys by his spiritual powers. He helped those in want and difficulties and suppressed the cruel. He thus revealed the divinity in man. After his death he is being worshipped as Mallanna.

Sri Gattu Mallanna festival is celebrated for 3 months from Sankranti i.e., in *Pushyam* (December-January) to *Ugadi* i.e., *Chaitram* (March-April). Special *pujas* are offered during Sankranti. Cash and articles in kind are offered to the deity. The festival is being celebrated for the past 200 years and is widely known. The followers are Gollas. About 800 Hindu devotees, local and from the neighbouring districts, congregate. The *pujari* is a Brahmin. Free feeding is arranged by the philanthropists.

A fair is held in connection with the festival near the temple for about 3 months in an area of half a square mile with a few shops selling eatables. About 800 people, local and from other districts, congregate. There is a choultry.

In the vicinity of the hillock there is a small mound called Puligutta with a perennial spring. As this is believed to be a very sacred spring, it is said one should go to the spring with purity since otherwise the waters are believed to recede. It is also said that if anybody, impure or polluted, goes there, the wasps sting him and chase him away. Most of the villagers sprinkle the water taken from here over the crops to get rid of pests. It is said many of the devotees suffering from chronic diseases are cured when they took a dip in this holy pond.

SOURCE : Sri Y. Hanumantha Rao, Headmaster, Middle School, Veleru.

21. Peechara—Situated at a distance of 12 miles from the Ghanapur Railway Station and 20 miles from Warangal.

The total population of the village is 3,432 and it is made up of the following communities : Caste Hindus—Vaisya, Reddy, Kammara, Kummari, Padmasale, Medara, Madari, Golla, Chakali, Mangali,

Goundla, Vaddara, Kamsali, Marati, Muthrasi, Mera, Vadla; Scheduled Castes (551)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is an *ashram* called Mukthi Asramam near this village in which the picture of Lord Rama is worshipped. There is no image. There is an image of Anjaneyaswamy in the village and a temple is being constructed.

Sri Rama festival is celebrated for one day on *Phalguna Bahula Vidiya* (March-April). This festival is being celebrated for the past 20 years though of local significance. The Hindu devotees of the village congregate. *Pujas* are performed by a Yadava woman. *Prasadam* is distributed to all.

SOURCE : 1. Sri Md. Khasim, Teacher, Peechara.
2. Sri V. Sudarshan Reddy, Teacher, C. P. S., Peechara.

22. Thatikonda—Situated in the midst of hillocks at a distance of 7 miles from the Hyderabad—Warangal bus route, 8 miles from the Ghanapur Railway Station and 24 miles from Warangal.

There are two forts, one on the hillock and the other at the foot of the hillock said to have been constructed by Sarvaya Papadu, a Goundla. There are several versions current in praise of the valour of Papadu. It is said that he was born in Belgaum and was brought up in Thatikonda. His family name was Nasanollu. In his younger days he was living by toddy-tapping and by grazing cows. One day when he was asleep under a banyan tree after having his midday meal, some Brahmin pilgrims who happened to pass that way during the course of their journey from Kasi to Rameswaram saw a cobra protecting the face of Papadu from the scorching sun by spreading its hood. They woke him and told him that he would, one day, become the ruler of a province. This incident became a turning point in his life. Though his mother wanted him to pursue the traditional occupation, he, being seized of the desire to become a ruler, snatched away the savings of his mother with the help of which he raised an army of a few thousands and constructed forts (one at Thatikonda and another at Shahpur etc.). With these forts forming the base for his activities, he plundered the rich and the Nawabs from surrounding villages and fed the poor, thus assuming the role of a saviour of the poor and oppressed. He captured Golconda and ruled it for seven *gadiyas* (3 hours).

When the Nawab came back with a far larger army and defeated him, the valiant and self-respected Papadu did not allow himself to die in the hands of his enemies, but instead he threw up his dagger in the air, exposed his bosom to it and died crying 'Ram Ram'. He was a nightmare to the rich and the Nawabs.

Yet another version is that Papadu was a bandit who plundered Hyderabad and Warangal forts and that he first built the Shahpur fort in Bhongir Taluk as his headquarters, with the help of Sarvaya, another bandit, and named the fort as Papa Rao Pet and that later he constructed another fort at Thatikonda. An underground passage is believed to lead from Thatikonda to Shahpur. One Khasim Khan invaded Shahpur but was killed. To revenge the death of Khasim Khan, the Muslims surrounded the Shahpur fort with a huge army for two months and destroyed the earthen fort. Sarvaya and Papadu made good their escape in a miraculous way and after reinforcing themselves, regained the fort and rebuilt it as a rock fort. Even Aurangzeb is said to have been approached with requests to subdue and subjugate Papadu. Even Subedar Rustam Khan who came at the head of a large army under the orders of the Moghal Emperor, Aurangzeb, could not succeed and capture the fort even though he laid siege to it for 3 months. Finally he went back, receiving gifts from Sarvaya and Papadu. Even Combu, a powerful warrior, could not succeed in defeating Paparaya. When Paparaya invaded the Warangal fort during Moharram in 1708 he had a rich booty and he is said to have taken away the wife and daughter of Khwaja Mohamed Syed, as captives. The generals, Yousuf Khan and Rujibiyani, sent by Bahadur Shah, the Delhi Sultan, to defeat Sarvaya and Paparaya, captured Shahpur fort and other forts by treachery and deceit. After a heroic struggle which Paparaya continued for 9 months from Thatikonda, he was at last betrayed by his own men and was killed. His treasury was confiscated and he was killed. It is believed that he had a concubine Yerukula Nanchari. There is on the hillock a well named after his concubine Yerukala Nanchari as "Nanchari Bavi" with a cavity in which even 4 persons can walk side by side.

The total population of the village is 3,735 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Sale, Telugu, Gowd, Vadrangi, Reddy, Kummari, Kammara, Mangali, Kamsali, Chakali, Thambala, Golla, Medara, Mutrasi; Scheduled Castes (967)—Madiga, Mala; and Mus-

lims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, tapping and other traditional occupations.

Two temples of Lord Rama, one in the village, and the other outside the village, with the copper and brass images of the Lord, and the temple of Lord Siva and Posamma are the places of worship in this village. There is another temple on the hillock, constructed during the times of Sarvaraya and Paparaya, but the reasons why the image of any deity is not installed are not known.

Sri Rama Navami is celebrated from *Chaitra Suddha Chaviti* to *Suddha Dwadasi* (March-April), for 9 days. On *Chaviti* the Lord is taken to the temple outside the village from the village temple. On *Navami* and *Dwadasi* marriage and *dopu* are performed respectively. Carts are taken round the temple on *Dwadasi*. Procession of the Lord is taken out with music. Devotees offer *naivedyam*, cash and clothes to the deity. This festival is of ancient origin and confined to the nearby villages. There are 2 acres of wet land and 10 acres of dry land as Inam. The temple committee supervises the festival. Hindu devotees, local and from the nearby villages, congregate. The *pujari* is a Srivaishnavite with hereditary rights. Free feeding is arranged. *Prasadam* is distributed to all.

A fair is held in this connection near the temple under shady trees. Eatables, copper and brass utensils, bangles and fancy goods are sold.

Bhajans, fancy dresses, merry-go-rounds, dramas and *Harikathas* afford entertainment to the visitors. There is a dramatic troupe in the village.

Lord Siva is taken in procession on *Mahasivaratri* i.e., *Magha Bahula Chathurdasi* (February-March). The devotees observe fasting and *pernoc-tation*. The *pujari* is a Thambala enjoying the Inam land. *Prasadam* is distributed to all.

SOURCE : 1. Sri Pratapa Reddy, Assistant Teacher, Zilla Parishad High School, Ghanapur.
2. Sri A. Sambasivaiah, Assistant Teacher, Government Primary School, Thatikonda.
3. Sri A. Ramanujaiah, Headmaster, Thatikonda.

23. Chilupura—Situated at a distance of 5 miles to the west of Chinnapendyala bus stage on the Warangal—Hyderabad bus route and also from the

Ghanapur Railway Station on the Hyderabad—Kazipet section of the Central Railway and 18 miles from Hanamkonda.

The total population of the village is 2,391 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (450). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Narasimhaswamy temple is the place of worship in the village. Lord Bugulu Venkateswaraswamy temple on a hillock at a distance of one mile from the village is the other important place of worship. Lord Venkateswaraswamy is believed to have established Himself in a cave on the hillock and the footprints of the Lord are found in another cave, a little below. On several hills of Andhra, we find feet carved in caves, and which are being worshipped. Historians believe that the worship of feet began with the Buddhists who have defied the mandate of Lord Buddha that no idol should be worshipped, commenced idol worship with the worship of feet. The feet on this hill, however, are believed to be those of Lord Venkateswaraswamy. Before going to the top of the hill every devotee first worships the Lord's footprints near which are constructed *garbhagudi* and *mantapams*. A small stream flows by the side of the hill and there is also a *pushkarini* (tank) in the place. A legend concerning the manifestation of the Lord in this place runs as follows:

Kubera once went to the Lord at Tirupati and demanded Him to repay his money which had been borrowed by the Lord at the time of His marriage. As the Lord did not then have money, he took a measure and went out wandering for money and while so wandering, he became tired and slept in a cave near the Chilupuru hills. *Garuda*, his vehicle, and Anjaneya, his devotee, went in search of Him and found Him here. *Garuda* informed the whereabouts of the Lord to Alivelumangatayaru, Adi Lakshmi and the Ubhayanancharies who were worried about the sudden disappearance of the Lord. Some saints later on constructed a *mutt* on the hill near Chilupuru and began to perform penance on Lord Venkateswaraswamy. They are believed to have been told in a dream by the Lord that He was in the cave of the hill and His footprints in another cave near the hill, that he should be worshipped, that anyone who takes a bath in the *gundam* and performs penance in that *mutt*, attains salvation and that the *gundam* never gets dried up. The saints are believed to have accordingly worshipped the Lord and to have finally

attained salvation. The images of *sanniddalwars*, the twelve Vaishnava saints, who had spent sometime here are also carved at the foot of the hill. The *gandadeepam* on the hill is seen even at a distance of a few miles around. There is another version for the manifestation of the Lord here. It is said that 200 years ago a few devotees implored Lord Venkateswara of Tirupati, when the latter appeared before them, pleased with their devotion and penance, to manifest Himself on the hillock, pleading their inability to visit the far away Tirupati. The Lord fulfilled their desire. In the later period the images of the Lord were installed besides His self-manifested image. Procession images also which were brought a few years back are not yet installed due to financial difficulties. The temple was constructed two years ago. The people who wish to visit the Lord on the hill should go with great respect and purity. If they are conceited and impure and have scant respect towards Lord, they will certainly be stung by the bees until they come down. Though the hill is frequented by bees, tigers, snakes, scorpions, no devotee is hurt by them. The devotees get *bugulu* (fear) if they fail to liquidate their vows, and troubles will haunt them. Hence the Lord is known as Bugulu Venkateswaraswamy.

Lord Venkateswaraswamy Mahothsavams are celebrated throughout the year. During *Chaitram* (March–April), *Vaisakham* (April–May) and *Sravanam* (July–August) devotees come here in large numbers. The temple committee which has decided to celebrate an *uthsavam* in *Phalgunam* (February–March) once in a year after *adhyayanothsavam* is collecting funds for the same. Devotees offer corbans, cash, ornaments, *vahanams*, cocoanuts, *pulihora*, *daddhojanam* to the deity with great devotion. These Mahothsavams are being celebrated for the past 200 years and extend to several distant parts of the State. The temple committee patronises and supervises the festivals under the leadership of Sri Nellutha Pattabhi Rama Rao, an Aruvelaniyogi of Apasthambhasuthra, Kaundinyasa *gotram*. Several thousands of devotees from neighbourhood and distant parts of the State congregate there. The *sadhus* gather every week near the hillock where they reside and discuss religious matters. The *pujari* is a Sreevaishnava of Srivathsasa *gotram* appointed by the committee by giving him a few acres of land as *manyam*. *Prasadam* is distributed to all.

Lord Narasimhaswamy festival is celebrated for 3 days in *Phalgunam* (February–March). About 3,000 devotees of the locality and from neighbourhood

congregate. Hindu devotees participate in the festival.

- SOURCE : 1. Sri N. V. Narasimha Rao Deshpande, Rajavaram (P.O.), (Via) Kazipet.
2. Statement of Fairs & Festivals furnished by the Collector, Warangal.
3. An article from Andhra Prabha Weekly, dated 4-12-63 on Bugul Venkateswaraswamy by R. Rajeswara Sarma.

24. Ghanapur—A Railway Station situated at a distance of 15 miles from Warangal. The Hanamkonda—Hyderabad road passes through this village. It is a famous centre for rice mills. There is a big tank and on the bund of the tank there is a rampart said to have been constructed during the time of Sarvaraya Paparayalu. It is also said that this village got the name after Ganapati of Kakatiya dynasty.

The total population of the village is 3,449 and it is made up of the following communities : Caste Hindus—Brahmin, Vaishnava, Vaisya etc.; Scheduled Castes (874) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and weaving.

Tirmalnadhaswamy temple with a stone image (*mulavighram*) in human form located on a hillock outside the village, Siva temple outside the village and Anjaneyaswamy temple on the tank bund and mosques are the places of worship in this village.

Sri Tirmalnadhaswamy festival is celebrated from *Phalgun Suddha Saphthami* to *Purnima* (February–March) for 9 days. *Paramapadothsavam*, *kalyanam*, *sadassu*, *chakravari*, *pushpayagam*, *homabaliharanam* are the rituals observed during the festival. Cocoanuts and fruits are offered to the deity. The festival is being celebrated for the past 100 to 150 years but is of local significance. There is Inam land to the deity. The Hindu devotees of the village congregate. The *pujari* is a Vaishnava belonging to Kalakoti family enjoying the Inam lands. *Prasadam* and *teertham* are distributed to all and free feeding and social dinners are arranged.

SOURCE : Sri T. Srinivasa Murthy, Assistant Teacher, Zilla Parishad High School, Ghanapur.

25. Nasikal—Situated at a distance of one mile from the Nasikal bus stage, 2½ miles from the Pendyala Railway Station and 13 miles from Warangal.

The total population of the village is 1,872 and it is made up of the following communities : Caste

Hindus—Brahmin, Padmasale, Goundla etc.; and Scheduled Castes (562). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and toddy-tapping.

Sri Sita Ramachandraswamy temple on the bank of a river with the stone image of the Lord in human form and Sri Ramalingaswamy temple are the places of worship in this village.

Sri Sita Rama Kalyanam is celebrated for 11 days from *Chaitra Suddha Panchami* to *Purnima* (March–April). On *Panchami* commencement of *todakkam*, on *Saphthami* *paramapadothsavam*, on *Ashtami* *ankura-ropana*, on *Navami* *kalyanam*, on *Ekadasi* *sadasyam*, on *Triodasi* *purnahuti* and *dopothsavam*, on *Chathurdasi* *chakravari* and *pushpayagam* and on *Purnima* *gowrasa sanmanamulu* are the rituals. The devotees take river bath and arrange feasts. This Kalyanam is being celebrated for the past 600 years and extends to the nearby villages. The patrons are the villagers and the temple has some Inam land. About 2,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava of Arutla *gotram*. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival for about 2 weeks. About 2,000 people, local and from the neighbouring villages, visit the fair. Eatables, lanterns, mirrors, combs, books, pictures and photos are brought and sold in the fair.

Harikathas and music consorts afford entertainment to the visitors.

SOURCE : 1. Sri S. Komraiah, Assistant Teacher, Pedda Pendyala.

2. Sri V. Narasimha Reddy, Agriculturist, Nasikal.

26. Kunooru—Situated at a distance of 6 miles from the Nasikal bus stage on the Hanamkonda—Hyderabad road and 8 miles from the Ghanapur Railway Station.

The total population of the village is 2,538 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu etc.; Scheduled Castes (531) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Ranganayakulaswamy with the stone image of the Lord and the temple of Siva are the places of worship in this village. The place where

Ranganayakulaswamy temple now stands was formerly known as Gariselabanda. When there were unprecedented floods due to heavy rains in the Telugu year *Kilaka* the waters of the stream flowing by the side of the village brought the image of Ranganayakulaswamy which was picked up by the villagers. The forefathers of the present patrons constructed a temple and enshrined the image and from thence onwards the deity is being worshipped.

Sri Ranganayakula Kalyanothsavam and Adhyayanothsavam are celebrated in *Pushyam* (December-January), Margali Uthsavam is celebrated in *Margasiram* (November-December). These Uthsavams are being celebrated for the past 50 years and are of local significance. The patron is a Brahmin. The local Hindus congregate. *Pujari* is a Vaishnava with hereditary rights. *Prasadam* is distributed during Margali Uthsavam.

SOURCE : Sri Mohammad Fiazuddin, Assistant Teacher, C.P. School, Kunooru.

27. Zafargadh—Situated at a distance of 7 miles from Varadannapet on the Warangal—Khammam bus route, 12 miles from the Ghanapur Railway Station and 24 miles from Warangal.

About 250 years ago Zafaruddoula, as the Subedar of the Golconda Nawabs, was the ruler of this place. With the aim of becoming an independent sovereign ruler of this place he constructed an impregnable bastille for defence. Before his designs could be fructified, the Nawabs of Golconda came to know of his plans and put him to death. As the fort was constructed by Zafaruddoula it goes by the name of Zafargadh (*gadh* means fort). This place is also known as Sahar or Sar (city). In the valley between the hill on the eastern side and the other on the western side is the village. The village and the hills are surrounded by an earthen rampart, 3 miles in circumference. These several rock forts are known as Lakkamedalu. Around the rampart there is a deep moat. The village is not visible to outsiders, being enclosed by fort walls. Numerous tamarind and other kinds of trees transform the hot winds of the mountains to cool breezes, thus creating a salubrious climate and providing luxuriant pleasing vegetation. To the east, west and north there are three wide inlets resembling those of Warangal fort, 10 feet in length and 20 feet in height. The doors are fixed with sharp spikes to prevent even the elephants from breaking them down. At each gate there are several cannons, small and big, with a range of 4 miles. There are several bastions in the fort wall

with many cannons fixed to them. On the eastern hill called as Veerabhadram hill, there are barracks in a dilapidated condition. There is a big *koneru* (pond) which is perennial. There are steps to climb this hill.

Veerabhadra Parvatam is also surrounded by a strong rock fort with cannons, bastions and magazines. It is said that one can see the lights lit on Bhongir fort during nights from the top of this hill. The legend connected with the downfall of the strong and powerful Zafaruddoula in spite of the protection that it afforded because of a strong bastille with deep moat surrounding it runs as follows. Zafaruddoula one day saw a torch at great distance and enquired the family barber, who was his trusted servant and who was at that time at his feet, what it was. The barber replied that it was the sign of glory of the Bhongir King who was going to supper after closing his meeting in the court. On hearing the answer, the self-conceited Zafaruddoula became violent, drew the sword from his sheath, beheaded him for praising another person in his presence. The barber's family, to avenge the death of their bread-winner, revealed the secrets of the fort to the enemies and thus brought calamity upon the Nawab. After Zafaruddoula, Dhansa, his general came to power. Dhansa was a Dudekula, born to Bade Saheb and Pasha Bi. He was the posthumous son of Bade Saheb. To eke out livelihood his mother left him with a Brahmin to look after the cows. One day a Brahmin who witnessed a cobra spreading its hood over the face of sleeping Dhansa in the forest to prevent the rays of scorching sun prophesied that Dhansa would one day become a king of the region. Accordingly with his own capacity he became the general of Zafaruddoula. After the death of his master he became independent. Though he was a Muslim he had a great devotion for Lord Narasimha and sought His blessings praying:

“లోకానాం భయదం హిరణ్యశిపుం హత్యా సురాచామృతం
Lokanam bhayadam hiranyakasipum hathva suranamrutam
కృత్వా సర్వ దిగీశ్వరైస్తు బహుదా సమస్తాయమానం సహ
Krutva sarva digeeswaraistu bahuda samsthuayamanam saha
భక్తానాం కుశలప్రదం రిపుహరం దాసాఘ కల్ప
Bhaktanam kusalapradam ripuharam dasougha kalpa
ధ్రుమం
dhrumam
దేవాది ప్రభు మీశ ధాత్రి వినుతం లక్ష్మీ
Devadri prabhu meesa dhathri vinutam Lakshmi
నృసింహం భజే
Nrusimham bhaje!”

It is said that he was worshipping the Lord every night thus:

“శ్రీ మద్భాసుర దేహకాంతి విజయ ప్రాద్యోత నెందు ప్రభం
Sri madhbasura dehakanthi vijitam pradyotha nendu prabham
కోపాగ్ని స్ఫుర దీక్షణాంబిత కణ జ్వాలాయతాశా ముఖం
Kopagni spura deekshananchitakana jwalayatasa mukham
ప్రహ్లాదాస్య సరోజ చిత్ర కిరణం బద్ధిర్ముఖా నందనం
Praladasya saroja chitra kiranam barhirmukhanandadam
దేవాది ప్రభు మీశ ధాత్రి వినుతం లక్ష్మీ
Devadri prabhu meesadhathri vinutam Lakshmi
నృసింహం భజే
Nrusimham bhaje!”

One Bairagi, a Rajaput who was his associate and an alchemist, was an ardent votary of Hanuman. He minted gold coins and purchased some land for Hanuman. He was a great scholar in Telugu, Urdu and Sanskrit. His works written on palmyra leaves were famous. He was a disciple of Hanuman. It is said that Dhansa became powerful and defeated his enemies only with the aid of his trusted friend Bairagi. Dhansa could be defeated and killed by his enemies only after the death of his associate, that too due to the treachery of some local Reddys. Even today there is a tank by name Dhansa Tatakam. There are the tombs of Zafaruddoula, his wife and of Bairagi constructed by Dhansa. They are in good condition even today. It is also believed that this place was once a stronghold of Jainism, from the nude images of Bhairava on the Veerabhadra hill.

On the western hill called Lakshminarasimha hill, there are two rock forts with bastions fixed with cannons and holes in various directions to aim at and shoot the enemies from there. The hill is full of labyrinths and secret passages. From here one can have a look at Warangal. The royal court is in dilapidated condition. At a short distance to the west of this court there is Akka Chellendra Koneru (the pond of sisters). It is said that the two sisters of Dhansa, the general of Zafaruddoula, immolated themselves by drowning in the pond, fearing outrage of their modesty at the hands of the enemies of Dhansa. Lakshmi Narasimhaswamy hill is also known as Velpukonda (*Velpu*=Lord, *konda*=hill). This is a Pancha Narsimha Kshetram as there are five different images of the Lord called Narasimha (Man-lion), Gandabherunda Narasimha, Suprasanna Narasimha, Ugra Narasimha and Jwala Narasimha. They are the *pancha* (five) Narasimhas of this place. Lakshmi Narasimhaswamy is a self-manifested one with great powers. Devotees experience difficulty in climbing

the hill which has no steps leading to the temple. For *pujaris* who daily climb up and down the hill, it is no difficult task at all. Several devotees tried to construct steps but in vain. As *rishies* (sages) are believed to worship the deity during the nights, none dare to stay on and sleep on the hill during nights. A Brahmin who once slept on the hillock during the night with a great courage and devotion found himself at the foot of the hill, quite surprisingly, when he woke up in the morning. It is believed that the deity dives into the Akka Chellendra Koneru after the usual *abhishekam* for the satisfaction of the sisters of Dhansa who sacrificed their lives in the Koneru. Devotees neither take bath in it nor clean their clothes. Inspired by the Lord's grace towards His devotees many poets in the past sang in praise of Him thus:

“దుమికెన యంతనె తోయంబులల్లాడ
Dumikina yantane toyambulallada
శ్రీ నృకేశరి వేంచేసె ననుచు
Srinurkesari venchese nanuchu.”

(As soon as the Lord jumps into *koneru* (pond) the waters stir as if welcoming the Lord.) The *pushkarini* is surrounded by stone walls, *ganneru* (oleander) trees and groves of *tulasi* (holy basil oecymum). Besides this there are *enugula boyyaram* (underground path for the elephants), *gurrula boyyaram* (underground path for the horses) and *bhajantri darwaja* (the place where the drums were beaten for alerting on the approach of the enemies). On the banks of *pushkarini* and Akka Chellendra Koneru there are the footprints of Lord Lakshmi Narasimhaswamy and the images of Akka Chellendra.

The total population of the village is 6,197 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Padmasale, Rajput (Bondii), Tenugu, Vadrangi, Kammara, Kummari, Pattukara, Jangam, Kamsali, Chakali, Mangali; Scheduled Castes (978)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations. Silk sarees and dhotis of this place have good market in far off places.

There are several places of worship in the village. There is Lord Lakshmi Narasimhaswamy temple on the hill with the image of the deity in stone with a lion's head and human body having four hands and with the image of Lakshmi by his side. The description

of form of the deity is given in verse as follows :

“మందారాది వదాన్యతా విలసితం మాణిక్య దిగ్దాధకం
Mandarati vadayata vilasitam manikyā digdandhakam
ముక్తాహార విరాచితోరసమతి ప్రాంచత్కిరీటం మహా
Mukthahara virachitorasamati pranchatkiritam maha
సంగ్రామోజ్వల శక్తి సంయుత చతుర్భాసుం
Sangramojwala sakthi samyuta chathurbhahum
ద్విపభీకరం
dvishabhikaram
దేవాద్రి ప్రభు మీశధాత్రి విమతం లక్ష్మీ నృశింహరి
Devadri prabhu misadhathri vinutam Lakshminrusimhari.”

There are five images of Anjaneyaswamy around the fort installed on separate platforms 1½ yards in height and 20 square yards in area. The images are of Veeranjanyaswamy, Rudranjaneyulu, Jayanjaneyulu, Bhaktanjaneyulu and Mokshanjaneyulu. Mokshanjaneyaswamy is renowned as Santhananjanyaswamy also. He is surrounded by *pushkarni* in the front, mango groves on either side and hills on the rear side. All these are worshipped by the villagers.

Lord Siva temple, the village deity temple on the hillock, mosques and *idgah* outside the village are the other places of worship in this village. Around the hillock there are several Lingams, Saivite images and Nataraja images. Hence it is believed to be a Saivite centre in the past.

The origin of the festival of Lakshmi Narasimhaswamy goes back to Dhansa who performed *Chatur-masa* (four months) *vratham* during the war periods and that is continued.

Lord Lakshmi Narasimhaswamy festival is celebrated for a period of 3½ months from *Sravana Suddha Padyami* (July–August) to *Kartika Suddha Purnima* (October–November). *Kalasabhishekam* with *Vedaparayanam* is performed. During *rathotsavam* the car is taken round the village in procession. Silver *kora meesams* (moustache), cloth, cash, steers, *niluvu dopidi* [giving away all the ornaments on the person; Women in married status remove the *tali* also and have a *pasupu kommu* (turmeric seed) in its place], copper, brass, corn and fire-wood are offered to the deity. Daily *pūja* is performed. On *Sravana Bahula Ashtami* pandals are erected and festoons are tied before the houses and fasting is observed. Social dinners are arranged. On every Friday and Saturday Lakshmi *pūja* and *kumbhothsavam* are celebrated respectively. This festival is being celebrated for the past 400 years but is confined to the nearby

villages only. Velamas of Gudur and the local village heads are the chief patrons. There is an Inam land of 12 acres. Hindu devotees, local and from the nearby villages, congregate. The *pujaris* are Srivaishnavites of Haritasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection for a day in an area of 20 acres on the way to Lakshmi Narasimhaswamy temple. About 400 people visit the fair. Eatables, articles of worship, utensils, mirrors, combs, books, pictures, photos, handloom cloth, toys, plastic goods, bangles, agricultural implements, baskets, leather ropes, earthenware are brought and sold. Cattle and fowls are also sold.

Harikathas, meetings of the pandits and swings provide entertainment to the visitors. There are choultries. There is also free feeding.

Samaradhana and Santi are performed to Mokshanjaneyaswamy or Santhananjanyaswamy by the devotees after the fulfilment of their desires. Many devotees, issueless and sick, local and from the nearby villages, observe *pradakshina* in the morning and evening. The *pujaris* are the descendants of Bhairagi, the Rajput associate of Dhansa.

SOURCE : 1. Sri Gulam Nabi, Teacher, Zilla Parishad High School, Zafargadh.
2. Sri Ch. Yadagni Swamy, Teacher, Zilla Parishad High School, Zafargadh.

28. Inole—Situated to the south of Warangal City at a distance of 3 miles from the Warangal—Khammam road, 8 miles from Varadhannapet on the Warangal—Khammam road and 11 miles from the Warangal Railway Station.

During the zenith of the Kakatiya rule, this village as an abode of generals and commanders of Kakatiya kings should have been a flourishing town. Two ancient temples to the east and north of the village and the Mylaru Deva temple about four furlongs (0.80 Km.) to the west of the village indicate that the site of the original flourishing town might have been near one of these temples. The Mylaru Deva temple in the village narrates the past glory of the place.

The total population of the village is 4,421 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Velama, Gowd, Padmasale, Golla, Kuruma, Lakkamarikapu, Gonekapu, Kanchara, Avusala, Kammara, Tenugu; Scheduled Castes (974)—Madiga, Mala; Muslims and Dudekulas. The chief means of livelihood of the people are

agriculture, agricultural labour, weaving, toddy-tapping, employment and other traditional occupations.

Mylaru Deva temple is at present the only place of worship in the village. The Mylaru Deva (also known as Mallikarjunaswamy) temple ‘covers an area of about fourteen acres with three beautiful gate-ways on three sides in the Chalukyan style of architecture. The front gate is about fifty feet high and the south gate is forty-nine feet high. The north gate has completely fallen down. Apart from these, there is a big *mandapam* in front of the main temple covering over one hundred feet radius with beautiful carvings on the pillars. The temple is covered by a strong stone compound which is about fifty feet high. The presiding deity Mylaru Deva is enshrined in the centre of the temple. In front of the main temple there are figures of *naginis*, *nandi*, *Ganapati*, *pramadganas* and Jain *tirthankaras* in a small *mandapam*. Adjacent to this *mandapam* there is a stone inscription believed to be of the Kakatiya Kings.’ One peculiar feature of this temple is that there is no *dhvajasthambam* (flag staff) either inside or outside unlike other temples in the country.

Historically this temple was built during the period of Ganapati Deva *i.e.*, in the middle of 11th century. The inscription at the temple premises also corroborates this statement. Annaiah Mantri, minister of the Kakatiyas, constructed many temples. Vidhyanadha, the great poet, also wrote in his book *Prataparudriyam* that the family deity of Kakatiyas was Mylaru Deva. Rudra Deva, Ganapati Deva and Rudrama Devi, the great rulers of Kakatiya dynasty worshipped daily Mylaru Deva of Inole village, Ekaveera Devi of Mogilicherla village, Padmakshi Devi, Bhadrakali and Swayambhu of Hanamkonda and Warangal. All these temples are within a distance of ten miles from the Swayambhu temple in the fort of Warangal. It is said that Ganapati Deva and Rudrama Devi used to ride on their royal horses daily to these temples for worship and paid special visits before commencing a war. It is also said that Rudrama Devi held secret conferences during the Kalinga and Yadava wars here. The image of Mylaru Deva (Mallikarjunaswamy) is 6 feet high in sitting posture facing east sandwiched between the images of His consorts, Baliya Medamma and Golla Ketamma. There are sword and *damarukam* in the right hand and *padma* (lotus) and *trisulam* (trident) in the left hand of Mallikarjunaswamy. There is a white Sivalingam with black *panivattan* before these images. The fame of this place is said to be due to the presence of this Lingam.

Sri Mallikarjunaswamy festival is celebrated on Sundays and Wednesdays from Sankranti *i.e.*, in *Pushyam* (December–January) to Ugadi *i.e.*, *Chaitram* (March–April) for 3 months. *Aradhana* is performed. Money, silver and gold ornaments are offered to the Lord. Steers are also offered. The villagers decorate their houses and wear new clothes. The festival is of ancient origin and is of local significance. The patrons are Thammallas. There is an Inam land of Acres 3.20. Thousands of devotees, local and from the neighbouring villages, congregate. Mostly Yadavas participate in this festival. *Pujaris* are Thammallas and Yadavas. Dances and ballads afford entertainment to the visitors.

SOURCE : 1. Sri P. Shyamasundar, Assistant Teacher, Zilla Parishad Middle School, Kondapuram.
2. Sri S. Alvar, Patwari, Inole.
3. Andhra Prabha Illustrated Weekly, dated 6-6-1962.
4. Extract of article Great Temples of Kakatiyas published in ‘Sunday Standard’ dated 22-11-64.

29. Chinthanekkonda—Situated at a distance of 3 miles from the Nekkonda Railway Station and 20 miles from Warangal. There is an approach road which meets the Nekkonda—Narasampet road.

The total population of the village is 3,183 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Sathani, Velama, Telaga, Perika, Golla, Mangali, Chakali, Viswabrahmin, Kamma, Kapu, Reddy, Lambadi, Kammara, Kummari, Mutrasi, Tenuga, Vadla; Scheduled Castes (266)—Madiga, Mala; and Dudekulas. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple which is said to be in existence since 300 years, Siva temple, Anjaneyaswamy temple, with the images of the deities are the places of worship in the village. The stone images of Pochamma, Mysamma, Giddemma and Peddamma are also worshipped. In Sri Rama temple, there is no stone image but a picture of the Lord Sri Rama.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March–April). Cocoanuts and silver ornaments are offered to the Lord. The devotees take bath and observe fasting and *jagarana*. This festival is being celebrated for the past 4 years and is of local significance only. The patrons are Hindus. The devotees, local and from

the neighbouring villages, congregate. Only Hindus participate in the festival. *Pujari* is Sri Adluri Suryanarayana Sastry, a Brahmin of Bharadwaja *gotram*. Free feeding is arranged and *prasadam* is distributed to all.

A fair is held in connection with the festival for 5 days with a few shops selling articles of worship, eatables, torchlights, mirrors and combs, etc.

SOURCE : 1. Sri S. Lakshmanachari, Headmaster, Primary School, Chinthanekkonda.

2. Sri Mohd. Rafiuddin, Village Level Worker, Mondrai (P.O.).

30. **Annaram Sharif**—Situated at a distance of 8 miles from the Warangal—Khammam road, 12 miles from the Nekkonda Railway Station and 32 miles from Warangal.

The total population of the village is 1,202 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Velama; Scheduled Castes (98); Scheduled Tribes (17) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The *darga* of Yakub Sharif Saheb is the place of worship in this village.

Sri Yakub Sharif Saheb Urs is celebrated for 3 days in *Pushyam* (December-January) in memory of the saint. The devotees visit the *darga* after taking bath in the tank. Sweets are offered. Goats are sacrificed. *Nyaz* is performed by the devotees.

This Urs is being celebrated for the past 80 to 100 years and is widely known. The patrons are Muslims. The Hindu and Muslim devotees, local and from the other districts of Andhra Pradesh, congregate. The *mujavar* is a Muslim. *Prasadam* is distributed to all and there is free feeding.

There is a choultry and pandals are erected during the Urs.

SOURCE : Sri I. Ramachandra Rao, Headmaster, Annaram Sharif.

31. **Sannura**—Situated at a distance of $1\frac{1}{2}$ miles from the Warangal—Khammam bus route and 30 miles from the Warangal Railway Station.

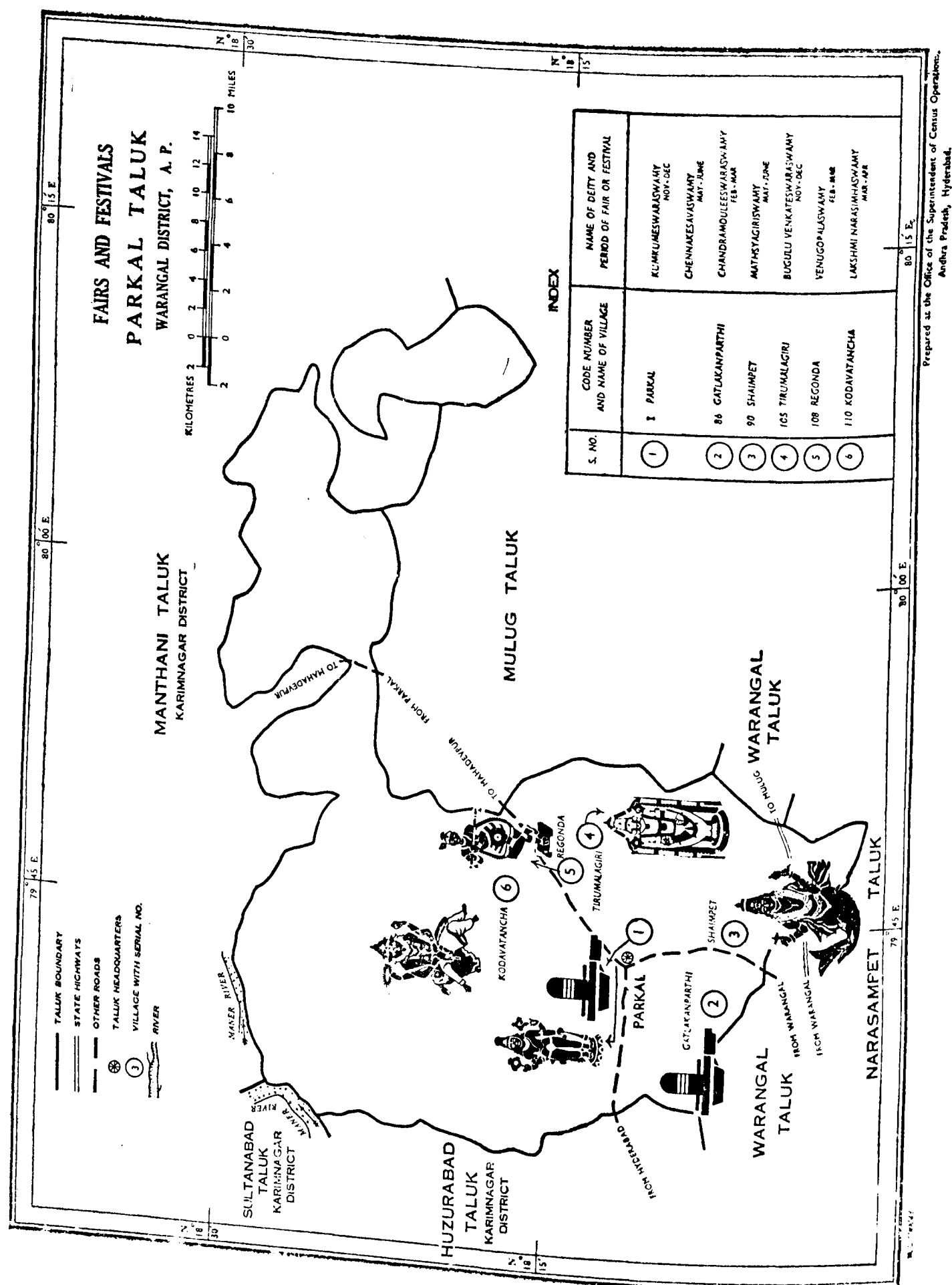
The total population of the village is 2,173 and it is made up of several sub communities of Caste Hindus and Scheduled Castes (278). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy festival is celebrated for five days from *Magha Suddha Ekadasi* to *Purnima* (January-February). The temple possesses lands to the extent of Ac. 463.20. A sum of Rs. 4,500 is spent for the celebration of the festival. About Rs. 2,500 is realised by way of taxes and the remaining amount from contributions. About 3,000 devotees, local and from the nearby villages, congregate. Only Hindus participate. There is a Board of Trustees.

SOURCE : Statement of Fairs & Festivals furnished by the Collector, Warangal.

PARKAL TALUK





Section II

PARKAL TALUK

Parkal—Taluk headquarters, situated by the side of the Hanamkonda—Huzurabad road, 16 miles from the Uppal Railway Station and 20 miles from Hanamkonda.

Parkal has got its name after Parkal, a great devotee of Lord Maha Vishnu and a *Nirathanna Datha* (giver of food unfailingly), who on his way to Kasi (Benares) from Chola Kingdom, founded the present town.

The total population of the village is 6,722 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Telaga, Kapu, Reddy, Vadde, Kummari, Chakali, Kamsali, Goundla, Medara, Uppara, Mera; Scheduled Castes (1,901)—Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temple of Kumkumeswaraswamy is to the south of the village with His idol in the form of lac Sivalingam. It was said that in the past if *pasupu* (turmeric) was placed by the side of the Lingam 8 days prior to *Margasira Suddha Shashti* (November–December), it used to be transformed into *kumkum* (vermilion) by that day. The deity here is, therefore, called Kumkumeswaraswamy or Kumkumayya. Chennakesavaswamy temple with His black stone image in human form, Siva, Anjaneya and Pochamma temples, a mosque and a church of Kerala Mission are the places of worship in the village.

Sri Kumkumeswaraswamy festival is celebrated for 3 days from *Margasira Suddha Shashti* to *Ashtami* (November–December). *Devata darsanam* (visiting the deity) is an important custom. During *Mahasisvaratri* fast and *jagarana* are observed by the devotees. This is of ancient origin and is widely known. Viswabrahmins patronize the festival. About 3,000 Hindu people congregate from several parts of the district without any distinction of caste or creed. The *pujari* is a Viswabrahmin with hereditary rights.

A fair is held for 3 days in an area of one acre around the temple. Tradesmen from several parts of the district congregate. Eatables, utensils, domestic requirements, lanterns, toilet goods, religious books,

clothes, toys, etc., are sold. Lotteries, swinging boards and recitation of Chintala Ramayana, a folk lore, are the items that afford entertainment to the visitors. Hotels provide boarding facilities to the visitors.

Sri Chennakesavaswamy Kalyanothisavam is celebrated for 8 days from *Vaisakha Suddha Dasami* to *Bahula Vidiya* (May–June).

There is another festival of Pochamma. Fowls, sheep and goats are sacrificed to the deity in fulfilment of their vows.

SOURCE: 1. Sri Md. Saduddin Ahmed, Teacher, Junior Basic School, Parkal.
2. Sri G. Nandev, Teacher, Middle School, Parkal.

2. **Gatlakanparthi**—Situated at a distance of 2½ miles from the Parkal—Warangal bus route.

The total population of the village is 2,610 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Telaga, Kapu, Settibaliya, Yadava, Kuruva, Reddy, Vadde, Kammara, Kummari, Kamsali, Peraka, Padmasale, Goundla; and Scheduled Castes (477)—Madiga and Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Lord Chandramouleeswaraswamy temple with His image in the form of Sivalingam was constructed in the hoary past by one Boga Buchaiah, a Zamindar. As it was ruined in due course, Sri G. Kesavulu, a Saivite, repaired it six years back. An image of Markandeya, a pious devotee of Lord Siva, is also installed recently. There are the *uthsava vigrahams* (procession images) of the Lord cast in *panchalohas* (five metals).

Sri Chandramouleeswaraswamy festival is celebrated for a day on *Magha Bahula Chathurdasi* (February–March). The *puja*, *talambralu* (marriage) and *seva* (procession) are the rituals observed on the day of the festival. Devotees take bath and observe fast and *jagarana*. This is being celebrated for the past 6 years but is of local significance. Saivite Padmasales patronize the festival and local Hindus congregate without any distinction of caste or creed. The

pujari is Sri Geddam Kesavulu, a Padmasale of Bharadwaja Rishi *gotram*. *Prasadam* is distributed to all.

Bhajans are held with music before the Siva temple on every Monday and Saturday.

SOURCE: Sri P. Upendrachari, Teacher, *Gatlakan-parthi*.

3. **Shaimpet**—Situated at a distance of one mile from the Hanamkonda—Parkal bus route and 5 miles from Parkal by road.

The total population of the village is 3,716 and it is made up of the following communities: Caste Hindus—Padmasale, Reddy, Chakali, Mangali, Vaisya, Kshatria (Raju), Telaga, etc.; and Scheduled Castes (617)—Madiga and Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

There is a temple of Mathsyagiriswamy with the stone and copper images in human form. His self-manifest image was by the side of a hillock outside the village and a temple was constructed latter in the village in his name.

Sri Mathsyagiriswamy Adhyanothsavam and Kalyanothsavam are celebrated for 6 days from *Vaisakha Suddha Ekadasi* to *Bahula Padyami* (May-June). The *puja* is performed on every day. Coconuts, flowers and money in the form of *dakshina* are offered to the deity in fulfilment of their vows. This is of ancient origin and is of local significance. The villagers patronize the festival. There is an Inam land to the deity. Local Hindu devotees and from the surrounding villages congregate. *Pujari* is a Vaishnava of Kasyapa *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE: 1. Sri G. Malla Reddy, Assistant Teacher, Zilla Parishad Middle School, Shaimpet.

2. Sri A. Seshadri, Teacher, Zilla Parishad Middle School, Shaimpet.

4. **Tirumalagiri**—Situated at a distance of one mile from the Parkal—Mahadevpur road and 7 miles from Parkal. There are hillocks to the east of the village.

The total population of the village is 1,927 and it is made up of the following communities: Caste Hindus—Reddy, Chakali, Golla, Telaga, Kapu, etc.; and Scheduled Castes (249)—Madiga and Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

In the cave in a nearby hillock there is the image of Bugulu Venkateswaraswamy in human form in reposing posture carved on a rock. There is a panel of the Pandavas about 6 yards in height and 3 yards in width under a ridge of a nearby hillock to the east. There is a rock called Mekala Banda which is difficult to climb. One can see Ramappa and Ghanpur reservoirs to the east and Parkal to the west from there. On the rock, the footprints of goats and the impression of the milk-pot basket are to be seen even now. To the north of this there is a boulder called Bheemuni Gundu. It is popularly believed that Bheema, the second of the great Pandavas, had thrown this boulder with his sling from Velisalagattu, 24 miles away from here and where the Pandavas were believed to have lived. There are some walls of bricks called *Lakka Medalu* (houses of lac). There is a temple of Gonthemma—probably the corrupted name of Kunthi Devi, the mother of the Pandavas—with the stone images of Gonthemma and Lakshmi Devi. On the other side of the hillock there is a spring called Pothu Raju *Chelimi* on a rock. In all seasons about 60 gallons of water would be there in spite of the huge number of animals that quench their thirst therein.

Sri Bugulu Venkateswaraswamy festival is celebrated for 3 days from *Kartika Suddha Purnima* to *Bahula Vidiya* (November-December). Devotees liquidate their vows. Corbans are offered. At the bottom of the hillock, goats, rams and fowls are sacrificed. Intoxicants are also used. This festival is of ancient origin and is widely known. Local Hindu devotees and from other parts of the district congregate. The *pujari* is Kurmachalam Thimmaiah with hereditary rights.

A few shops are kept for the occasion.

Posamma and Peddamma are also worshipped by the villagers.

SOURCE: 1. Sri A. Ramachandra Reddy, Teacher, Chief of Centre, Government Central Primary School, Tirumalagiri.

2. Sri B. Raja Veeraiah, Headmaster, Tirumalagiri.

3. An Enumerator.

5. **Regonda**—Situated at a distance of 2 furlongs from the Parkal—Mahadevpur bus route, 5½ miles from Parkal and 19 miles from the Uppal Railway Station.

The total population of the village is 3,515 and it is made up of the following communities: Caste

Hindus—Brahmin, Reddy, Gouda, Marati, Mudiraju, Padmasale, Chakali, Mangali, Vaisya, Kshatria (Raju), Telaga, Kapu, Settibaliya, Yadava, Kuruva, Kummari, Kamsali, Vadrangi, Golla; Scheduled Castes (671)—Madiga, Mala etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, and other traditional occupations.

Lord Venugopalaswamy temple with the deity in human form playing a flute and Pochamma temple are the places of worship in the village.

About 13 years back, the image of Venugopala-swamy was found in the garden of Sri Edunuthula Seethaiah Dora who was commanded by the Lord in a dream to have a temple constructed. With the help of Sri Samudrala Venkatachari and Sri Gangi Reddy, Tahsildar of Parkal Taluk, he collected Rs. 6,000, constructed a temple and enshrined the deity.

Sri Venugopalaswamy festival is celebrated for 5 days from *Magha Suddha Purnima* to *Bahula Chaviti* (February–March). *Talambralu*, *sadassu*, *homam*, *kalyanam* (marriage) and *nagabali* are the rituals observed during the festival. Procession of the Lord on *enuguvahanam* and *gurrapuvahanam* (elephant or horse vehicle) are the other main items that attract the devotees, as two elephants are arranged for the occasion. Coconuts are offered to the deity. During Mahasivaratri the devotees take bath and fast, and observe *jagarana*. Daily *puja* is performed. This festival is being celebrated for the past 13 years and is confined to this village only. Reddys patronise the festival and local Hindus participate in it. Two Srivaishnavite families of Sri Samudrala Venkatachari of Vadhulasa *gotram* are the *pujaris*. *Prasadam* is distributed to all.

SOURCE: 1. Sri P. B. Cheralu, Teacher, Primary School, Regonda.

2. Sri T. Sridhara Swamy, Headmaster, Government Primary School, Rangaiah-palle.

* Chenchu Lakshmi is an incarnation of Sri Mahalakshmi, the consort of Lord Vishnu. After Lord Vishnu killed the *rakshasa* Hiranyakasipa, His wrath could be controlled only by Sri Mahalakshmi and She, therefore, took birth in a Chenchu family, married Lord Narasimhaswamy and appeased His wrath. When the tribes realised that the child of their family was none other than Mahalakshmi Herself, they adopted Her as the Tribal Goddess.

**A *saligram* is a little stone or a sort of fossilized shell or ammonite worshipped by the Vaishnavas which bears circular or spiral lines or trees-like markings supposed to have a mystical meaning and to be typical of Vishnu. Brahmins consider it to be a metamorphosis of Vishnu and worship it. The greater the number of tree-like markings on the *saligram*, heavier is it and the more highly it is valued. It is also believed that it also partakes of the essence of all other deities who can be worshipped through it. The benefits of its worship are highly praised. The water in which the *saligram* is washed is considered so efficacious as to wash off all sins of the person even by its mere touch. Before taking in this sacred water the following prayer is addressed to Lord Vishnu: "Narayana, you are the ruler of the world; it is your pleasure to confer blessings on all created beings. I drink this water in which your sacred feet have been washed. I drink it that I may be clean from my sins; vouchsafe to pardon me who I am the greatest of sinners."

3. Sri B. Ailaiah, Headmaster, Regonda.

4. Sri V. Odhelu, Teacher, Primary School, Rangaiahpalle.

6. **Kodavatancha**—Situated at a distance of 2 miles from Bhageerathipet on the Parkal—Mahadevpur road, 8 miles from Parkal, 20 miles from the Uppal Railway Station, 25 miles from the Jammikunta Railway Station and 26 miles from Warangal.

The forest of the locality where the village now stands was cleared with sickles (*kodavandlu* in Telugu). The place was therefore called Kodavandlapalle which in course of time became Kodavatancha.

The total population of the village is 1,867 and it is made up of the following communities: Caste Hindus—Brahmin, etc., etc.; and Scheduled Castes (346). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Lakshmi Narasimhaswamy whose image has a human body and a lion's head and village deity Pochamma to the east are the places of worship in the village.

About a thousand and a five hundred years back the locality, where Kodavatancha now stands, was a thick forest where hill tribes lived exposed to various diseases and wild animals. The only sympathiser with them was a mendicant who was a devotee of Lord Lakshmi Narasimhaswamy. Chenchu Lakshmi,* the goddess of the forest tribes, appeared in his dream one night and told him that Lord Lakshmi Narasimhaswamy stayed there at Her request for the benefit of the tribes and that an image of the Lord was buried on the hill situated to the north of the present village. When he reached the spot, there were the markings of the two sickles. When he reached further nearer, there was a cow which suddenly changed into a *saligram*.** He took the *saligram* and the deity down the hill, cleared the forest with sickles and axes and installed the Lord there and constructed a temple.

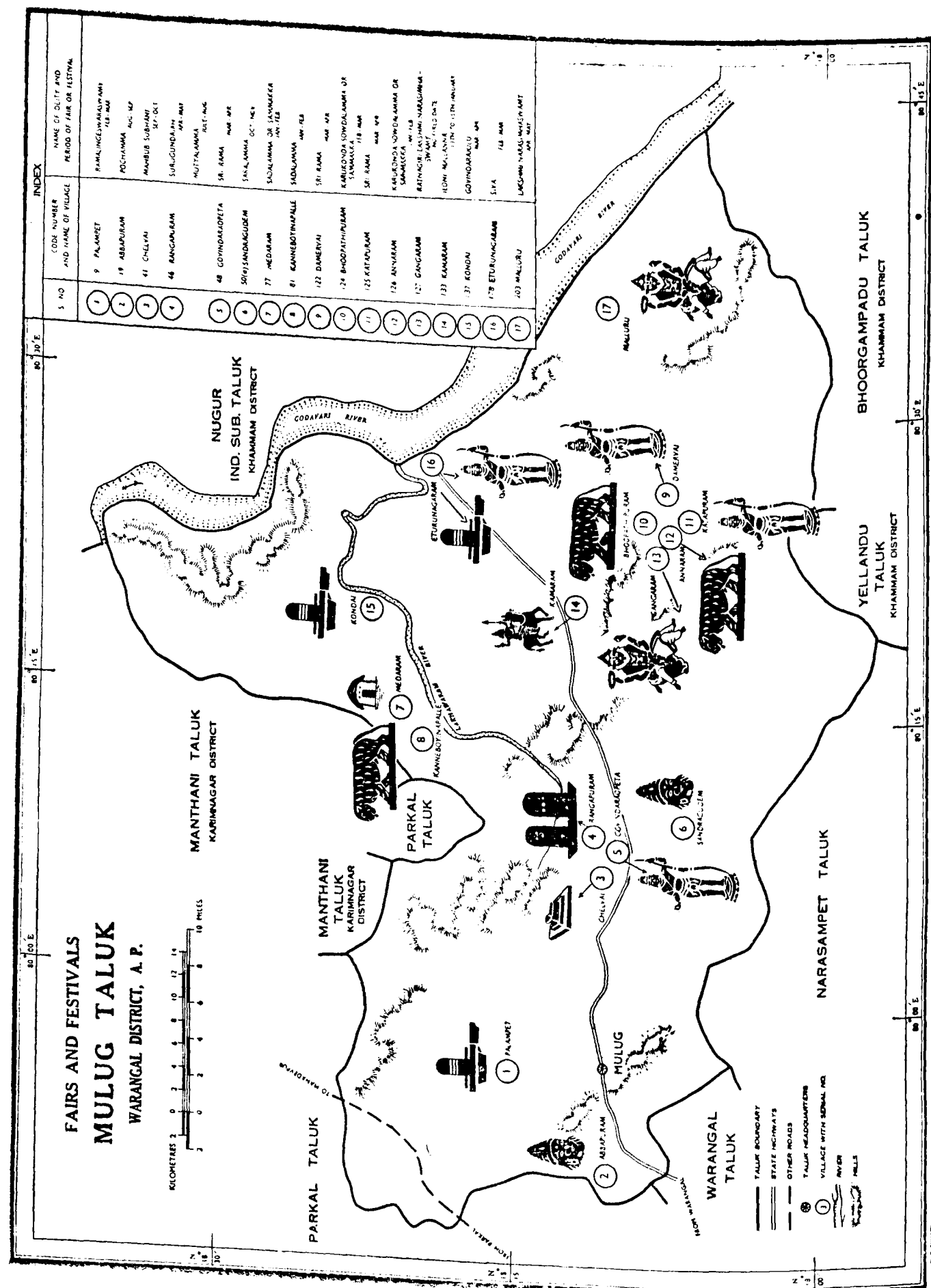
Sri Lakshmi Narasimhaswamy Brahmothsavam or Jatara is celebrated for 12 days from *Phalguna Suddha Saptami* to *Bahula Tadiya* (March–April). Preparations are made 15 days in advance. Corbans, cocoanuts, rice and pumpkins are offered to the deity in fulfilment of vows. Domestically cleanliness is observed besides fasting and *jagaram*. This festival is being celebrated for the last 300 years and is widely known. Sri Vaishnavites and the Temple Committee of five members patronise the festival. The Secretary of the Temple Committee with the guidance of the Tahsildar supervises the festival. There is an Inam of 5 acres 9 *guntas* (5 acres 90 cents) wet land. Approximately Rs. 2,050 are spent by the Temple Committee for the occasion. About 3,000 Hindus, irrespective of caste or creed,

congregate from several distant parts of the district. Sthanachari is the *pujari*. *Prasadam* is distributed to all and there is free feeding. A few pandals are erected for the occasion by the Temple Committee. Film shows arranged by the Health and the other Development Departments are the items of entertainments to the visitors.

- SOURCE : 1. *Sri M. Bhadrachari, Headmaster, Primary School, Kodavatancha.*
 2. *The District Collector, Warangal.*
 3. *The Superintendent of Police, Warangal.*
 4. *The Tahsildar, Parkal Taluk, Warangal District.*
 5. *Hindu Manners, Customs and Ceremonies by Abbe J.A. Dubois.*

MULUG TALUK





Section III

MULUG TALUK

Palampet—Situated on the Warangal—Ghanpur bus route at a distance of about 42 miles from the Warangal Railway Station. The famous Ramappa temple is now connected by a good road from Warangal and buses run everyday. Recently, the Government of Andhra Pradesh has introduced a tourist bus and arrange conducted tours to Ramappa temple and the Ramappa lake from Warangal on Sundays.

It is believed that this village was on the borders of a great city that existed at the time of Kakatiya dynasty. Hence it goes by the name Palam Pattu or Palampet. But this city which is believed to have existed in the past has not yet been traced. The historical temple of Ramappa of this place described as the "brightest gem in the galaxy of medieval Deccan temple architecture" came into being in 1234 A.D.

"An inscription of General Rudra at Palampet speaks of his exploits in repelling many enemies like Nagati Bhupala who invaded the country. The details of his achievements are not clear, but from the meagre evidence available, it is evident that Ganapati's predecessor on the Kakatiya throne, by name, Mahadeva met his death in a war with the Yadavas of Devagiri and Ganapati himself was made a prisoner. During the transitional period till Ganapati was firmly planted on the Kakatiya throne, Rudra protected the kingdom from further dangers. Another inscription from a place called Upparapalle, not far from Palampet, states that Rudra bore with success the burden of the Kakati realm as the high minister of the Kakati king Ganapati Deva."

General Rudra's pious works were not less in importance than his political activities. *Vasundhara*, the historical novel by Sri Seshadri Ramana *kanulu* states that pleased with the loyalty and services of General Rudra, the Kakati King Rudra Deva at the time of his marriage with Vasundhara, Princess of Kandukur, permitted him to utilise as much money as needed for the construction of the temples. Thus he performed a consecration for God Rudreswara in Warangal and endowed the temple, with the village of Nekkonda. A magnificent city was built in which a temple to Lord Rudreswara was constructed and the Lingam was installed. He also constructed the temples at Palampet on either side of Lord Rudreswara temple. Two more temples, Kataya temple and Kameswari temple were built in the memory of

his father and grand father. The three temples are known as Gulla Ramappa.

The total population of the village is 1,056 and it is made up of the following communities: Caste Hindus—Vaisya, Telaga, Kuruva; Scheduled Castes (229)—Adi Andhra etc.; and Scheduled Tribes (118)—Gond etc. The chief means of livelihood of the people are agriculture and agricultural labour.

"Main Temple

The main temple of Ramappa is of cruciform plan on a platform 6' 4" high. The plinth of the platform instead of being plain has been divided into a foliating surface which gives a very pleasing effect to the general appearance of the monument. The platform affords a space ten feet all round the temple, forming a sort of promenade for the devout pilgrims, whence they can gaze on the long panels of figures which adorn the exterior of the building. The Sanctum is on the Western side and towards the East, North and South the temple has porticoes with beautiful, almost lifesize female figures, on either side of the doors of the porticoes. The figures are exquisitely carved and are arranged in pairs in the form of brackets under the eaves. This temple is famous for these figure brackets which spring from the shoulders of the outer pillars of the temple and nominally support the ponderous Chajja slabs. They are mere ornaments having no architectural purpose and represent the intermediate stage between their earlier analogues at Sanchi and the later examples at Vijayanagar.

The walls of the Sanctuary are decorated outwardly with pilasters crowned with *sikhara*s of the Nagara and Dravida type disposed alternately, and in the middle on each side is a miniature spire, a copy of the big spire on the top of the Sanctuary. The style of the main *sikhara* was characterized by Fergusson as 'a compromise between the styles of North and South India,' largely because the tiers of pillars rising vertically give the structure an Indo-Aryan appearance, while the railings and the bold cornices have horizontal courses characteristic of the Dravidian style. The spire is built of light spongy bricks, and the use of stone seems to have been avoided probably in order to reduce the weight over the building.

To enter the temple from any of the three porches the visitor has to ascend several steps, as the floor of the building is 5 feet higher than the platform on which it stands. The Hall or Mahamantapa measures 41 feet each way, and has a square apartment (18' x 18') enclosed by four exquisitely carved pillars in the middle. A platform about 3½ feet high runs round the hall, and on it have been built eight small cells for the images of several deities. The ante-chamber or *antarala* measures 51' 8" x 14' 10". The sanctum sanctorum is entered through another richly carved doorway and encloses a space 15' 18' square at the centre of which stands the linga on a high pedestal of black basalt.

Columns

The arrangement of columns has divided the ceiling into several compartments, each of which is superbly

carved, the decorations consisting of a variety of floral and geometrical patterns, from the full blown lotus to the most intricate honeycomb scroll. The ornamentation of the four central columns of the hall and the architraves above them is extremely rich and subtle, and we may admit that 'no chased work in gold or silver could possibly be finer.'

Estimate of Main Temple

The architecture of the building is lofty and grand. The high plinth (10 feet), the lofty pillars (15 feet), the spacious hall (41' x 41'), the ponderous beams and ceiling slabs, and the majestic *sikhara*—all are a witness to the high aspirations and breadth of vision of the builder. The temple represents the full development of the medieval Deccan style, which is sometimes termed Chalukyan.

Nandi Mantapa

In front of the temple is the ruined Nandimantapa, the first structure to be noticed by the visitor when he approaches Ramappa temple from the entrance on the East. The *mantapa* stands on a high stylobate, the sides of which are adorned with carved panels, bearing floral designs and figures of elephants and of musicians (*Gandharvas*) in successive rows. The roof and the pillars of the *mantapa* had fallen down, but the pavement on which the columns were fixed is intact and square in plan. The huge stone figure of *nandi* now in the eastern portico of the temple must have been here formerly.

Subsidiary Shrines : Northern Temple

To the North of the Main Temple is situated a subsidiary shrine constructed on a terrace 3' 6" high and approached by a flight of steps, on either side of which once stood elephants beautifully carved in stone. The *sikhara* of this shrine built of brick covered with stucco has almost disappeared. The carvings on the exterior of the building are plain, consisting of two bands of leaf pattern. The floor of the temple rises 2' 9" above the surrounding terrace, and the plan consists of a *mantapa* 23' x 24' an ante-chamber 9' 3" x 1' 6" and a square shrine 9' 6" each way. Around the wall runs a platform on which eight small cells for images have been built. Several of these cells have fallen down, but two of them are still intact and contain images of Vishnu and Ganapati carved in black basalt. Inside the *mantapa* there is also lying a *nandi* dislodged from its original place. The door of the shrine is beautifully carved and the frieze represents Siva dancing the *tandava*.

Southern Temple

This shrine, situated to the South of the main shrine, consists of a large square hall, measuring 34 feet each way, with cells towards the East and West standing without a roof over them. The hall has four majestic pillars in the middle, enclosing a square space (14' x 14') apparently to accommodate the deity during special ceremonies. The ceiling has some fine carvings and the central compartment represents a full-blown lotus. The plinth of the temple is very high and on the terrace near the steps stands a pair of stone elephants giving the building an air of dignity.

Dharmasala

Towards the South-West of the main shrine is a small room which is now called Dharmasala and which might have been used for keeping prepared food, the actual cooking being done usually in the open space nearby.

Enclosure Wall

A low but massive wall 9 feet in height and 6½ feet in thickness running 272 feet East to West and 259 feet North to South encloses these temples and is noteworthy

for its special construction. It is faced on both sides with huge blocks of well-chiselled masonry, some of which measure 21' x 3½' x 1½' and fit each other so closely that no mortar has been used. The top of the wall is covered by similar slabs, which are about 9 feet broad and project a foot on each side of the wall, thus making a sort of coping for protection against rain water. (The core of the wall was originally of mere earth and where it has been washed away by percolation of rain water, the facing stones have lost their support from behind and tumbled down).

The enclosure has two low entrances, one towards the East and the other to the West. Both were originally adorned with fine sculptures consisting of *dwarapalas* and figures of gods, which are still intact on the eastern gate.

Minor Temples

Besides the main temple and its subsidiary shrines, described above, the village of Palampet has four more temples exquisitely carved and situated within a distance of about half a mile from the main temple.

Temple No. 1

The nearest is a temple of Siva, situated about 1½ furlongs to the South-West of the great temple; and consists of a *mantapa* (20' square) and shrines with ante-chambers (6' 9" square) towards the North, South and West. In architectural style and decorative features, this temple resembles the main temple. The hall is enclosed by a screen of fret-work done in stone and the carvings, both inside the building and outside, are exquisite. The jambs, lintels and friezes of the three shrine doorways are richly adorned with sculpture of no mean order, and the side screens are wonderfully delicate. The outer surface of the building is surrounded by bands of figures in high relief: which on the Eastern face beginning from the base, represent (1) figures of goddesses arranged in niches (2) floral designs (3) *puranic* scenes (4) leaf patterns (5) screens of Jali-work, and on the Western face (1) floral designs (2) images of goddesses sitting in niches surmounted with *sikharas* of various forms (3) leaf patterns (4) *vyalis* (5) geese (6) Jali screens. The Chajjas of the building are bold and richly carved. The entrance is in the East and is distinguished by a small but beautiful porch. The *nandi* has been moved away from its original position and even the *lingas* which once adorned the three shrines are now missing.

Temple No. 2

This temple is just a heap of ruins, situated at a distance of about 2½ furlongs to the North-West of the great temple, in a thick grove of palmyrah and other trees. The plan of the building consists of an open pillared hall (23' 6" x 24' 6"), an ante-chamber (9' 3" square) and a square shrine (9' 3" each way). There is also a detached open *mantapa* (10' 9" square) in front of the temple which probably served as the Nandi mantapa. The carvings in this temple are comparatively plain, but quite artistic and appropriate to the architectural dignity of the building. The sculptures of the doorway of the shrine have not been finished, and in other respects it seems as if the building was never completed.

Temple No. 3

This and the next temple are situated at the Western and the Eastern end of the gigantic bund respectively which encloses the beautiful Ramappa lake towards the North. The situation of Temple No. 3 is extremely picturesque and the distance from the main temple is about 4½ furlongs to the South-West.

The temple has two detached shrines in front of it which are beautifully carved and adorned with figures of *dwarapalas*. They have ante-chambers in front of them which are also decorated with five cornices and screens.

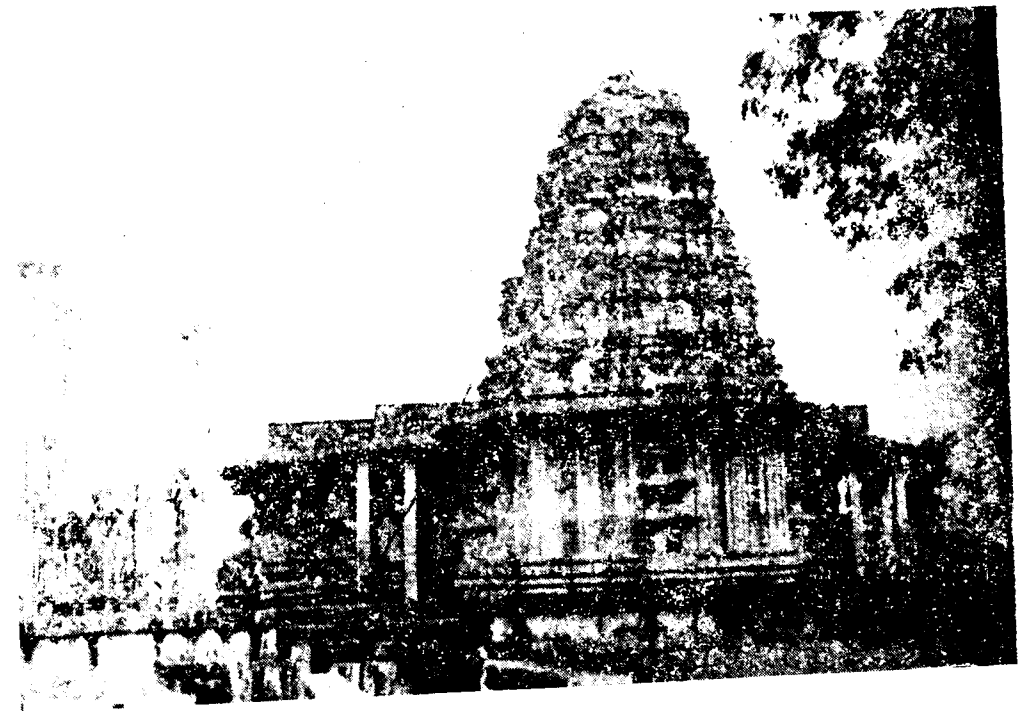


Plate IV : Ramappa Temple.

---Courtesy : Director of Information and Public Relations, Andhra Pradesh

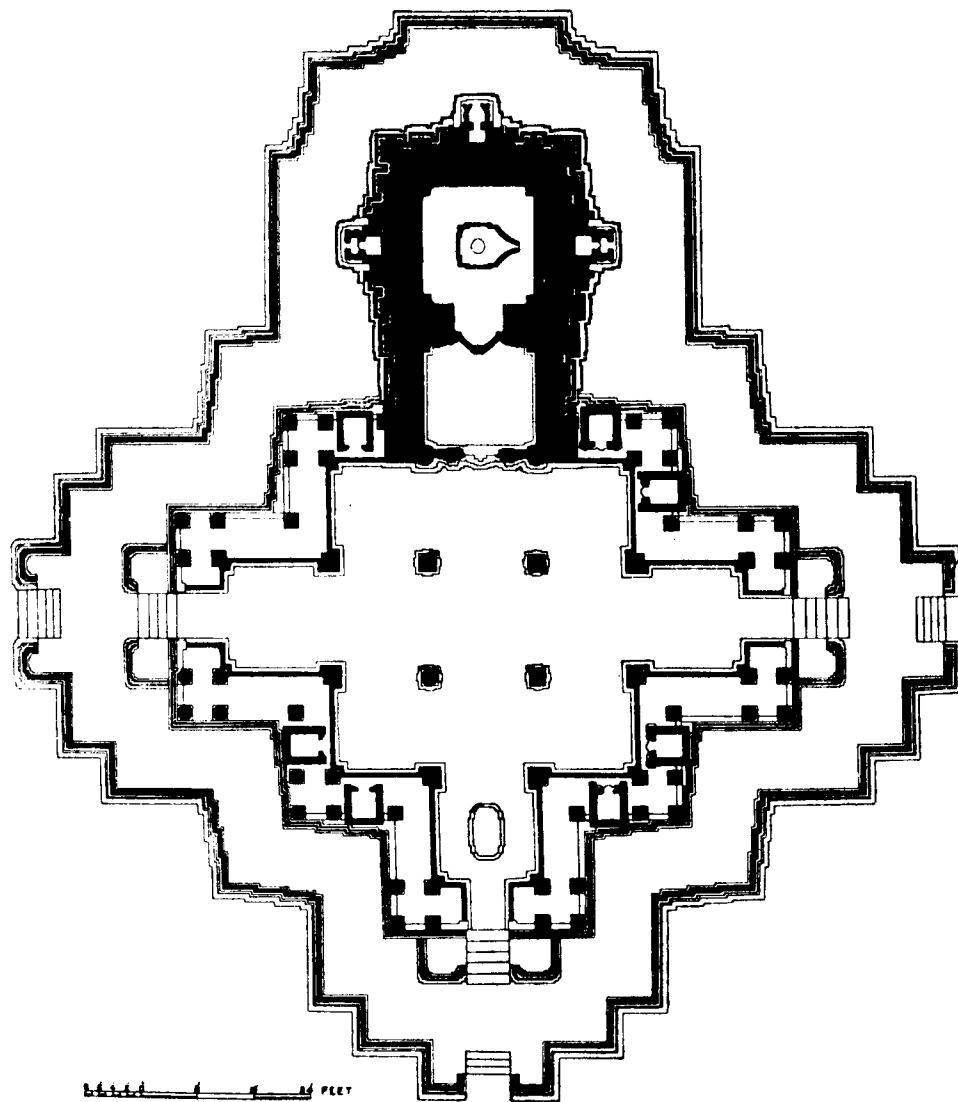


Plate V : Plan of the Ramappa Temple, Palampet.

—Courtesy : Director of Archaeology, Andhra Pradesh



Plates VI & VII : Graceful Bracket Figures at Ramappa Temple.

—Courtesy : Director of Archaeology, Andhra Pradesh

The plan of the main temple is, as usual a portico in front towards the East leading to the main hall in the centre—25 feet 6 inches square—and three shrines with ante-chambers towards the North, South and West. The carvings in this temple are exceptionally fine and the scene represented on a panel at the door of the Western shrine, in which a sylvan deity standing in front, is shown removing a thorn from the sole of her foot, is extremely interesting—the figure of the deity being full of life and expression. The walls have various niches in which are the images of Vishnu, Lakshmi, Ganesa and Mahishasuramardani.

Temple No. 4

This temple has been repaired by the Public Works Department and has consequently lost most of its artistic and archaeological value. It stands in a high stylobate (8') which is adorned with carvings of floral designs and animal figures. The plan of the temple consists of a hall (25' 9" x 23' 9") with projecting porches towards the North, South and West and a shrine (10' 3" x 9' 8") at the Eastern end. The pedestals of the 4 central pillars of the hall elegantly carved and represent figures of musicians and dancing girls in different poses. The sculptures are quite spirited and their general treatment is both graceful and pleasing. The panels at the jambs of the doorway of the shrine are also decorated with similar figures. The frieze over the lintel is adorned with carvings of miniature *sikharas*, and the side screens are of Jali work. The ceiling is divided into several compartments which bear floral paterae.

A few points of general interest may be noticed here.

Stone Used

The stone used in the temples of Palampet is sandstone of pinkish hue, a little lighter in colour than the red sandstone of Agra, but of the same texture and grain. It has lent itself well to fine carving and has stood the test of time for the last 7 centuries with little sign of deterioration. In the decoration of the great temple, however, black basalt (horn-blende) which is a much harder stone has been lavishly used. The way in which it has been wrought and polished is a standing marvel to the people, who find no difficulty in accepting the legends which tell of the miraculous creation of these temples.

The exceptional skill and refined taste of the sculptures and architecture of the Deccan are largely due to their continuous practice and long tradition in stone carving stretching back for many centuries as is proved by the existence of the early rock-hewn shrines all over the Deccan.

Pillars

The pillars in the temples of Palampet, in particular, need special mention since they far surpass the pillars of the temples elsewhere in the Deccan for the consummate skill shown in polishing them so as to make the surface shine like a mirror. The close grained nature of the stone lent itself to this treatment and even in historic times early man utilised it for a special purpose for making his heavy hand-axes, chisels and other chipped or polished tools. Opinion differs as to whether or not these pillars were actually turned on a lathe in order to secure this polished surface. The use of lathe must certainly have been well known to the architects and craftsmen of these times. But even when the use of the lathe was not possible as in the rock-cut and monolithic shrines the achievement of this mirror-like polish is a testimony to the perfection of this by-gone art.

Defect

A sad defect of these temples is that they are not provided with adequate foundations and as they were built

of large blocks of masonry sinkage has occurred in the majority of cases, so that cracked walls, broken lintels, and out of plumb walls are features which frequently obtrude themselves on one's notice. Keen critics might notice one or two other defects but none can deny the magnificence of this temple, nor can any one ignore the rich imagination, patient industry, and skilful workmanship of the builders of these temples.

The structural temples in Telingana, the Eastern part of the Deccan, built between the tenth and the fourteenth centuries A.D. form a magnificent group: but the great temple of Palampet is verily the most significant for its breadth of vision and the loftiness of spirit on the one hand and for its superior craftsmanship on the other.

IV. Sculpture

The Sculpture of Palampet represents the cream of Art under the Kakatiyas. The most notable examples are the figure brackets which consist of 12 female figures and a few vyalis or mythical tigers of conventional form supported on pedestals of elephant heads carved with considerable skill. The female figures are of almost life-size worked in highly polished black basalt, and cut with great precision and accuracy.

The figures with long finger nails are exceptionally good, the poses of the body in most cases graceful and the contour and the expression remarkably beautiful.

The suggestion of movement and pulsating life conveyed by the gestures of figures and the poses of the bodies appeals to the artistic sense, more particularly because the sculptor has managed to give a wonderful impression of youth and rhythm. The outline of the body seems to move in curves indicating in each pose or dancing step an emotional grace and mood of exaltation rarely seen in Indian sculpture of earlier periods.

The idea of the exuberance of youth with unfettered emotion is further illustrated from another sculpture in this temple which represents the nude study of a woman, a nagini, intoxicated with the fervour of youth. Impetuous joie-de-vivre is conveyed in the treatment of the legs, which are gracefully extended at full length, or in that of the arms which are lifted lightly to bring into prominence the charm of a youthful bosom. There is a delightful swaying in the line of the body between the chest and the hips which enhances the emotional effect of the sculpture. The artist to give further mythical significance to the sculpture, has placed a serpent in her hands and one or more round her neck, arms, and body as if she had clasped them with ecstatic frenzy in her mood of exultant joy. The serpent held by her delicate fingers has a large hood to be seen to the left of her right hand. The floral designs and figures of animals also are exceedingly fine as seen from the heavy slabs of the Chajjas richly carved from inside with floral designs once painted in diverse colours—the old colouring being still visible here and there on the cornice."¹

There is a popular story relating to the marvellous sculpture of Nagini. After annexing the Kalinga Kingdom, Emperor Kakati Ganapati, held a conference of his feudatory chiefs to celebrate the great success. Racherla Rudra Chamupati, one of the feudatories, suggested to the Emperor to construct an artistic memorial of the victory. The Emperor ordered that Rudra, one of the military chiefs, should construct a temple under the supervision of Jayapa, the Emperor's brother-in-law and the chief of the elephant forces. While Rudra and

1. The Director of Archaeology, Government of Hyderabad, *op. cit.*, pp. 5-13.

Jayapa were riding in search of a suitable spot for the construction of a temple they heard sweet music from the forest near Palampet. Riding in the direction of the music they met the young sculptor, Chandra Bhushana, son of the renowned sculptor Sivadevayacharya, and entrusted to him the selection of the spot for construction of the temple. It is this Chandra Bhushana who selected the spot and constructed the temple.

Happy over the opportunity to exhibit his skill he commenced the great task with single-minded devotion. While engaged in his work, one day Nagini, a youthful maid of the snake charmer community, came there playing on her *nagaswaram*, a kind of clarinet used by the snake charmers. He was struck with the beauty of the maid's body, eyes and gait and desired to carve the figure in stone. With this end in view he made friendship with the maid and the maid in turn was greatly attracted by the noble nature of Chandra Bhushana and was entertaining him daily with her innocent songs and dances. The figures sculptured were true to the exquisite beauty and form of the Nagini. The constant meeting of the innocent maid and art-intoxicated sculptor, excited the envy of the co-artists. Unable to understand the noble relationship between the two they carried tales to Jayapa, that there was questionable intimacy between the two. Jayapa wanted to verify. Nagini was sitting before Chandra Bhushana with her attractive figure and enchanting smile, while he was engaged in sculpturing the figure true to her. Turning a deaf ear to the pleading of Chandra Bhushana, about the nature of his relationship with Nagini, Jayapa not only dismissed him, but also imprisoned him. The army chief refused to believe the explanation of Nagini about her relationship with the great artist. While Chandra Bhushana remained in the prison, the co-workers felt happy and commenced their work. But to their horror, the stone they touched, the implements they handled turned into hissing cobras and cobras infested the place. They ran to the Emperor in despair. But the army chief attributed it to the black art of Nagini. The very night Nagini managed to rescue her friend from the prison. But Jayapa got them arrested and ordered the execution of Nagini and the imprisonment of Chandra Bhushana for life. Nagini had to be executed during the third *jamu* (between 12 midnight and 3 a. m.). Jayapa heard in his dream deafening *nagaswaram* and was surrounded by thousands of cobras. While he was in that desperate condition *Nandi*, the *vahanam* (vehicle) of Lord Siva appeared before him and assured him that the rela-

tionship between the two was pure and noble and any wrong done to Nagini was offence to Naga Bhushana (Lord Siva). Jayapa rushed to the place of execution of Nagini, cancelled the death sentence, released Chandra Bhushana and allowed him to continue his superb work of art which is today's Ramappa's temple at Palampet. He immortalised his friend and inspirer Nagini and left a rich legacy of art. He lives in the hearts of hearts of all art lovers for ages to come.

On all the sides of the pillars of the main temple of Ramappa small figures in various dancing poses, have been marvellously carved. Economy of space without sacrificing style and grace has been exercised in that sculpture. Only four legs have been carved for a set of three dancers but unless one observes carefully, it looks as though every dancer has two legs. Thrilled by the beautiful pulsating sculpture a poet has sung in ecstasy that the art, the images, the beauty of the pillars, and the sculptures at Ramappa temple have excelled those at the renowned Ellora and Ajanta caves, and the thousand pillared temple at Hanumakonda, in the following lines:

“ప శిల్ప హస్తంబు తెల్లరా గుహలో”
Ye silpahastambu telloraguhalo

దివ్య విగ్రహముల దిద్దగలిగె
Divya vighramula diddagalige

ప శిల్ప నైపుణ్య మీ యజంతా చిత్ర
Ye silpa naipunya mee yajantha chithra

కమనీయ కళలను గ్రక్కు చుండ
Kamaneeya kalalanu grakku chunda

ప కళా చాతురి ఏకశిల్పురి
Ye kala chathuri yekasilapuri

గుడి కూడ్యముల లోన గులుకుచుండు
Gudi kudyamula lona gulukuchundu

ప శిద్ధ శిల్పంబు నింపారు వేయికం
Ye siddha silpambu nimpuru veyikam

బాల దేవళములో గ్రాలుచుండు
Bala devalamulo graluchundu

అట్టి మంగళ మూర్తుల అట్టి కళల
Atti mangala murthula atti kalala

అట్టి కుడ్య విలాసంబు అట్టి చిత్ర
Atti kudya vilasambu latti vighra

హమల మించెడు శిల్పంబె అమరుచుండు
Hamula minchedu silpambe amaruchundu

అడవి నిద్రించు రామప్ప గుడులలోన
Adavi nidrinchu Ramappa gudula lona.”

“Mention may also be made here of the magnificent display and sculptures inside the temple depicting scenes from Ramayana, Bhagavata and other ancient Hindu works. The idyllic scene of Krishna and Gopikavastropaharana has been represented in several prominent places such as the jambs of the door of the ante-chamber. So is the form of Krishna as Muralidhara. The figurines are not calm and unperturbed as Buddhist figures but bear an expression of revelry and utter joy. Even Ganapati with his usual round paunch is represented dancing in an architrave of the central apartment of the hall.

In conclusion it might be noted that the Brahminic sculpture of the tenth to thirteenth centuries seems to belong to a period far from the times of acute religious controversy and acrimonious rivalry of faiths that sometimes gave rise to unbridled passions and led the artist to dwell on violent and aggressive themes. Nor does his impulse seem to be oppressed and fettered by any traditional devices and rules which might make his creation feeble or lifeless. His love for beauty is further developed, but beauty to him is not restricted within the narrow limits of symmetry of limbs or elegance of features. He notices it in the vigour and movement of the fullness of life, and his heart expands and his imagination is stirred by visions and experiences emanating from a wider outlook upon art and a broader conception of beauty.”

The presiding deity of Ramalingeswaraswamy in the Ramappa temple is a stone Sivalingam, 3 feet in height and 2 feet in circumference, with a polished finish erected on a high pedestal. The images of the village deity Pochamma and of Hanuman are also worshipped in this village.

Ramappa festival is celebrated on *Magha Bahula Triodasi* and *Chathurdasi* (February–March) during Mahasivaratri, preparations being made one week in advance. *Jagarana* is observed on the night of *Triodasi* and before daybreak on *Chathurdasi*, *agnigundam* or *mirimidi* is celebrated. *Aradhana* is celebrated for two days. Pumpkins, cocoanuts and cash are offered to the deity. Devotees take bath in the Ramappa lake and observe fast and *jagarana*. This festival is of ancient origin but is confined to the district. The Government undertakes the responsibility of celebrating the festival. Four thousand to five thousand devotees of all Hindu communities, local and from several parts of the district, congregate. But throughout the year pilgrims, tourists, officials, non-officials and lovers of nature from various parts of the country and abroad visit the place. Sri Chada Siddaiah, a Veerasaiva appointed by the Government, is the present *pujari*.

A fair is held in connection with the festival in an area of an acre before the Ramappa temple and tax is collected. This is being held from the ancient times and four to five thousand people congregate. Eatables, utensils, lanterns, earthenware, glassware, toilet goods, books, photos, mill and handloom

cloth, toys and agricultural implements are sold. *Bhajans* and dramas afford entertainment to the visitors.

In *Chaitram* (March–April) and *Sravanam* (July–August) goats and fowls are sacrificed to the village deity Pochamma. The villagers patronise the festival and participate in it, irrespective of caste and creed.

The Ramappa lake nearby is one of the most magnificent examples of old irrigation works of Kakatiya rulers. Constructed in 1213 A.D. it has a catchment area of nearly 82 square miles, with a water spread of nine square miles, 2,000 feet in length of bund and provided with four main distributing channels. The lake is capable of irrigating 9,000 acres. The long embankment and the sluice gates built over 700 years ago, bear ample testimony to the wonderful engineering skill of those times. The images of Ganapati, *saptamatrukas* and Jain images in a temple on the bank are pleasing to look at. The canal Somikalwa, cut between two hills and irrigating 1,011 acres of land, is a thrilling piece of engineering, surrounded by thick jungle and magnificent natural scenery. It is a popular holiday resort and there is good scope for big game hunting in the vicinity of the lake. The best time to visit the lake for sport is the first three months of the year. A first class rest house has been recently constructed, right on the bund of the lake, for the convenience of tourists and visitors. Visitors can find accommodation in the rest house at Palampet besides the rest house at the Ramappa lake.

- SOURCE : 1. Sri T. Lakshmi Narasaiah, Headmaster, Government Primary School, Palampet P.O.
2. Ramappa and other Temples at Palampet, published by the Director of Archaeology, Government of Hyderabad.
3. The Hindu, dated 22-4-1962.
4. Sunday Standard, dated 27-10-1963.
5. Andhra Prabha, Telugu Weekly, dated 15-8-1963.

2. **Abbapuram**—Situated in the forest area, at a distance of one mile from the Mulug–Warangal road, 6 miles to the north-east of Mulug and 60 miles from the Revenue Divisional headquarters, Mahabubabad.

The total population of the village is 1,293 and it is made up of the following communities : Caste Hindus—Raju, Yadava, Kuruva, etc.; and Scheduled Castes (128)—Madiga, Mala, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The small temple of Pochamma with her stone image in human form is the only place of worship.

Pochamma Jatara is celebrated for sixteen days from *Sravana Suddha Purnima* to *Bahula Amavasya* (August–September). Fowls are immolated. It is of ancient origin but of local significance. The local Hindus congregate.

SOURCE : *Sri Krishna Reddi, Teacher, Jakaram.*

3. **Chelvai**—Situated near the Mulug town at a distance of 13 miles.

The total population of the village is 3,238 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (485) and Scheduled Tribes (343). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the tomb of Mahbub Subhani.

Mahbub Subhani Urs is celebrated near the *darga* of the saint on the hill for one day during *Rabi-us-sani* (September–October). One thousand local Muslims participate in the Urs.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

4. **Rangapuram**—Situated at a distance of 20 miles from Tadwai road and 60 miles from Mulug.

The total population of the village is 312 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (9) and Scheduled Tribes (209)—Gond. The chief means of livelihood of the people is agriculture.

Surugundaiah, a formless stone housed in a small hut, is worshipped by Gonds while Mutyalamma, a stone adorned with turmeric and vermilion dots, is worshipped in every house of the weavers of this village.

Surugundaiah festival is celebrated for 2 days from *Chaitra Purnima* (April–May) by Gonds. *Pujari* observes fasting on the day of festival. Fowls are sacrificed. It is of ancient origin but of local significance. Local people congregate. *Pujari* is a Gond. *Prasadam* is distributed to all.

Mutyalamma Panduga is celebrated for one day on *Sravana Padyami* (July–August) by the weavers of this village. Fowls and goats are sacrificed.

SOURCE : *Sri Mohammad Khadar Ali, Police Patel, Barelli P.O.*

5. **Govindaraopeta**—Situated on the Hanamkonda—Eturunagaram bus route, at a distance of 1 mile from Chelva, 12 miles from Mulug and 48 miles from the Kazipet Railway Station by bus.

The inhabitants of Krishna District migrated ten years ago and constructed this village as it is very close to Laknavaram tank and a small stream providing good irrigation facilities to grow more food crops.

The total population of the village is 2,405 and it is made up of the following communities: Caste Hindus—Brahmin, Telaga, Kammara, Reddy; Scheduled Castes (368)—Madiga, Mala etc.; Scheduled Tribes (9); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple to Sri Rama.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). Women take bath in the stream on that day early in the morning and perform *puja* and *vratham*. *Vadapappu* and *panakam* are offered and distributed. Kammara are the chief patrons.

A fair is held in this connection in which all kinds of pulses, catables, utensils, torchlights, mirrors, combs and cloth are brought and sold. A cattle fair is also held where not only cattle but also goats are sold.

Sports and dramas entertain the congregation.

SOURCE : *Sri N. John, Headmaster, Govindaraopeta.*

6. **Sandragudem**, hamlet of **Karlapalle**—Situated at a distance of 4 miles from the Pasara—Mulug bus route, 20 miles from Mulug and 49 miles from the Warangal Railway Station.

The total population of the village is 509 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (96) and Scheduled Tribes (251)—Gond. The chief means of livelihood of the people are agriculture and agricultural labour.

Saralamma represented by an animal carved on a wooden plank and housed in a small hut is being worshipped by the Koyas.

Saralamma festival is celebrated in *Kartikam* (October–November) for a day according to the convenience of the devotees. Toddy or country liquor is consumed during the festival. Fowls and pigs are sacrificed to fulfil their vows. It is of ancient origin but of local significance.

• **Peddala Panduga** is celebrated in the bright fortnight of *Asviniyam* (September–October) for a day in memory of their departed elders and is confined to the village. This is being celebrated by Gonds (Scheduled Tribe) alone. Intoxicants are taken.

SOURCE : *Sri V. Krishnaswamy, Headmaster, Karlapalle.*

7. **Medaram**—Situated at a distance of 10 miles from the Mulug—Eturunagaram bus route, 35 miles from Mahbubabad, the headquarters of the Revenue Division and 70 miles from the Kazipet Railway Station. This was an uninhabited thick forest. Because of an irrigable Mallalakunta (a pond) on account of which the village was called originally Mouje Medaram is now called Medaram.

The total population of the village is 143 and it is made up of a few sub-communities of Caste Hindus; and Scheduled Tribes (121)—Gond. The chief means of livelihood of the people are agriculture and agricultural labour.

Sadalamma or Sammakka Devata is being worshipped by the Gonds of this village. An earthen platform for the deity is arranged in the compound in an area of ten acres. There is no image except a small hut.

Sadalamma Jatara is celebrated once in two years for three days from Wednesday before *Magha Purnima* (January–February). Rupees, bells and silver ornaments are offered. Fowls, sheep and goats are sacrificed. The *pujari* is a Gond of Mudogatea *gotram* with hereditary rights. *Pujari* observes *jagaram* on that day. *Naivedyam* is offered on every Wednesday. The temple is taken over by the Government. Only the devotees' offerings amounting to about Rs. 52,667.00 form the source of finance, out of which Rs. 10,358.00 is spent for the celebrations. It is of about 100 years old. About 50,000 devotees, local and from distant places, congregate. *Prasadam* is distributed. Intoxicants are used as a custom.

A fair is held for three days in this connection with a congregation of about 50,000 from local and distant places. Business men come from Warangal

and Karimnagar Districts. Foodstuffs, utensils of copper and glass, torchlights and cloth are sold.

Sports, see-saw, circus, magic, lottery, gambling and dramas entertain the visitors.

Vittanapu Panduga (seed sowing festival) in *Mrugasira Karte* in the month of May, Pacha Panduga (festival observed when the fields are green) in *Sravanam* (July–August), Peddala Panduga in *Bhadrapadam* (August–September) in commemoration of their departed elders and Potta Panduga when the crops are about to give yield are the other festivals observed by the Gonds of this village.

SOURCE : *Sri R. Kishan Rao, Patwari, Mulug.*

8. **Kanneboyinapalle**—Situated in the forest area, at a distance of 9 miles from the Mulug—Eturunagaram bus route, 35 miles from Mahbubabad and 70 miles from the Kazipet Railway Station on the Wardha—Vijayawada Railway line.

This village was a forest in ancient times. Kaka Sayanna, a member of Kaka family of Gond tribe, first constructed his house and acquired 4 acres of land in this forest. It is reported that this village goes by his family name as 'Kanneboyinapalle' though the etymology of the word 'Kanneboyina' is different from 'Kaka'.

The total population of the village is 101 and it is made up of a few sub-communities of Caste Hindus; Scheduled Castes (6) and Scheduled Tribes (83)—Gond, Bagata. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Sadalamma is being worshipped in a hut, in the form of a tiger. This is a common festival for this village as also for Medaram village. The villagers participate in the fair held at Medaram.

Vittanapu Panduga in *Jaistham* (May–June), Pacha Panduga in *Sravanam* (July–August); Potta Panduga during the cropping season, Peddala Panduga during *Uttara Karte* of *Bhadrapadam* (August–September) in memory of their departed elders by offering rice to them, are the other festivals celebrated in the village.

SOURCE : *Sri R. Kishan Rao, Patwari, Mulug.*

9. **Damervai**—Situated at a distance of 8 miles from the Mulug—Eturunagaram bus route, 39 miles from Mulug and 76 miles from the Warangal Railway Station.

The total population of the village is 334 and it is made up of the following communities: Caste Hindus—Sole, Mangali, Chakali, etc.; Scheduled Castes (160)—Aray, etc.; and Scheduled Tribes (146)—Rajgond, etc. The chief means of livelihood of the people is agriculture.

Lord Rama is being worshipped in human form.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March–April). The arrangements are made four days in advance. Silver ornaments, clothes and cocoanuts are offered. This festival is being celebrated for the last one year and is confined to this and Katapuram, a nearby village. Hindus participate.

A fair is held for 9 days with a few shops selling eatables, etc., and about 200 persons congregate.

SOURCE: Sri Ch. Upendar Reddy, Teacher, Damervai.

10. Bhoopathipuram—Situated at a distance of 7 miles from the Mulug—Eturunagaram bus route, 38 miles from Mulug and 75 miles from the Warangal Railway Station.

The total population of the village is 136 and it is made up wholly of Gonds, a Scheduled Tribe (134). The chief means of livelihood of the people is agriculture.

Village deity, Karukonda Sowdamma or Sammakka Devata is worshipped in the form of a photo of a tiger.

Karukonda Sowdamma Teertham is celebrated from *Magha Suddha Purnima* (February–March) for 11 days. Festival arrangements are made 5 days in advance. The devotees offer jaggery, turmeric powder and *kumkum* (vermilion) to the deity. Animals are also sacrificed. Intoxicants are used as a part of the ritual. This is being celebrated for the past 100 years and is confined to the nearby villages. The patrons are the Gonds. About 1,000 Hindu devotees, local and from the nearby villages congregate, without any distinction of caste and creed.

A few shops sell cocoanuts and sweets.

SOURCE: Sri Meer Husain, Mali Patel, Bhoopathipuram.

11. Katapuram—Situated at a distance of 8 miles from the Mulug—Eturunagaram bus route, 38 miles from the taluk headquarters, Mulug and 78 miles from the Warangal Railway Station.

The total population of the village is 1,230 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Perika, Goundla, Bestha; Scheduled Castes, (165); Scheduled Tribes (250) and Muslims. The chief means of livelihood of the people is agriculture.

An earthen image of Lord Rama, in human form, kept in a tiled house is worshipped.

Sri Rama Navami is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March–April). Sri Rama *kalyanam*, procession, *nagubali*, *dongaladupu* and *vasantotsavam* are celebrated on *Navami*, *Dasami*, *Ekadasi*, *Dwadasi* and *Chathurdasi* respectively. Cocoanuts, turmeric powder and *kumkum* (vermilion) are offered. This festival is being celebrated for the past 5 years only. It is confined to this and the nearby villages. About 1,000 Hindus, local and from the neighbouring villages, irrespective of caste and creed, congregate. *Prasadam* is distributed to all.

A fair is held with a few shops for five days for the past five years with 1,000 local congregation in an area of half an acre. *Pandals* are erected. Dramas and *bhajans* entertain them.

SOURCE: Sri Chakravarthula Gopalarao, Teacher, Katapuram.

12. Annaram—Situated at a distance of 7 miles from the Mulug—Eturunagaram bus route, 38 miles from the taluk headquarters, Mulug and 75 miles from the Warangal Railway Station.

The total population of the village is 78 and it is made up of a few Caste Hindus; Scheduled Castes (18) and Scheduled Tribes (19)—Gond. The chief means of livelihood of the people is agriculture.

The village deity, Sammakka or Karukonda Sowdamma, also called Sannakka, with her image in the form of a tiger carved on a wooden plank and housed in a *mandapam* under a tree, is worshipped.

Karukonda Sowdamma Jatara is celebrated on *Magha Purnima* (January–February) for a day. Jaggery, turmeric powder and *kumkum* (vermilion) are offered and cows are sacrificed. It is being celebrated for the past 100 years and is confined to the nearby villages. Gonds patronise the festival. About 1,000 Hindu devotees, local and from the neighbourhood, congregate.

A fair is held for one day with a few shops. About 1,000 persons congregate.

This festival is celebrated for 9 days, in Bhoopathipuram and on the 10th day it is celebrated here.

SOURCE: Sri Meer Husain, Mali Patel, Katapuram.

13. Gangaram—Situated at a distance of 7 miles from the Mulug—Eturunagaram bus route, 32 miles from Mulug and 70 miles from the Warangal Railway Station.

The total population of the village is 152 and it is made up of a few Caste Hindus and Scheduled Tribes (136). The chief means of livelihood of the people is agriculture.

Sri Ratnagiri Lakshmi Narasimhaswamy temple with a stone image of the deity in awe-inspiring looks at a distance of 1½ miles, located on a hill on the bank of a rivulet is the only place of worship in the village.

Sri Ratnagiri Lakshmi Narasimhaswamy festival is celebrated once a year according to the convenience of the villagers. Cocoanuts, flowers, jaggery and incense are offered. *Santarpana* (free feeding) is done by the neighbouring villagers. This is of ancient origin and is confined to this and the nearby villages. Local Hindu devotees and from the neighbouring villages congregate. *Bhajans* afford entertainment.

SOURCE: Sri Meer Husain, Mali Patel, Katapuram.

14. Kamaram—Situated at a distance of 10 miles from the Mulug—Eturunagaram bus route and 60 miles from the taluk headquarters, Mulug.

The total population of the village is 262 and it is made up of a few Caste Hindus—Golla, Mutracha; and Scheduled Tribes (203). The chief means of livelihood of the people is agriculture.

Iloni Mallanna with His image in equestrian form holding spear in one hand, enshrined in a hut, is worshipped in this village.

Iloni Mallanna festival is celebrated for three days in *Pushyam* during Sankranti (13th to 15th January). Social dinners are arranged. Turmeric powder, *kumkum* (vermilion), milk, curds and cocoanuts are offered in fulfilment of vows. Only local Hindus congregate. *Prasadam* is distributed to all.

SOURCE: Sri Khader Ali, Police Patel, Cheeravalli.

15. Kondai—Situated at a distance of 8 miles from the Mulug—Eturunagaram bus route and 52 miles from Mulug.

The total population of the village is 438 and it is made up of a few sub-communities of Caste Hindus—Bestha etc., etc.; Scheduled Castes (135)—Madiga, Mala etc.; Scheduled Tribes (192)—Gond; and Muslims. The chief means of livelihood of the people is agriculture.

Govindarajulu is worshipped in a small hut. A stone Sivalingam and a cloth resembling the hood of a serpent with various pictures on it are in the Govindarajulu hut. The pictures reveal the customs and habits of Gonds. Nagamma is also worshipped in a small hut.

Govindarajulu festival is celebrated once in three years for three days from *Phalguna Suddha Purnima* (March–April) when that day falls on a Wednesday or Thursday. The arrangements are made a week in advance. *Aradhana* and *vanamu* are celebrated on the first two days respectively. The deity in the form of *aderalu* (pots) is brought from the hillock into the village and is worshipped. Fowls and goats are sacrificed to the deity. Intoxicants are used as a custom. Domestically cleanliness, fast, feast and *jagaram* are observed. It is of ancient origin chiefly confined to Gond tribe. The Gond tribe patronises the festival. All local Hindu communities take part in the festival. *Pujari* is Sri Pedimi Ramaiah, a Gond of Mudogatta *gotram*, with hereditary rights. Jaggery, *pelalu* (puffed cholan) and cocoanuts are brought and sold during Govindarajulu festival.

Vittu Panduga is celebrated on *Jaistha Suddha Purnima* (May–June) for one day and the seeds are sown after the festival and fowls and pigs are sacrificed. Potta Panduga is another festival celebrated on *Sravana Suddha Dasami* (July–August). Fowls and goats are sacrificed. Ears of paddy are tied in the temple. Sunku Panduga is another festival celebrated on *Magha Suddha Purnima* (January–February) and fowls and goats are sacrificed in the name of God. The villagers congregate near Govindarajulu temple and worship the deity.

Nagamma Jatara is also celebrated for a day during Govindarajulu festival. Ande Sammayya, a Gond of Mudogatta *gotram* is the *pujari* with hereditary rights.

SOURCE: Sri K. Jagapathi Rao, Police Patel, Dodla.

16. Eturunagaram—Situated at a distance of 37 miles from Mulug and 107 miles from Mahbubabad, the headquarters of the Revenue Division of the same name.

This village is prominently big among the neighbouring villages. A dilapidated mud fort in the adjoining forest, old stone inscriptions lying scattered in the forest indicate that this must have been an important place during the Kakatiya rule.

The total population of the village is 3,537 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Sale, Bestha, Mutharasi, Velama, Banari, Golla, Chakali, Kamsali, Kam-mara, Kanchara; Scheduled Castes (609)—Malasale (Netkani), Madiga, Mala, etc.; and Scheduled Tribes (42). The chief means of livelihood of the people is agriculture.

The temples of Siva and Rama are the places of worship in the village with their images in the form of Sivalingam and Rama respectively.

Sivaratri is celebrated for two days on *Magha Bahula Chathurdasi* and *Amavasya* (February–March). *Swamy kalyanam* is an important ritual. Social dinners are arranged. River bath in Godavari, *jagaram* and fasts are the common domestic observances. It is of ancient origin but is of local significance. *Pujari* is a Brahmin.

Sri Rama Kalyanam is celebrated on *Chaitra Suddha Navami* (March–April) for one day. *Swamy kalyanam* is performed. Local Hindus participate. A Vaishnava is the *pujari*.

SOURCE: *Sri V. Venkata Ranga Rao, Teacher, Government Junior Basic School, Eturunagaram.*

17. Malluru—Situated at a distance of 13 miles from the Mulug—Eturunagaram bus route, 59 miles from Mulug and 70 miles from Warangal and Kothagudem. Boats are plied to Bhadrachalam on the Godavari river during rainy season.

The total population of the village is 1,092 and it is made up of the following communities: Caste Hindus—Brahmin, Telugu, Peraka; Scheduled Castes (74); Scheduled Tribes (273)—Koya, etc.; and Mus-

lims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a 9 feet high stone image of Sri Lakshmi Narasimhaswamy with lion's head and human body in an awe-inspiring form carved in a rock-cut temple. There are also temples to Sambhulingeswaraswamy, Mahalakshmi and Sita Ramaswamy. The temple of Lakshmi Narasimhaswamy is 2 miles away from the village and the water from the *garbhalayam* (sanctum sanctorum) which flows beneath the sacred feet of the deity joins a small stream through a small pond.

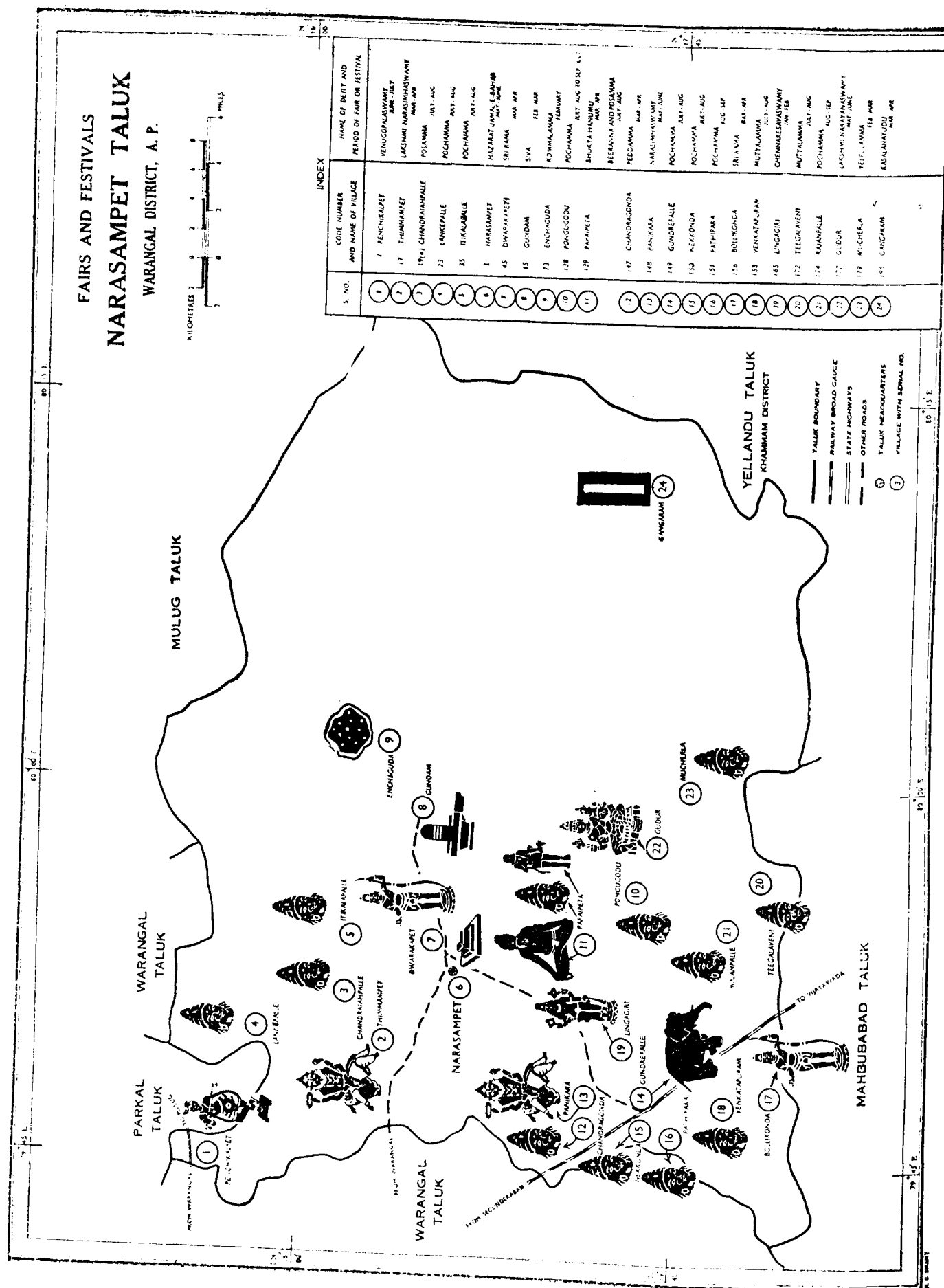
Sri Lakshmi Narasimhaswamy Kalyanam is celebrated from *Vaisakha Suddha Chathurdasi* to *Bahula Panchami* (April–May) for seven days. *Edurukollu* on *Chathurdasi*, *talambralu* on *Pournami*, *rathothsavam* on *Padyami*, *sadasyam* on *Vidiya*, *dongaladupu* and *teppatirunala* on *Tadiya*, *nagabali* on *Chaviti* and *Vasantothsavam* on *Panchami* are the rituals observed. Cows are tied to the *dhvajastham-bham* (flag staff) in fulfilment of vows. Cash and other articles are also offered. The festival arrangements are made by the Government and the *pujari* is a Sri Vaishnava with hereditary rights. Eight to nine thousand Hindu devotees, local and from distant places like Warangal, Karimnagar, Khammam, East and West Godavari Districts congregate. Fasting and taking bath are the domestic observances. Out of the income derived during festival days one third is given to the *pujaris* and two thirds is remitted to the Government. *Prasadam* is distributed to all.

A fair is held for eight days with about 130 shops. Temporary sheds and pandals are erected. Eatables, brass utensils, lanterns, mirrors, combs, books, pictures, handloom cloth, *cumblis* and agricultural implements are sold. *Harikathas*, dramas, magic and lottery entertain the visitors.

SOURCE: *Sri M. Tiruvengalachari, Teacher, Malluru.*

NARASAMPET TALUK





Section IV

NARASAMPET TALUK

Venchikalpet—Situated at a distance of 2 miles to the south of Chalivagu bridge on the 16th mile of the Waranga!—Mulug bus route, 12 miles from Narasampet and 17 miles from the Warangal Railway Station.

The total population of the village is 1,663 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Kurma, Sale, Goundla, Yerukula, etc.; and Scheduled Castes (305)—Adi Andhra. The chief means of livelihood of the people are agriculture, agricultural labour, cattle-rearing and weaving.

The temples of Venugopalaswamy with the image in human form and Siva are the places of worship in the village. For many years there were no *pujas* to the deity Venugopalaswamy. About 20 years back the purification and re-installation ceremony was performed and from that time onwards *pujas* are continuing.

Sri Venugopalaswamy festival is celebrated for 16 days from *Jaistha Suddha Vidiya* to *Bahula Vidiya* (June-July). Marriage ceremony of the Lord and *bhogams* are celebrated. Daily *puja* is performed. Cocoanuts are offered. This festival is being celebrated for the past 20 years but is of only local significance. The villagers are the patrons. Local Hindu devotees and from the nearby villages congregate without any distinction of caste or creed. The *pujari* is a Vaishnava Brahmin of Mondgulyeser *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri R. Raghava Reddy, Patwari, Neerkulla.*

2. Thimmampet—Situated at a distance of 5 miles from Narasampet town.

The total population of the village is 1,889 and it is made up of the following communities: Caste Hindus—Brahmin, etc.; and Scheduled Castes (194). The chief means of livelihood of the people are argiculture and agricultural labour.

Lord Lakshmi Narasimhaswamy temple is the only place of worship in the village.

Sri Lakshmi Narasimhaswamy festival is celebrated for a day on *Chaitra Suddha Padyami* (March-

April). During other important Hindu festivals like Dasara and Sri Krishna Jayanti the deity is worshipped and taken out in procession in the village. This festival is of local significance. There is an Inam of 9.28 acres of wet land and 9.27 acres of dry land. Approximately 200 local Hindus congregate. The *pujari* is a Brahmin.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

3. Chandraiahpalle, hamlet of **Bhanjipeta**—Situated at a distance of 7 miles from Narasampet by cart track and 12 miles from the Nekkonda Railway Station.

The total population of the village is 1,730 and it is made up of the following communities: Caste Hindus—Goila, Bagotula, Kummari, Telaga, Kapu, etc.; and Scheduled Castes (264). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The tutelary deity viz., Posamma with the image in human form housed in a temple is the only place of worship in the village.

Posamma Jatar is celebrated once in a week from *Sravana Suddha Padyami* to *Bahula Amavasya* (July-August). Cocoanuts and some money are offered. Goats, rams and fowls are sacrificed in fulfilment of vows. Intoxicants are essential. This festival is of ancient origin but is only of local significance. The villagers patronise the festival. Local Hindus congregate. The *pujari* is a Kummari.

SOURCE: *Sri Omkaram Narayana Raju, Bhanjipeta.*

4. Lankepalle—Situated at a distance of 10 miles from Narasampet.

The total population of the village is 889 and it is made up of the following communities: Caste Hindus—Telugu (Fishermen), Golla, Kummari, Vadrangi, Marata, Reddy, Kapu; and Scheduled Castes (59). Agriculture, agricultural labour and other traditional occupations are their chief means of livelihood.

There are no temples in the village. The idol of Pochamma Devata, a wooden image in human

form, and the stone image of Hanuman are the objects of worship in the village.

Pochamma Devata Jatara is celebrated for a day on *Sravana Sudha Sapthami* (July–August). Fried bengalgram and pieces of cocoanut are offered. Fowls and sheep are also sacrificed to the deity in fulfilment of vows. Fasting is observed by some people. The Jatara is being celebrated for the past 70 years but is only of local significance. All Hindu residents of the place participate without any distinction of caste or creed.

SOURCE: *Sri K. Venkatachalam, Teacher, Unkicherla.*

5. Itikalapalle—Situated at a distance of 6 miles from Narasampet by cart and 12 miles from the Nekkonda Railway Station by road.

The total population of the village is 1,756 and it is made up of the following communities: Caste Hindus—Kummari, Chakali, Goundla, Telaga, Kapu, etc.; Scheduled Castes (128) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pochamma temple with her image in human form in sitting posture is the only place of worship in the village.

Pochamma Jatara is celebrated once in a week during the month from *Sravana Suddha Padyami* to *Bahula Amavasya* (July–August). *Naivedyam* and cocoanuts are offered to the deity. Goats, rams and fowls are sacrificed to the deity in fulfilment of vows. Intoxicants are essential and fasting is observed in daytime. This Jatara is of ancient origin but is of local significance. The villagers are the patrons. Local Hindus congregate there. The *pujari* is a Kummari.

SOURCE: *Sri M. Venkata Ratnam, Assistant Teacher, Central School, Bhanjipeta.*

6. Narasampet—Taluk headquarters and the nearest Railway Station is Nekkonda at a distance of 12 miles.

The total population of the village is 6,860 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (904); Scheduled Tribes (101) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Hazarat Jamale Bahar darga and Lord Venkateswaraswamy temple are the worshipping places in the village.

Hazarat Jamale Bahar Urs is celebrated in *Zilhaj* (May–June) for 2 nights in memory of the saint. This Urs is of local significance. About 400 people, local and from nearby villages of all communities, congregate.

Sri Venkateswaraswamy is worshipped on all common Hindu festivals like Dasara, Sri Krishna Jayanti and Ugadi and the image of Venkateswara is taken out in procession in the village. About 300 local Hindus congregate.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

7. Dwarakapet hamlet of Sarvapuram—Situated at a distance of 6 furlongs from Narasampet by road.

The total population of the village is 2,471 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Mudiraja, Chakali, Kummari, Kamsali, Gowda, Yadava, Telaga, Kapu, Settibaliya, Kuruva, Padmasale, Yerukula, Vadde; and Scheduled Castes (540). The chief means of livelihood of the people are agriculture and agricultural labour.

Hanuman and Posamma temples are the places of worship in the village. Lord Venugopalaswamy and Lord Venkateswaraswamy are worshipped in the house of Sri Arutla Venkata Narasimhacharya, a Vaishnavite.

Sri Rama Kalyanothsavam is celebrated for a day on *Chaitra Suddha Navami* (March–April). The picture of Lord Sri Rama is worshipped. The kalyanothsavam is being celebrated for the past 3 years and is of local significance. The villagers patronise the festival. Only local Hindus congregate without any distinction of caste or creed.

Every Saturday *bhogams* and *bhajans* for Lord Venkateswaraswamy and Lord Venugopalaswamy, *aradhana* on every day are performed in the house of Sri Arutla Venkata Narasimhacharya. This is of local significance. There is an Inam of 2.07 acres of wet land. Local Hindus congregate without any distinction of caste or creed. The *pujari* is Sri Arutla Venkata Narasimhacharya, a Vaishnava Brahmin of Kasyapa *gotram*.

Sheep and fowl are sacrificed to Posamma in fulfilment of vows. The *pujaris* are Manugonda Lacchulu and Kandikonda Buccaiah.

SOURCE: *Sri Haridasyam Venkata Ramaniarasayya, Patwari, Sarvapuram.*

8. Gundam—Situated at a distance of 12 miles from Narasampet by cart track and 24 miles from the Nekkonda Railway Station.

This village which is now deserted is reported to have had been very flourishing during the reign of Pratapa Rudra of Kakatiya dynasty.

The temples of Siva, Venkateswara, Anjaneya and Mahakali which were constructed during the period of Pratapa Rudra are worshipped during Sivaratri by the devotees of the neighbouring villages.

Sivaratri (Gundam Teertham) is celebrated for four days from *Magha Bahula Amavasya* to *Phalguna Suddha Tadiya* (February–March) in the Siva temple. Preparations are made a week in advance. Offerings are made in the form of money by devotees in fulfilment of their vows. On *Magha Bahula Amavasya* devotees take bath in the *gundam* (pool) and observe fasting. This festival is of ancient origin but is of local significance. Formerly, Sri P. Venkatarama Rao and Sri Gopala Rao, Kapus by caste, were the patrons. At present the pilgrims patronise the festival. About 1,200 devotees of nearby villages of various Hindu castes congregate without any distinction of caste or creed. The *pujari* is Sri Venkataiah, a Brahmin. *Prasadam* is distributed to all. This festival has been altogether stopped for the last two years.

A fair is held in this connection in an area of 2 acres near the temple with a few shops. About 1,000 to 1,200 people, local and from the nearby villages, congregate. Eatables, lanterns, torches, mirrors, combs, handloom cloth, readymade dresses, etc., are sold there. A few parties from Narasampet entertain the congregation. Pandals are erected for the visitors.

SOURCE: *Sri G. Viswanatham, Village Level Worker, (M.P. Project), Narasampet.*

9. Enchaguda—Situated at a distance of about 9 miles from Narasampet and 21 miles from the Nekkonda Railway Station.

The total population of the village is 155 and it is made up of the following communities: Caste Hindus—Golla, Velama, etc.; and Scheduled Tribes (104)—Koya, Gondu, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Kommalamma, with a formless stone image, is the only place of worship in the village.

Kommalamma Teertham is celebrated for two days in February. There is dance with flags on the first day followed by the immolation of a cow on the second day. Fowls are also sacrificed to the deity in fulfilment of vows. Intoxicants are freely consumed during the festival. The festival is being celebrated for the past 100 years but is only of local significance. Koyas patronise the festival. About 400 Hindus, mostly Koyas of the village and the neighbouring villages congregate. The *pujari* is a Koya.

A small fair is held in this connection in an area of one acre before the Goddess. About 400 people congregate. A few shops sell eatables, bangles, etc.

SOURCE: *Sri Md. Masood Ahammad, Teacher, Otayi.*

10. Pongugodu—Situated at a distance of 8 miles from Narasampet and 11 miles from the Nekkonda Railway Station.

The total population of the village is 1,710 and it is made up of the following communities: Caste Hindus—Lambadi, Kurma, Golla, Goundla; Scheduled Castes (91)—Mala, Madiga; Scheduled Tribes (116)—Koya; and Muslims. Agriculture, agricultural labour, sheep-rearing and toddy-tapping are the chief means of livelihood of the residents.

Pochamma temple with the image in human form and Beeranna temple with the image of the deity in the form of a round stone ball are the places of worship in the village.

Pochamma Jatara is celebrated for 90 days from *Sravana Suddha Padyami* to *Asviyuja Bahula Amavasya* (July–October). Fowls and sheep are sacrificed to the deity in fulfilment of their vows. Local Hindus participate in the festival.

Beeranna Bonalu is also celebrated every year from *Ashadha Bahula Ekadasi* (July–August). Beeranna Kalyanam is celebrated once in 3 or 5 years. *Bonalu* are offered to the deity. It is being celebrated since the inception of the village and is confined to Kuruva caste only.

SOURCE: *Sri Mohammed Khasim Ali, Headmaster, Govt. Primary School, Pongugodu.*

11. Papaipeta—Situated at a distance of 4 miles from the Narasampet–Nekkonda bus route, 8 miles from Narasampet and 12 miles from the Nekkonda Railway Station.

The total population of the village is 2,463 and it is made up of the following communities: Caste

Hindus — Brahmin, Kurma, Chakali, Mangali, Goundla, Lambadi, Kummari, Mudiraju, Vaisya, Kshatriya (Raju), Telaga, Kapu, Settibulja, Yadava, Kuruva; Scheduled Castes (186) — Madiga; and Scheduled Tribes (36). The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and toddy-tapping.

Bhukya Hanumu temple with a brass image, the temple of Posamma, the village deity, with her image in human form are the places of worship in the village. The Kuruva community worships Beeranna Devata whose image is in human form. There is no temple to Beeranna.

Sri Bhukya Hanumu is chiefly worshipped by the Lambadis. About 16 years back, Sri Bhukya Hanumu, son of Sri Bhukya Kunya, a Lambadi, a pious bachelor of about twenty-five years of age was killed by a tiger in the forest when he went there to get fuel. But, after about six months, he appeared in a dream to his parents and desired them to build a temple in his memory and worship him. Accordingly a temple was built in which his bones and the talisman he wore were buried and his image, cast in brass, was installed. An annual festival is being celebrated from then.

Bhukya Hanumu festival is celebrated in memory of Sri Bhukya Hanumu for a day on the first Friday after Ugadi on *Chaitra Suddha Padyami* (March-April). Devotees offer money in fulfilment of their vows. Goats, rams and fowls are sacrificed, after the sacrifice of a he-goat by the *pujari* father of the deity. Intoxicants are used during the festival. Toddy and liquor are offered as *teertham*. Social dinners are arranged by the Lambadis. Only the *pujari* observes fast for that day. The festival is being celebrated for the past 15 years, and is of local significance. Bhukya Kunya, father of Bhukya Hanumu, is the patron. Banjari *sadhus*, Bhattuvaru and Dappuvaru also congregate. Local Hindus (mostly Lambadis) and from the neighbouring villages within a radius of 15 miles congregate. Sri Bhukya Kunya of Ramavath *gotram*, the father of the deity, is the *pujari* with hereditary rights.

A petty fair is held near the temple. Cloth, bangles, sweets, cocoanuts and toddy are sold here.

In *Sravanam* (July-August), Beeranna and Posamma Jataras are celebrated for a day. Fowls and sheep are sacrificed to Posamma and Beeranna in fulfilment of vows. Intoxicants are essential. Houses are cleaned by the devotees. This festival is of ancient origin but of local significance. Local

Hindus of all castes congregate for Posamma Jataras. Only Kuruvas congregate for Beeranna Jataras. A Kummari is the *pujari* for Posamma and a Kuruva is the *pujari* for Beeranna.

SOURCE : 1. Sri B. Gopalachari, Mali Patel, Papaipeta.
2. Sri Ch. Rajalingam, Headmaster, Central School, Papaipeta.

12. Chandragonda—Situated at a distance of 2 miles from the Narasampet—Nekkonda bus route, 4 miles from the Nekkonda Railway Station and 12 miles from Narasampet.

The total population of the village is 4,134 and it is made up of the following communities : Caste Hindus—Brahmin, Reddy, Mutrasa, Goundla, Gangaputra, Padmasale, Chakali, Mangali, Yerukula, Vaisya, Kapu, Yadava, Kummari, Kamsali, Peraka, Golla, Kammara, Vadde, Lambadi, Pusaberla; Scheduled Castes (715)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Peddamma and Posamma, village deities, with their images in human form are the places of worship in the village.

Peddamma Jataras are celebrated for a day on *Chaitra Suddha Padyami* (March-April). Cocoanuts are offered. Fowls and sheep are sacrificed to the deity, with the belief that the people would be blessed with good health. This Jataras are being celebrated from the origin of the village but is only of local significance. Local Hindus participate in the Jataras without any distinction of caste or creed. Kummari is the *pujari* with hereditary rights.

Posamma Jataras are celebrated in *Sravanam* (July-August). Anjaneyaswamy is also worshipped in this village celebrating *Kartika deepothsavam* and *abhishekam*.

SOURCE : 1. Sri N. Venkatram Narasiah, Teacher, Chandragonda.
2. Sri P. Sayanna, Teacher, Chandragonda.
3. Sri R. Viswanatham, Chandragonda.
4. Sri P. Narasinga Rao, Teacher, Chandragonda.

13. Panikara—Situated at a distance of 3 miles to the north of the Nekkonda Railway Station and 19 miles from the taluk headquarters, Narasampet.

The total population of the village is 580 and it is made up of the following communities : Caste

Hindus—Brahmin, Reddy, Telugu, Kapu, Yadava, Chakali, etc.; and Scheduled Castes (103). The chief means of livelihood of the people are agriculture and agricultural labour.

The shrine of Lord Narasimhaswamy in a cave on a hillock, the temples of Posamma with her image resembling an elephant and of Anjaneya and Sankara are the places of worship in the village.

Sri Narasimhaswamy festival is celebrated for a day on *Jaistha Suddha Purnima* (May-June). *Pujas* are performed. Houses are cleaned and whitewashed. Fasting is observed. This festival is confined to this and surrounding villages. Reddys patronise the festival and Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin and *prasadam* is distributed to all.

Animals are sacrificed to the village deity Posamma in *Sravanam* (July-August). *Bonams* are also offered to the deity.

SOURCE : Sri K. Ramachandra Reddy, Teacher, Government Elementary School, Banjarupalle.

14. Gundrepalle—Situated at a distance of 1 mile to the west of the Nekkonda Railway Station, 2 miles to the east of Nurupalle and 16 miles from the taluk headquarters, Narasampet.

The total population of the village is 731 and it is made up of the following communities : Caste Hindus—Yadava, Goundla, Chakali, Mangali, Telugu, Kamma, Reddy, Gunturu Reddy, etc.; and Scheduled Castes (60). The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and sheep-rearing.

The village deity Pochamma temple, with her image resembling an elephant, is the only place of worship.

Pochamma Jataras are celebrated for one day in a year generally during *Sravanam* (July-August) according to the convenience of the villagers. Animals are sacrificed to the deity in fulfilment of vows. Houses are cleaned and whitewashed. Fasting is observed by the devotees. Only local Hindus congregate.

SOURCE : Sri G. Ramaswamy, Teacher, Government Elementary School, Gundrepalle.

15. Nekkonda—A Railway Station on the Hyderabad—Vijayawada broad gauge section of the Central Railway, situated at a distance of 12 miles

to the north of Narasampet by bus, 24 miles from the Manukota Railway Station and connected with Hanamkonda by bus.

This village grew up as a result of the inhabitants of Chandrugonda village, 5 miles away, deserting it about 300 years ago because of the menace of bandits and settling here.

The total population of the village is 2,744 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Lambadi, Kammara, Reddy, Telugu, Chakali, Kapu, Kamsali, Yadava, etc.; Scheduled Castes (359); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temple of Pochamma, the village deity with a formless stone, one foot high, 8 inches broad and 6 inches thick is worshipped. Anjaneya temple with His image in the form of Hanuman, a church and a mosque are the other places of worship in the village.

Pochamma Jataras are celebrated for a day, fixed by the village head in *Sravanam* (July-August). *Bandlu tiruguta* (taking the carts round) is an important ritual in the Jataras. *Bonam* is prepared and offered to the deity by each Hindu household in the village. Devotees fulfil their vows by pouring toddy before the deity. Goats, sheep and fowls are sacrificed to the deity. This Jataras are being celebrated for the past 300 years and is confined to this village only. The villagers patronise the festival. Only local Hindus congregate there. The *pujari* is a Kummari with hereditary rights.

SOURCE : 1. Sri A. Krishna Moorthy, Teacher, Middle School, Nekkonda.
2. Sri T. Narasimha Rao, Teacher, Middle School, Nekkonda.
3. Sri B. Veera Reddy, Mali Patel, Nekkonda.

16. Pathipaka—Situated at a distance of 1½ miles from the Nekkonda Railway Station.

The total population of the village is 514 and it is made up of the following communities : Caste Hindus—Kummari, Golla, Telugu, Tenugu, Lambadi, Padmasale, Mannepu, Chakali; Scheduled Castes (112); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

A stone of 6 inches in thickness, 8 inches in breadth and 12 inches in height under a banyan tree is worshipped in the name of village deity Pochamma.

Pochamma Jatara is celebrated for 6 days from *Sravana Bahula Dasami* to *Amavasya* (August–September). The deity is believed to have power to save the village from epidemics and evils. Every household offers *bonam* to the deity. The carts are taken round the temple. Toddy, jaggery water and butter-milk are poured before the deity. Goats, sheep and fowls are sacrificed to the deity in fulfilment of vows.

This festival is of ancient origin but of local significance. The villagers patronise the festival and the local Hindus congregate. The *pujari* is a Kummari with hereditary rights.

SOURCE : *Sri M. Papaiah, Teacher, Pathipaka.*

17. Bollikonda—Situated at a distance of $7\frac{1}{2}$ miles from the Nekkonda Railway Station, 19 miles from Narasampet and Mahbubabad. Bullock carts are the only means of conveyance as this is a hilly region.

The total population of the village is 756 and it is made up of the following communities: Caste Hindus—Brahmin, Lambadi, Vaisya, Kshatria (Raju), Telugu, Kapu, Settibaliya, Yadava, Kuruva, etc.; and Scheduled Castes (38)—Adi Andhra, Adi Dravida, Chalavadi, Madiga, Mala, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Rama with His stone image in human form on a hillock and a mosque are the places of worship in the village.

Sri Rama Kalyanothsavam is celebrated for two days on *Chaitra Suddha Navami* and *Dasami* (March–April). Marriage ceremony takes place. Rice, fruits and cocoanuts are offered. Devotees liquidate their vows and take bath in the *gundam* (pool). This festival is being celebrated for the past 50 years and is of local significance. Hindus are the patrons. Approximately 3,000 local Hindu devotees and from the nearby villages congregate. The *pujari* is a Vaishnavite with hereditary rights. *Prasadam* is distributed to all.

A fair is held for a day in a plot near the temple for the past 50 years. About 3,000 people from the nearby 15 villages congregate. Eatables, utensils, toilet goods, bangles, books, photos, cloth, toys and cocoa-

nuts are sold. Merry-go-rounds provide entertainment to the visitors.

SOURCE : 1. *Sri T. Markandeya, Headmaster, Primary School, Bollikonda.*
2. *Sri Md. Hussain, Police Patel, Bollikonda.*

18. Venkatapuram—Situated at a distance of 4 miles from the Nekkonda Railway Station by cart track and 16 miles from Narasampet.

The total population of the village is 829 and it is made up of the following communities: Caste Hindus—Brahmin, Kammara, Golla, Velama, Mutrasa, Vadde, Goundla, Kummari, Vaisya, Kshatriya (Raju), Telugu, Kapu, Settibaliya, Yadava, Kuruva, Chakali, Padmasale, Lambadi, Mangali; Scheduled Castes (75) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of village deity Mutyalamma and Hanuman with the stone image are the places of worship in the village.

Mutyalamma Jatara is celebrated for 30 days from *Sravana Suddha Padyami* to *Bahula Amavasya* (July–August). Animals and fowls are sacrificed before the deity. This Jatara is of ancient origin but is of local significance. The villagers patronise the Jatara. Local Hindus congregate. The *pujari* is Sri Vedantham Narasimhacharyulu, a Vaishnavite.

SOURCE: *Sri K. Narasaiah, Headmaster, Venkatapuram.*

19. Lingagiri—Situated at a distance of 2 miles from Ameenabad bus stage on the Narasampet—Nekkonda bus route, 3 miles from the Nekkonda Railway Station and 10 miles from Narasampet.

The total population of the village is 1,459 and it is made up of the following communities: Caste Hindus—Brahmin, Velama, Goundla, Mutrasa, Vadrangi, Kamsali, Moli, Golla, Vaisya, Telaga, Sale, Kammara, etc.; Scheduled Castes (227)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Chennakesavaswamy with the self-manifest image in human form in a cave on a hillock one furlong from the village is worshipped. There is a *koneru* (tank).

Sri Chennakesavaswamy festival is celebrated for a day on *Pushya Bahula Dwadasi* (January–February). During Sankranti devotees fulfil

their vows. Rice, pumpkins, silver ornaments and silver eyes are offered. Cleanliness is observed. During Mahasivaratri in *Magham* (January–February), Krishnashtami in *Sravanam* (July–August) and *Kartika Purnima* (October–November) devotees take bath in Chennakesavaswamy *koneru* (pool). This festival is being celebrated for the past 500 years but is of local significance. The inhabitants of about 10 surrounding villages of all castes of Hindus participate in the festival. There is an Inam of 4.06 acres of wet land. The *pujaris* are Srivaishnavites with hereditary rights.

SOURCE : 1. *Sri D. Ramachari, Headmaster, Government Primary School, Lingagiri.*
2. *Sri Ponnala Venkatramanarasiah, Teacher, Government Primary School, Lingagiri.*
3. *Statement of Fairs & Festivals furnished by the Collector, Warangal.*
4. *Sri G. Ranga Rao, Mali Patel, Lingagiri.*

20. Teegalaveni—Situated at a distance of 5 miles from the Kesamudram Railway Station.

The total population of the village is 1,164 and it is made up of the following communities: Caste Hindus—Reddy, Kapu, Lambadi, Kummari, Kammara, Mangali; Scheduled Castes (38)—Madiga; and Scheduled Tribes (125)—Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

Mutyalamma is the chief deity that is worshipped with an idol in a small temple. But the deities that are worshipped by the Sugalis and Koyas are several such as Sammakka, Sonalamma, Peddamma, Uppalamma, etc. In the belief that each disease has a presiding deity they sacrifice fowls, goats or sheep whenever a disease or epidemic breaks out in the name of deity that is supposed to preside over that particular disease after decorating and worshipping a stone. In the fear that there are some evil spirits that cause diseases, they satisfy them by sacrificing animals in their name. They do not have any idea of marketing. A few potters, carpenters, blacksmiths and Kapus have settled down in the colony. The Sugalis and particularly the Koyas go to the nearby villages and obtain their requirements in exchange for their produce on barter system.

The only deity for which a regular annual Jatara is performed is Mutyalamma Devata. The Jatara is celebrated for a day in *Sravanam* (July–August). They offer her *bonalu* (cooked rice carried on heads

in earthen pots decorated with dots of *vibhuti*, saffron and *kumkum* (vermilion) and taken to Mutyalamma with music). The pots are placed before the deity and a potter worships the deity and offers *bonalu* to her. Decorated and harnessed carts with fried bengalgram, broken pieces of jaggery and pieces of cocoanut, go round the temple after which the contents are distributed to the gathering. Thus any ailment or disease to man, cattle or crop is attributed to the displeasure or wrath of a deity or devil and some sacrifice is made. Intoxicants are freely used in the Jatara. The *pujari* is a Kummari.

SOURCE : *Sri T. Appayya, Teacher, Teegalaveni.*

21. Rajanpalle—Situated at a distance of 6 miles from the Kesamudram Railway Station.

The total population of the village is 375 and it is made up of the following communities: Caste Hindus—Vadrangi, Kammara, Goundla, Lambadi, Mangali, Kapu; Scheduled Castes (26); Scheduled Tribes (50)—Koya; and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and toddy-tapping.

The temples of the village deities Pochamma, Mysamma or Seethala, of Hanuman with a stone image, are the places of worship in the village. Such other deities as Lakshammakka, Bhagvin, Nammakka, Saralamma, Vajjanna and Dulanna are also worshipped by the Koyas.

Pochamma Jatara is celebrated for a day on *Sravana Bahula Dasami* or *Ekadasi* (August–September). Devotees believe that the deity has power to protect them from epidemics. Married women take bath, wear clean clothes, unfold the hair, decorate themselves with *pasupu* (turmeric) and *kumkum* (vermilion), take the pots of *naivedyam* on their heads, place a *deepam* (lamp) on them and go to the temple under a canopy with music. Some women possessed by the deity dance in ecstacy (*Sivamutho-natyamu cheyuta*). They perform *pradakshina* (going round the temple) and with the aid of a Bindla, sacrifice fowls and sheep to the deity. *Bhajans* of Chintala Ramayanam and Chirutala Bharatam are performed. This Jatara is of ancient origin but is of local significance. The villagers patronise the festival and all local Hindu communities congregate. The *pujari* is a Kummari.

Mysamma, Nammakka, Saralamma, Vajjanna and Dulanna are the other deities worshipped occasionally. Peddamma is worshipped at the end of the month of *Phalgunam* (February–March) by the Koyas.

Intoxicants are taken in large quantities at all festive occasions. The Koya women sing their favourite song 'Rele Re' with abandon.

The Lambadis worship Lakshmakka and Bhagvin once a year.

It may be interesting to observe the important part that the Mangali plays in the marriages of Koyas. The barber takes the marriage locket, ties it to thread smeared with turmeric and hands it over to the groom. After the groom has tied the locket around the neck of the bride solemnizing the marriage, the Mangali takes the couple out and shows them Arundhati, a star in the sky.

SOURCE : *Sri Krishnama Soma Narasimham, Headmaster, Rajanpalle.*

22. Gudur—Situated at a distance of 12 miles from the Kesamudram Railway Station and 15 miles from Narasampet.

The total population of the village is 2,234 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (464) and Scheduled Tribes (165)—Koya. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lakshmi Narayanaswamy with His stone image of 3 feet in human form seated on a throne with four hands holding *sankhu* (conch), *chakra* (disc), *gadha* (truncheon) and with His consort Lakshmi gracing on His left thigh, and the temple of Mutyalamma are the places of worship in the village. It is believed that the image of the deity is brought from Srirangam.

Sri Lakshmi Narayanaswamy Kalyanothsavam is celebrated from *Vaisakha Suddha Ekadasi* to *Bahula Panchami* (May-June) for 10 days. Preparations are made 10 days in advance. On *Vaisakha Suddha Ekadasi* and *Dwadasi*, *pallakiseva* (procession in palanquin); on *Suddha Triodasi*, *garudaseva* (procession on garuda); on *Suddha Chathurdasi*, *garudamudda* or the decoration of the deity as a bridegroom; on *Suddha Purnima*, *kalyanam* (marriage), *aswavahana-seva* (procession on a horse) and *pallaki edurukollu* are the various rituals observed. From *Bahula Padyami* to *Bahula Panchami*, *garudaseva* (procession on garuda), *Hanumathseva* (procession on Hanuman), *paruveta* and *aswavahanaseva* (procession on horse vehicle), *garudaseva*, *Hanumathseva* and *pallakiseva* (procession on garuda, Hanuman and palanquin) and *gandhothsavam* are celebrated in chronological order. *Nityaradhana* is performed. Offerings are made by the devotees in the form of money as presentation

during the marriage ceremony. This festival is being celebrated for the past 150 years and is confined to this and the nearby 12 villages. A sum of Rs. 230.17 P. per annum is sanctioned by the Government for the celebration of the festival. There is Inam land of 5 acres. Hindu devotees of the village and from the neighbouring 12 villages congregate. The *pujari* is a Vaishnavite, G. Varadachary of Athreyasa *gotram* with hereditary rights. There is free feeding for the Koyas on *Vaisakha Bahula Panchami*.

Animals are sacrificed to the village deity, Mutyalamma, in *Sravanam* (July-August) by the devotees, in fulfilment of their vows.

SOURCE : *Sri Ragi Ramachandra Rao, Teacher, C. P. School, Gudur.*

23. Mucherla—Situated at a distance of 2½ miles from Gudur by bus, 16½ miles from the Kesamudram Railway Station and Narasampet.

The total population of the village is 486 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (32) and Scheduled Tribes (402)—Koya. The chief means of livelihood of the people are agriculture, agricultural labour and wood cutting.

Velpulamma, the family deity of the Koyas is worshipped in the form of tiny half-inch plates made of gold, silver and copper placed in pieces of bamboo and kept in a pot under a pandal. The tiny plates representing the deity are believed to be gifts coming down from their ancestors.

Velpulamma Jatara is celebrated once in 3 years in *Phalgunam* (February-March) for two days. Bells, *mugalu* and *gajjelu* (morris bells) are offered to the deity. Sheep and fowls are sacrificed. The devotees observe *jagarana* and fasting. A few community dinners are arranged among the Koyas. This Jatara is of ancient origin and is confined to the local Koya community only. Koyas are the patrons and the local Koyas congregate there. A Koya who gets possessed by the deity acts as a *pujari*.

SOURCE : *Sri J. Narasimha Reddy, Teacher, Mucherla.*

24. Gangaram—Situated at a distance of 18 miles from the Boggutla (Illandu) Railway Station and 28 miles from Narasampet.

The village got the name due to the Ganganna temple which is in the village.

The total population of the village is 372 and it is made up of several sub-communities of Caste

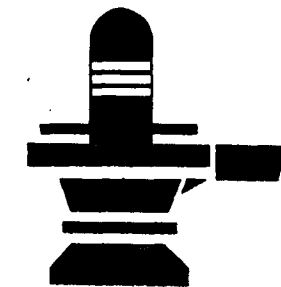
Hindus and Scheduled Tribes (366)—Racha Koya (Gonds). The chief means of livelihood of the people are agriculture and agricultural labour.

A hut where there is the village deity, Kasalanayudu, with the image in the form of golden rod, 2½ inches in length and ½ an inch in circumference with some cuts, and Gangamma temple with her formless image and which is in ruins are the places of worship in the village.

Kasalanayuni Jatara is celebrated on *Phalguna*

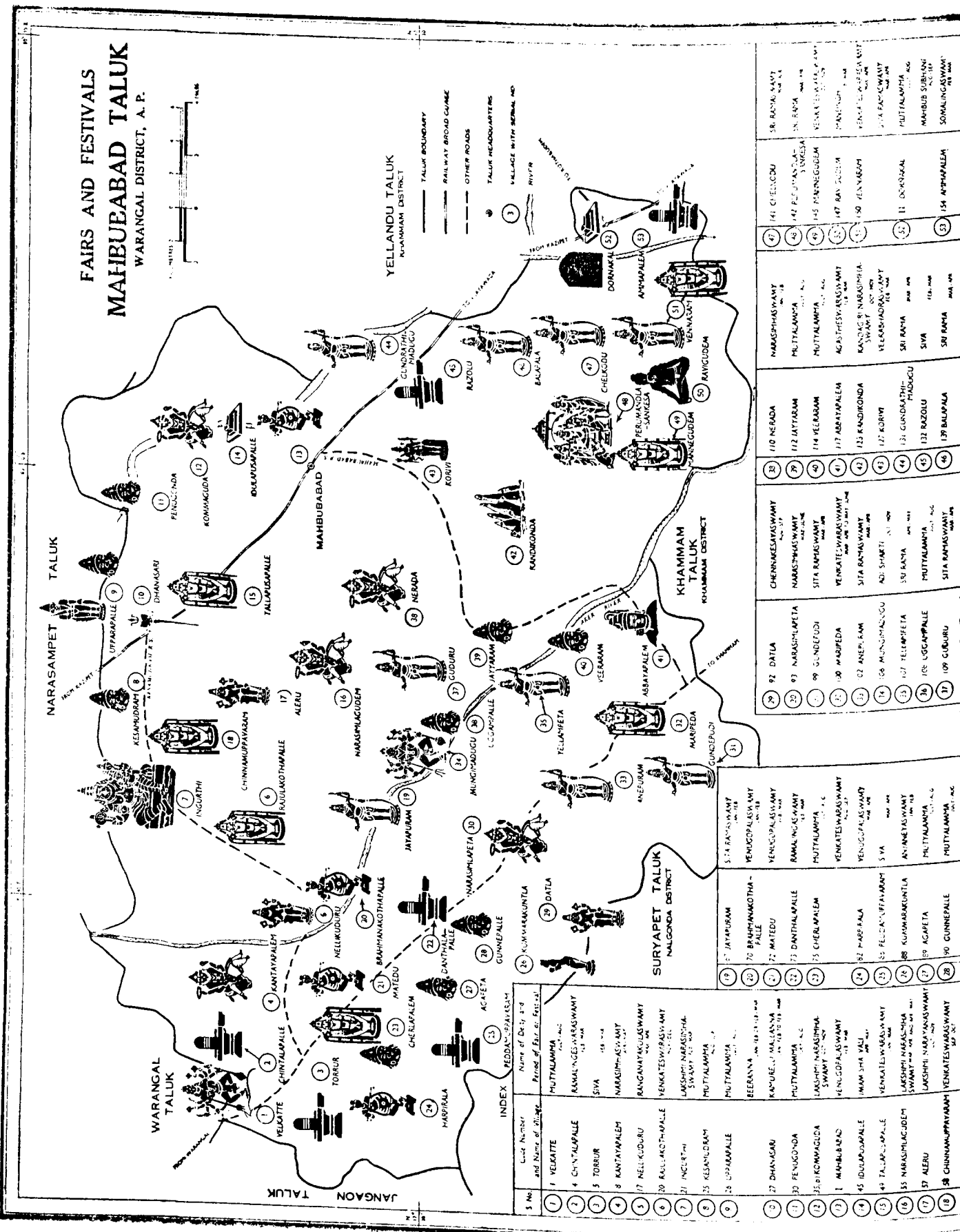
Bahula Vidiya and *Tadiya* (March-April) for two days. This is celebrated in connection with *Kama-dahanam* (Holi). Animals are sacrificed to the deity in fulfilment of vows. The festival is being celebrated for the past sixty years and is of local significance only. Koyas are the patrons. Local Koyas congregate. Koya is the *pujari* and he is known as *Odde*.

SOURCE : *Sri K.V. Narasimha Raju, Teacher, Gangaram.*



MAHBUBABAD TALUK

FAIRS AND FESTIVALS MAHBUBABAD TALUK WARANGAL DISTRICT, A.P.



Section V

MAHBUBABAD TALUK

Velkatte—Situated at a distance of 24 miles from the Kesamudram Railway Station on the Vijayawada—Hyderabad line and 35 miles from Mahbubabad.

The total population of the village is 2,476 and it is made up of the following communities: Caste Hindus—Vaisya, Kamsali, Velama, Goundla, Yadava, Muthrasi, etc., etc.; and Scheduled Castes (400). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mutyalamma, the village deity in the form of *shakti*, installed under a *thakkali* tree in an open place, near the village tank, is worshipped. It is said that 160 years back, one late Sri Thummanpalle Kodanda Ramaiah, a Viswabrahmin, controlled epidemics like cholera with the power of his *mantrams* by performing the *ashtadigbandhanam* of the village by establishing a talisman at each of the eight corners of the village lest an evil spirit should enter the enclosed space. The *gramaseethalu yantram*, a talisman that ensures peace and prosperity, is established under the image of Mutyalamma. There is a ruined Siva temple under a *navili nara* tree with a Sivalingam and a Nandi with mutilated head before the Lingam. To the southern wall of the temple there is an image of Anjaneyaswamy lying on its back and to the northern wall of the temple there is an image of a serpent with 3 faces and Hariharakumara image holding a sword in his hand. There is no roof to the temple. To the south-west of the temple, there is a stone image of Bangaramma, 1½ yards high. Bangaramma is worshipped with *annanaivedyam* a day before offering *bonalu* to Mutyalamma.

Mutyalamma Jatara is celebrated for one day in *Sravanam* (July–August). *Bonams* are offered to the deity. *Veyikandla bonam* is offered by making holes to a pot, placing a light in it and carrying it to the temple on head. *Annam* (cooked rice) and *naivedyam* are offered. Intoxicants are used. Goats, fowls and sheep are sacrificed to the deity. Toddy is sprinkled on the animal's face till the animal shakes its head before the sacrifice, as shaking the head is believed to be a good omen. It is known as *jadatha ichuta*. The foreleg of the sacrificed beast is tied to the tree.

The festival is of ancient origin and of local significance. All Hindus of the village congregate. *Pujari* is a Kummari (potter).

The devotees observe fasting and *jagarana* on Mahasivaratri, Kattakola Ekadasi, i.e., *Jaistha Bahula Ekadasi* and Pedda Ekadasi i.e., *Ashadha Suddha Ekadasi*.

SOURCE: 1. Sri D. Pichaiiah, *Surpanch, Velkatte*.
2. Sri P. Sanjeeva Rao, *Headmaster, Velkatte*.

2. Chintalapalle—Situated at a distance of 20 miles from the Kesamudram Railway Station.

The total population of the village is 1,003 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (146). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ramalingeswaraswamy festival is celebrated during Sivaratri for 3 days from *Magha Bahula Chathurdasi* (February–March). The local Hindus congregate.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal*.

3. Torrur—Situated at a distance of 22 miles from the Kesamudram Railway Station and 35 miles from Mahbubabad via Abbayapalem.

The total population of the village is 3,064 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kapu, Settibailija, Yadava, Kuruva, etc., etc.; Scheduled Castes (445)—Madiga, Mala, etc.; and a few Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and trade.

Siva temple in the middle of the village with a stone Sivalingam and Venugopalswamy *mandiram* are the places of worship in this village. The images of Venugopalswamy and His consort are in the house of the *pujari*.

Sivaratri is celebrated for 3 days from *Magha Bahula Amavasya* (February–March). The deity is taken in a procession and *seva* is performed. The devotees observe fasting the whole day and observe *jagarana* with *bhajans*. It is of ancient origin and is of local

significance. There is an Inam land for the temple. The Hindu devotees of the village congregate. *Pujari* is Sri Renukuntla Viswanatham, a Saiva Brahmin, enjoying the Inam lands with prebendary rights. *Teertham* and *prasadam* are distributed to all.

A fair is held in connection with the festival for 3 days before the temple. A few shops are opened where eatables, etc., are sold and local people congregate.

Jannashtami is celebrated on *Sravana Bahula Ashtami* (August-September) in Venugopalaswamy temple every year. *Pujari* is a Vaishnava enjoying the Inam lands.

Mutyamma Devataradhana is celebrated during *Sravanam* (July-August). The villagers take carts round the temple and *bonalu* are offered. Animals and birds are sacrificed to the deity.

SOURCE : Sri N. Raghupathiraju, Teacher, Torrur.

4. **Kantayapalem**—Situated at a distance of 18 miles from the Kesamudram Railway Station.

The total population of the village is 2,002 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (103). The chief means of livelihood of the people is agriculture.

Sri Narasimhaswamy festival is celebrated for one day on *Vaisakha Suddha Purnima* (April-May). About 200 Hindu devotees of this village congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

5. **Nellikuduru**—Situated at a distance of 8 miles from Torrur on the Warangal-Khammam road and 14 miles from the Kesamudram Railway Station.

The total population of the village is 4,511 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Yadava, etc., etc.; Scheduled Castes (674)—Chalavadi, Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Sri Ranganayakulaswamy with His stone image in the form of Vishnu, of Siva with a stone Sivalingam 12" in height and 20" in girth, of Mutyalamma with the stone image of the deity in female form, of Prasanna Anjaneyaswamy with a stone image, and a mosque are the places of worship in this village.

Sri Ranganayakulaswamy festival is celebrated from *Chaitra Suddha Ekadasi* to *Bahula Panchami* for 10 days (March-April). On the first day *adhyayana* is performed; on the second and third days *archana*, *aradhana* and *seva* are performed; on the evening of the third day there is *paramapadothsavam*; on the fourth day *nuthendadichathmara*; on the fifth day *ankurarpana* and *thirukkalyanothsavam* in the morning and evening respectively; on the sixth day *homannabali-haranam*; on the seventh day *sadasyam*; on the eighth day *garudaseva*; on the ninth day *aswaseva* and *paruveta* and on the tenth day *agnihotra udvasana* and *chakrateerthothsavam* take place. This festival is being celebrated for the past 300 years but is of local significance. The chief patron is Sri Kovela Narasimhacharyulu. The temple has 3½ acres of Inam land. The Hindu devotees of the village congregate. *Pujari* is Sri Aratla Venkatacharyulu, a Vaishnava Brahmin of Srivathasa *gotram* with hereditary rights enjoying the Inam land. *Prasadam* is distributed to all and there is free feeding facility for the pilgrims during the festival.

The other festival of the village is Mahasivaratri celebrated from *Magha Bahula Ekadasi* to *Phalguna Suddha Vidiya* (February-March) for 7 days in Siva temple. On the first day installation of the God, on the second *maharudrabhishekam* in the morning and *kalyanothsavam* in the night, on the third *annasantarpana*, on the fourth procession and on the fifth *paruveta* are the functions. The Lord is taken in a procession outside the village and feasts and dinners are arranged there. In that evening the carts go round the temple. The devotees observe fasting and *jagarana* and fulfil their vows. It is of ancient origin and of local significance. The patrons are the Brahmins, Village Karnam and Vaisyas. The temple has an Inam land of 3½ acres. The Hindu devotees of the village congregate. *Pujari* is Sri Thammala Somaiah, a Thammali of Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

Mutyamma festival is celebrated for one day in *Sravanam* (July-August) according to the convenience of the villagers. The carts go round the temple. Goats, fowls and sheep are sacrificed to the deity. The local Hindus congregate. *Pujaris* are Kummaris (potters).

Sri Hanumajjayanti is celebrated twice or thrice in a year, according to the convenience of the villagers. The devotees fulfil their vows after making *pradakshinams* (going round the temple). Brahmins go to the hillock for *vanabhojanams* (social dinners

in gardens) and arrange poor feeding. The devotees observe fasting. The festival is being celebrated for the past 10 or 15 years and is of local significance. Brahmins are the patrons. The local Hindus congregate. There is no special *pujari*, but the village *purohit*, Sri Satyanarayana Sastry, a Brahmin of Kowadiryasa *gotram*, performs *puja*.

Muslims perform prayers in the mosque during *Id-ul-Fitr* and *Id-ul-Zuha* and observe *jagarana* on three important days. There is an Inam land of 2½ acres and the *mujavar* is Sri Mansur Ali.

SOURCE : 1. Sri Venkata Narayana, Teacher, Zilla Parishad School, Nellikuduru.

2. Sri Abdul Rahim, School Assistant, Zilla Parishad Middle School, Nellikuduru.

3. Sri S. Rajasekharam, Teacher, Zilla Parishad Middle School, Nellikuduru.

6. **Rajulakothapalle**—Situated at a distance of 2 miles from the Kesamudram-Nellikuduru bus route, 9 miles from the Kesamudram Railway Station and 16 miles from Mahbubabad. As kings belonging to Golla Caste lived in this place, it has come to be known by the name of Rajulakothapalle. Even now there are the ruined walls of their buildings in the forest near this village.

The total population of the village is 1,719 and it is made up of several sub-communities of caste Hindus; Scheduled Castes (267) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy temple and Mutyalamma temple are the places of worship.

Sri Venkateswaraswamy Seva is performed during the entire month of *Margasiram* (November-December). The *seva* (procession of the *utsava vigraha* from the temple to the village and back) is done on everyday during this month. During the *seva* every house offers cocoanuts and *harati* to the Lord. This is being celebrated for the past 100 years but is of local significance. The local Hindu devotees congregate. *Pujari* is an Achari with hereditary rights enjoying some Inam lands.

Naivedya bonalu are offered to Mutyalamma in *Sravanam* (July-August). Goats, fowls and sheep are sacrificed to the deity. It is 100 years old though of local significance. The local Hindus congregate.

SOURCE : Sri K. Ram Reddy, Surpanch, Rajulakothapalle.

7. **Ingurthi**—Situated on the Kesamudram-Torrur road, at a distance of 7 miles from the Kesamudram

Railway Station and 13 miles from Torrur.

This is an ancient village of historical significance. To the west of this village, there is a reservoir called Gunticheruvu constructed by Kakati Prola Raja (1117 A. D.) of Kakatiya dynasty. To safeguard the tank, the deity Jaladhara Bhairava was installed in the grotto of a small hillock to the north in the tank. This is revealed by the inscription at the entrance of the grotto. Another version is that Gundi, the concubine of Prataparudra constructed this tank under her direct supervision, by sitting in a swing tied to the two stone beams that were placed across the four erected stone pillars, in the middle of the tank. Though the above version does not stand in the light of the above said stone inscription, the pillars go even today by the name *vuyyala stambhamulu* (swing pillars). Besides this, there is a boulder near the tank bund, known as *japala gundu*, a big rock on which local Brahmins were performing oblations. It is believed that the tank came to be known as Gunticheruvu from this *gundu* (boulder). This place was a flourishing city even before the times of Kakati Prola Raja, and it is said that the present nearby villages, Sarvapuram to the east, Nunugudem and Ramapuram to the north, Sanjeevapuram to the south-east, Thimmapur to the south-west, Narasingapuram to the north-east, Reddigudem, Pothunenipalem and Madarenipalem to the north-west were the parts of the then great city which, in course of time, was reduced to the present size. Another stone inscription found while ploughing fields states that Buddharaju, the son of Srinivasa, and the regent of Nathavati Seema (i.e., the area covering the present parts of Mahbubabad, Khammam, Madhira, Palavantha and Illendalapadu) at the time of Kakati Ganapathi Raja (1199-1261 A.D.) constructed a temple, installed Lord Sambhudu, in memory of his parents in this place and dedicated Chintapalle for the performance of *angaranga bhogams* to the Lord. The temple is not in existence now. But at present the magnificent and the bold *boddu banda* of the temple to the north-west of the village is the only evidence of the then beautiful temple. Though the foundation of the temple is not traceable, mutilated pieces of sculpture found here and there resemble the sculpture of the temples at Hanumakonda, Pillalamarri, Nagulapadu, etc. To the north of *boddu banda* and in the middle of the village, there are two ponds almost buried.

An interesting incident leading to the decline of the city is given below. Many independent States sprang up under the leadership of petty officers of

the Kakatiyas with the decline in the supremacy of the latter. Recharla Singama Nayudu occupied Rachakonda (near Ramannapet) and Rachavaru, the kinsmen of the Kakatiyas occupied Jallepalle (25 miles from Ingurthi). In the quest for expansion of kingdoms, the Rachavaru killed treacherously Recharla Singama Nayudu with the help of a Thambada. Anapotha Nayudu, the son of Recharla Singama Nayudu, promised his father on the latter's deathbed that he would take revenge against Rachavaru and said that he would offer *tarpanam* (offering water to the deceased ancestors) to his father with the blood of the Rachavaru. He engaged himself in gathering a large army with the help of his younger brother Madanayudu. Rachavaru came to know about the designs of Anapotha Nayudu to annex their kingdom. To prevent the army of Anapotha from reaching Jallepalle, Rachavaru demolished the Sambhu temple and utilised the stones to construct a fort at Ingurthi. (It is said that even today the beautiful sculpture of the temple is found on the walls of the fort). On the way from Mechajalapalle a huge *daru dwaram* (wooden gate) otherwise known as Penugadi, was erected and a large number of soldiers were kept there, to resist the two revengeful brothers. Hence the place goes by the name Penugadi even this day. Though elaborate precautions were taken to defend against the enemy, Rachavaru did not fortify the western boundary of this village, as there was a thick forest full of thorny bushes. Anapotha Nayudu came with his army through the forest, won the battle, captured 121 persons of the Rachavaru, got their bodies ground in the stone *ganugas* (ghanis), offered *tarpanam* with their blood to his father, reached Inole, worshipped Sri Mailaru Deva, observed *tulabharam* (weighing oneself in gold and giving it away in charity to the poor Brahmins) and installed a stone inscription proclaiming himself as Kaliyuga Parasurama. (In *Kritayugam* Parasurama killed the kingly race twenty-one times and offered *tarpanam* to the departed ancestors).

The total population of the village is 4,408 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatriya (Raju), Telaga, Kapu, Settibalija, Yadava, Kuruva, etc., etc.; Scheduled Castes (831)—Madiga, Mala, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The places of worship in this village are the temples of Lakshmi Narasimhaswamy (2 temples—

one on a hillock and the other in the heart of the village), Ramalingeswaraswamy and Mutyalamma for Hindus and an *ashur khanah* for Muslims.

On a hillock to the north-west of this village, there is a temple of Sri Lakshmi Narasimhaswamy. A boulder is being worshipped with the belief that Sri Lakshmi Narasimhaswamy manifested Himself in it. Every year in *Phalgunam* (February–March), Matcherla Dharmapuri, a staunch devotee was going to Dharmapuri, a renowned Vaishnavite centre in Karimnagar District. Due to old age he could not go to Dharmapuri to see the Lord. He was worried a lot and gave up food and sleep. Pleased with his devotion, Lord appeared in a dream, and promised that He would manifest on the hillock to enable him to worship. But Dharmapuri implored the Lord to reveal the same to the village heads also. The Lord did so and the villagers constructed the temple with *mandapam* (portico) and made arrangements for *naivedyam* and *deeparadhana*. To the east of the temple, there is the image of Anjaneyaswamy in human form with a monkey's face and with folded hands.

In the heart of the village, there is another temple of Sri Lakshmi Narasimhaswamy with the 6' high stone image of the Lord in the form of Narasimha (Man-Lion) in sitting posture with Goddess Lakshmi in human form holding a lotus bud in Her hand. The Lord has four hands, two being upwards and holding *sankhu* (conch) and *chakra* (disc), the third embracing the waist of Goddess Lakshmi and the fourth being the *abhaya hasta*. The procession image of the Lord is of copper and resembles the *dhruva vigraha* (original idol). An inscription on the stone pillar in the portico to the north-west of the *hoddu banda* of this temple states that Mantheraju Thimma Raju constructed the temple on Thursday, the *Sravana Suddha Dasami* in *Manmadha Nama Samvathsara* (1395 of Salivahana Era) i.e., approximately 490 years back.

In this temple, there are also the following procession images made of copper: A single cast image of Rama, Lakshmana, Sita, all in standing posture, Rama with free hands, Lakshmana wearing the bow and arrows and Sita holding a lotus bud; Lord Gopala Murthy with four hands wearing *sankhu* (conch) and *chakra* (disc) and with His consorts, Rukmini and Satyabhama in human form on either side, holding the lotus buds; Goda Devi who is believed to be an incarnation of Bhudevi (Mother-Earth) in human form holding a lotus bud; Satagopa (a Vaishnava saint) in sitting posture, holding a

book in one palm and showing the *upadesa mudra* with the other; the great Vaishnava saint, Ramanuja in *namaskara mudra* with *tridandam* (the staff of an ascetic) on the right side and in sitting posture; Varayogi in *namaskara mudra* and in sitting posture with a serpent hood on his head and with *tridandam* on his left side and Parakala in human form holding a sword and shield and in standing posture.

Within the temple to its east, there is a separate shrine for the pious Vaishnavite saint, Ramanuja, who is believed to be the incarnation of Adi Sesha. The 2½ feet stone image of the saint is installed in human form and in sitting posture with *namaskara mudra* and a *tridandam* on his right side. Besides this, there are the stone images of 'Dwadasa Divya Suris' (the twelve renowned Tamilian saints of ancient times, also known as Alvars), four *dwarapalakas* on either side of the entrance, with four hands holding *sankhu* and *chakra*. There are also two brass images of *dwarapalakas*. In the same temple compound, there is an image of Anjaneyaswamy in human form with *namaskara mudra* and in *alidha pada* posture (the right knee being advanced and the left leg retracted).

Sri Ramalingeswaraswamy temple is rich with sculptural beauty. The image of the Lord in the form of Sivalingam is installed strangely on a low *panivattam* (pedestal) to the ground level. The sculpture of the temple indicates the influence of Jainism that was prevalent in this area prior to the period of Kakati Prola Raju. The sculpture is so peculiar in model that one can easily guess that this might have been a Jain temple subsequently changed into Saiva temple. There is a sculpture of a woman on the sides of the entrance in human form from waist to the head, and in the form of a *sanka* from waist to bottom, and holding two blooming lotus buds in each hand. There is much dispute regarding the classification of the image either as a Saivite one or Vaishnavite one. In the compound of this temple there are a few Lingams and the images of Veera-bhadra in human form and in standing posture holding *khadgam* (sword), *damaru* (a kind of small drum) and *trisulam* (trident), and Ganapati in sitting posture holding *pasam* (cord) and *ankusam* (an elephant goad) and holding a book and a *gantam* (an iron style for writing on palm leaves) in His four hands. Besides these there are a few *naga pratimas* (images of serpents) some in the form of serpents and some in semi-human and semi-serpent form. The procession image of Sri Ramalingeswaraswamy is of copper in human form with four hands in standing posture, holding a *ledi* (deer), *trisulam* (trident) and

damaru in three hands and leaving the fourth in *abhaya hasta* posture flanked by his consorts Ganga and Gowri in human form, wearing the lotus buds in their hands.

There is a temple for the village deity Mutyalamma also.

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated from *Phalguna Suddha Dwadasi* to *Bahula Padyami* (February–March) for 5 days. On *Dwadasi dhvajarohanam* and *agnihotra sthapana*; on *Triodasi kalyanam* (marriage); on *Chathurdasi sadasyam*; on the evening of *Purnima dolothsavam*, taking the harnessed carts round the temple, *paruveta*, procession of the deity, *dhvajarohanam* and *agnihotrodwasana*; and before the day break on *Bahula Padyami dopu* and procession in the afternoon with *gandhavali* i.e., the pilgrims sprinkle *bukka* and *gula* on one other, *chakravari* i.e., the *avabhrutasnanam* after the processions and in the night *pushpa yagam* are the main rituals. Everyday during the festival *homabaliharanam* and procession of the Lord in the night take place. *Naivedyam* and corbans are offered to the deity. Domestically cleanliness, fasting and *jagarana* are observed. The Kalyanothsavam is of ancient origin but is confined to the nearby villages. The village heads are the trustees and there is financial aid of Rs. 360 every year from the Government. Devotees, local and from the surrounding villages, congregate there. Only Hindus participate in the festival. *Pujari* is Sri T. Venkata Narasimha Char-yulu, a Vaikhanasa Brahmin of Gowtama *gotram* with hereditary rights, enjoying the Inam land. He also performs *puja* in the temple on the hillock. *Prasadam* is distributed to all.

The following festivals are also observed in this temple: During Ugadi on *Chaitra Suddha Padyami* (March–April), *Panchanga sravanam* in the temple premises and the procession of the deity in the night are observed. Narasimha Jayanti is celebrated at *Swati Nakshatra* during *Vrishabha Sankramana*. When rains fail *sata ghatabhishekam* (*abhishekam* of the deity with 1,000 pots-ful of water) is performed on *Ashadha Suddha Ekadasi* (June–July). Goda Devi Jayanti takes place on *Pubba Nakshatra* during *Karkataka Sankramana*. Goda Devi Kalyanothsavam and Rathothsavam (car festival) are celebrated during *Makara Sankramana* in *Pushyam* (December–January) for a day. Ramanuja Jayanti is celebrated on *Arudra Nakshatra* during *Mesha Sankramana*. Deepothsavam is celebrated in the temple on the *Kritika Nakshatra* during *Vrishika Sankramana*. Devalaya *Dwara Darsanam* is observed on *Pushya Suddha Ekadasi*

(December-January) and the Lord is taken out in procession. From *Phalguna Suddha Navami* for 3 days *Adhyanothsavam* i.e., *Dravida Veda Parayana* takes place. During all other important common Hindu festivals the Lord is taken out in procession and *naivedyam* and *prasadam* are distributed.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated on *Magha Bahula Chathurdasi* (February-March) for a day. During the day the Lord's marriage is performed and in the night procession of the Lord is held. *Abhishekam* is performed during the whole of *Sravanam* (July-August). Devotees observe *jagarana* and fasting. This festival is of ancient origin but is confined to the nearby villages. There are a few Inam lands. Local and nearby Hindus congregate. *Pujari* is Sri Teegavaram Venkataramayya, a Saivite Brahmin of Bharadwajasa *gotram* appointed by the Government enjoying Inam lands. *Prasadam* and *naivedyam* are distributed to all.

Mutyalamma Jatara is celebrated for a day in *Sravanam* (July-August). The devotees take bath, wear new clothes, cook *pongali* with great care in new pots, apply *gandham* (sandal) on the surface of the pots, decorate them with *pasupu* (turmeric) and *kumkum* (vermilion), place lamps on the pots, take them to the temple with music, offer the *pongali* to the deity as *naivedyam*. While offering the *naivedyam*, goats, sheep and fowls are sacrificed to the deity and *madhyam* (toddy or liquor) is poured across the entrance (*varu poyuta*) of the temple. But strangely enough, no one enters the temple either after taking the intoxicants or drinks toddy, etc., in the temple. Devotees who carry the *bonam* to the temple strictly observe fast during the daytime and break the fast in the night. This festival is being celebrated since the origin of the temple and is confined to the surrounding villages. Only Hindus, local and from the nearby villages, participate. The local Kummaries (potters) attend to the *puja* by turns.

SOURCE: 1. Dr. Oddiraju Raghava Ranga Rao, M.B.H., Ingurthi P.O., via Kesamudram.

2. Sri R. Ganapathi, Upper Division Clerk, Tahsil Office, Mahbubabad.

8. **Kesamudram**—A Railway Station of the same name two miles from the village, 5 miles from Ingurthi, 10 miles from Mahbubabad and 29 miles from Warangal. Because of the high water table water can be tapped easily, as though there is a sea beneath. *Samudram* in Telugu means sea and it might be that the village got the name Kesamudram as water can be got so easily as though from the sea.

The total population of the village is 4,100 and it is made up of the following communities: Caste Hindus—Velama, Telaga, Kapu, Kammara, Kummari, Yadava, Kuruva, etc., etc.; Scheduled Castes (315)—Madiga, Mala, etc.; Dudekula, Muslims and Christians. The chief means of livelihood of the people is agriculture.

The temple of Anjaneya with His stone image and with a picture of Sri Rama is one of the places of worship in the village. There is a Narasimhaswamy temple on the Gollagutta which is now in a ruined state with no *puja*. There is a sacred abode for Mutyalamma outside the village, under a banyan tree, with a two feet high stone image in human form, around which there are some *salabhanjikal* (images).

Mutyalamma Jatara is celebrated for a day on the last Sunday in *Sravanam* (August-September). On that day women decorate themselves with *pasupu* and *parani*, prepare *bonam* in pots, place them over their heads and go to the temple in a procession with music. Blouse pieces and ear-rings are offered to the deity. Goats, fowls and sheep are also sacrificed. The domestic observances are taking oil bath, observing fasting and wearing new or clean clothes. Intoxicants are used during the Jatara as a custom. It is of ancient origin and of local significance. The local Hindus congregate without any distinction of caste and creed. *Pujari* is Sagarapu Bolli Kondadu, a Kummari (potter) with hereditary rights.

Sri Rama Kalyanam is celebrated for one day on *Chaitra Suddha Navami* (March-April). Devotees take bath and observe fasting during *uthsavams*. Cocoanuts are offered to the deity. The festival is of ancient origin but of local significance. The village ryots contribute towards its expenses. Local Hindus take part in it. There is one saint Sadhu Maharaj to perform *pujas*. *Prasadam* is distributed to all.

SOURCE: 1. Sri V. Varadarajulu, Teacher, Kesamudram.
2. Sri C. H. S. Sudarsana Chari, Teacher, Zilla Parishad Middle School, Kesamudram.

9. **Upparapalle**—Situated at a distance of 2 miles from the Kesamudram Railway Station via Gudur, 2 miles from the Kesamudram—Nellikuduru bus route and 12 miles from Mahbubabad. An Uppara (salt-maker) laid the foundation stone for the first house in this village and hence it goes by the name Upparapalle.

The total population of the village is 1,825 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Yadava, Kammara, etc., etc.; Scheduled Castes (135)—Chalavadi, Madiga, Mala, Bindla, etc.; Scheduled Tribes (8); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village deities Mutyalamma, Kattamysamma with their stone images in human form, Kanakadurgamma and Beeranna, and the stone image of Anjaneyaswamy with no temple, are the places of worship in this village.

Mutyalamma Jatara is celebrated on any day in the first week of *Sravanam* (July-August) according to the convenience of the villagers. Goats, fowls and sheep are sacrificed. It is being celebrated for the past 80 years but is of local significance. The local Hindus congregate. *Pujari* is a Kummari (potter).

Beeranna Devuni festival is celebrated once in 5 years, either in *Magham* (January-February) or in *Phalgunam* (February-March). Saffron and *kumkum* (vermilion) are offered. *Pujari* is a Golla or Yadava. The *pujaris* for Kattamysamma, Kanakadurgamma and Anjaneyaswamy belong to Bindla, Kummara and Brahmin community respectively. The devotees observe fasting and *jagarana* during Sivaratri, and *Ekadasis*.

SOURCE: 1. Sri Polam Venkataiah, Trader, Upparapalle.
2. Sri P. Ananthaswamy, Teacher, Upparapalle.

10. **Dhanasari**—Situated at a distance of one mile from the Kesamudram Railway Station.

The total population of the village is 1,191 and it is made up of the following communities: Caste Hindus—Vaisya, Telaga, Tenugu, Kapu, Goundla, Kammara, Kummari, Yadava, Yerukula; and Scheduled Castes (86)—Madiga, Mala, etc. The chief means of livelihood of the people is agriculture.

Kamurelli Mallanna represented by a bell and *trisulam* (trident) which are on a hillock, at a distance of half a mile from this village is worshipped. There is no temple or image for the deity.

Kamurelli Mallanna festival is celebrated for a month from *Magha Suddha Purnima* (January-February) to *Phalguna Suddha Purnima* (February-March). On every Sunday and Wednesday of this month, *pujas* are performed and *bonams* are offered in small

earthen pots. During the festival, *ganamu* (dance with hair unfurled) is performed by some devotees. *Patnamulu* and cocoanuts are offered and tonsure ceremonies are conducted in fulfilment of vows. This festival is being celebrated from a few years. It is of local significance. The patrons are the Gollas (yadavas). All Hindu devotees of the village congregate. *Pujari* is a Golla of Baggu family with hereditary rights. *Prasadam* is distributed to all.

Bonams are offered and goats, fowls and sheep are sacrificed to the deity Mutyalamma, once a year in *Sravanam* (July-August).

SOURCE: Sri A. Ranga Rao, Teacher, Dhanasari.

11. **Penugonda**—Situated at a distance of 6 miles from the Annaram Railway Station and 7 miles from Mahbubabad. This was believed to have been a big city in the past.

The total population of the village is 2,368 and it is made up of the following communities: Caste Hindus—Vaisya, Telaga, Sale, Goundla, Kammara, Kummari, Yadava, Lambadi; Scheduled Castes (134)—Adi Andhra, Madiga, Mala, etc.; Scheduled Tribes (323)—Chenchu, Koya, etc., etc.; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy and Mutyalamma are worshipped.

Mutyalamma Bonalu takes place in *Sravanam* (July-August). Goats, fowls and sheep are sacrificed. The local Hindus participate.

SOURCE: Sri J. Manmohan Reddy, Village Surpanch, Penugonda.

12. **Kommaguda**, hamlet of **Lakshmipuram**—Situated at a distance of 5 miles from the Mahbubabad Railway Station.

The total population of the village is 794 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (19) and Scheduled Tribes (130). The chief means of livelihood of the people is agriculture.

Sri Lakshmi Narasimhaswamy festival is performed for one day on *Kartika Suddha Panchami* (October-November). About 500 devotees of the village congregate. Only Hindus participate in the festival.

SOURCE: Statement of Fairs & Festivals furnished by the Collector, Warangal.

13. Mahbubabad—A Railway Station on the Kazi-pet—Vijayawada section of the Central Railway.

The total population of the town is 13,248 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,010) and Scheduled Tribes (116). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Venugopalaswamy festival is celebrated for 10 days in *Phalgunam* (February–March). About 3,000 devotees, local and from the nearby villages, congregate. Only Hindus participate in the festival.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

14. Idulapusapalle—Situated at a distance of 3 miles from the Mahbubabad Railway Station and town.

The total population of the village is 1,677 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Yadava, Chakali, Lambadi; Scheduled Castes (120)—Adi Andhra; and Scheduled Tribes (158) — Koya, etc., etc. The chief means of livelihood of the people is agriculture.

Mutyalamma temple, Siva temple and a *darga* with the earthen image of Imam Sha Vali in human form, are the places of worship in this village.

Darga Sheriff Urs is celebrated for three days on the 11th, 12th and 13th of *Zilhaj* (April–May) of Muslim calendar. Pandals are erected 2 days in advance and shops are also opened. Cocoanuts, jaggery and *agarbathis* are offered. *Namaz* is performed and *jagarana* is also observed. It is of ancient origin and is confined to the nearby villages. Muslims are the patrons. The local and nearby devotees congregate without any distinction of caste and creed. *Imam* is a Muslim of Shaik sect with hereditary rights. There is free feeding.

SOURCE : 1. *Sri R. Janardhana Reddy, Agriculturist, Idulapusapalle.*

2. *Sri K. Rama Das, Government Teacher, Idulapusapalle.*

15. Tallapusapalle—Situated at a distance of 7 miles from Mahbubabad.

The total population of the village is 1,520 and it is made up of the following communities: Caste Hindus—Vaisya, Yadava, etc., etc.; and Scheduled Castes (96). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy temple on a hillock, 2 furlongs from the village with His image in human form and Sri Chennakesavaswamy temple in the village are the places of worship.

Sri Venkateswaraswamy festival is celebrated for 2 months, *Magham* (January–February) and *Phalgunam* (February–March) on every Saturday and Monday. Silver and gold ornaments, and cocoanuts are offered. Fasting is observed by the devotees. This is being celebrated for the past 10 years and is of local significance. There is a committee appointed by the Government. The local Hindu devotees congregate. Occasionally a few people from other parts of the district congregate here. *Pujari* is a Brahmin with hereditary rights enjoying the Inam land of Ac. 7.20 cents.

SOURCE : *Sri R. Rangareddy, Agriculturist and Sur-panch, Tallapusapalle.*

16. Narasimlagudem—Situated at a distance of 12 miles from the Kesamudram Railway Station by bus.

The total population of the village is 1,635 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (258). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Lakshmi Narasimhaswamy is believed to have manifested Himself on Komaragiri hillock in a *dona* which is worshipped by the villagers. There is no temple or image.

Sri Lakshmi Narasimhaswamy festival is celebrated twice a year, on *Chaitra Suddha Padyami* (March–April) and *Vaisakha Bahula Padyami* (April–May), one day on each occasion. *Garudaseva* is performed in the village on *Chaitra Suddha Padyami*. The villagers go to the hillock on *Vaisakha Bahula Padyami*, come back again and perform *garudaseva* in the village. Offerings are made in the form of cash and grain. This festival is of ancient origin but is of local significance. The local Hindus congregate. *Pujari* is Sri Satagopam Bikshmachari, a Vaishnava of Bharadwajasa *gotram*. *Prasadam* is distributed to all.

A few shops selling eatables, etc., are opened during the festivals.

SOURCE : *Sri T. Sambamurthy, Headmaster, Narasimlagudem.*

17. Aleru—Situated at a distance of 7 miles from the Kesamudram Railway Station by road and 12 miles from Mahbubabad.

The total population of the village is 2,130 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Sale, Gowd, Yadava, etc., etc.; and Scheduled Castes (111). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Lakshmi Narayanaswamy temple with the image in human form and Siva temple are the places of worship in this village.

Sri Lakshmi Narayanaswamy Teppothsavam is celebrated for one day on *Kartika Suddha Purnima* (October–November). A float is prepared, with empty kerosene tins and the Lord is taken in a procession in the float over the water in the village tank thrice in three directions. The villagers decorate their houses, take oil bath and arrange dinners. This is being celebrated for the past 25 years and is confined to this and the nearby villages. The Hindu devotees, local and from nearby villages, congregate, without any distinction of caste and creed. *Pujari* is a Vaishnava of Kasyapasa *gotram*. *Teertham* and *prasadam* are distributed to all.

SOURCE : *Sri V. Ramanaiah, School-master, Aleru.*

18. Chinnamuppavaram—Situated at a distance of 5 miles from the Kesamudram Railway Station and 12 miles from Mahbubabad.

Formerly the villagers of this place were the residents of a place called Rakkisalikota. About 300 years ago a Brahmin devotee of Komatipalle desirous of erecting a shrine to Sri Venkateswaraswamy in his village was bringing the image of the Lord from Tirupati and had to halt for a night in the dense forest just 2 miles from Komatipalle village as the wheel of the cart on which he was carrying the image was broken. During that night the Brahmin had a dream whereby Lord Venkateswara expressed his desire to be enshrined there only as it was sacred. On the following morning, the Brahmin narrated the incident to Ravula Narasanna, a native of Rakkisalikota and with the latter's help constructed a temple and enshrined the image of Sri Venkateswaraswamy. The people of Rakkisalikota deforested the area and built some houses near the temple and settled there. Soon a village sprang up there and as it was a sacred place it was christened as Muthpravaram which is a Sanskrit word for sacred-

ness. Gradually it became Muppavaram. Because of the existence of many trees it is also called as Chetlamuppavaram. As there is another big village by name Peddamuppavaram in this taluk this village came to be known as Chinnamuppavaram to differentiate from the former.

The total population of the village is 2,887 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Goundla, Sale, Kammara, Kummari, Yadava, etc., etc.; and Scheduled Castes (310)—Adi Andhra, Adi Dravida, Chalavadi, Madiga, Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venkateswaraswamy temple with the stone image in human form, Siva temple and a sacred abode for the deity Mutyalamma in a hut with her stone image in human form are the places of worship in this village.

Sri Venkateswaraswamy festival is celebrated for 5 days from *Asviyuja Suddha Padyami* (September–October). This is being celebrated since the origin of the temple and the local villagers and others from the neighbouring villages participate. The patrons are the descendants of the Brahmins who constructed the temple. Only Hindus participate in the festival. *Pujari* is Sriman Rathnamacharyulu, a Vaishnava Brahmin of Vinukonda family of Bhargava *gotram* with hereditary rights enjoying 8½ acres of Inam land. *Prasadam* is distributed to all. One or two sweetmeat shops are opened by the local men during the festival.

Naivedyam is offered to Siva on every Monday. Thammallas who were *pujaris* gave up the priesthood about 5 years back in favour of a Brahmin of Bharadwajasa *gotram* who enjoys 3 acres of Inam land for performing the *puja*.

Bonalu are offered to Mutyalamma on one day in *Sravanam* (July–August). Goats, fowls and sheep are sacrificed at the time of *bonalu*. *Pujari* is a Kummari.

SOURCE : 1. *Sri K. Veeraswamy, Revenue Inspector, Chinnamuppavaram.*

2. *Sri Ch. Lakshmi Narayanacharyulu, Headmaster, Chinnamuppavaram.*

19. Jayapuram—Situated at a distance of 6 miles from Beersettigudem, 18 miles from the Kesamudram Railway Station and 36 miles from Mahbubabad by road.

The total population of the village is 1,301 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Yadava, etc., etc.; Scheduled Castes (258)—Adi Andhra; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sita Ramaswamy temple with the *swayambhu* (self-manifested) image in human form, Venugopala-swamy temple with the image in human form, Anjaneyaswamy and Mutyalamma temples are the places of worship in this village. Sri Sita Ramaswamy temple is on a hillock near the village.

Sri Sita Ramaswamy festival is celebrated for 3 days from *Magha Suddha Purnima* to *Bahula Vidiya* (January–February). Sri Sita Ramaswamy *kalyanam* is celebrated on *Magha Suddha Purnima*, *rathotsavam* on the following morning i.e., on *Bahula Padyami* and on the third day (*Vidiya*) the carts go round the temple. This is being celebrated for the past 200 years but is of local significance. The patrons are Vaisyas and Reddys. The local Hindus congregate. *Pujari* is a Vaishnava of Bharadwajasa *gotram*. *Prasadam* is distributed to all.

Goats, fowls and sheep are sacrificed to Mutyalamma.

SOURCE: 1. Sri P. Veerabhadraiah, President, Jayapuram.

2. Sri Shaik Hussain, Headmaster, Jayapuram.

20. Brahmanakothapalle—Situated at a distance of 2 miles from the Warangal—Khammam bus route, 16 miles from the Kesamudram Railway Station and 30 miles from Mahbubabad by road. As the majority of the people were Brahmins it acquired the name of Brahmanakothapalle by which appellation it still goes. There is now, however, only one Brahmin family in this village.

The total population of the village is 1,129 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Yadava, Kummari, Sale, Chakali etc., etc.; Scheduled Castes (276)—Adi Andhra, Madiga, Mala, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions.

The temples of Sri Venugopalaswamy, Mutyalamma, Anjaneyaswamy, and Siva, and a mosque are the places of worship in this village.

Sri Venugopalaswamy Kalyanam is celebrated for one week from *Magha Suddha Ekadasi* (January–February). Cocoanuts, sugarcandy and plantains are offered. This is of ancient origin but of local significance. The patrons are Hindus. The local Hindu devotees congregate. *Pujari* is a Srivaishnava of Kasyapasa *gotram* with hereditary rights.

Goats, fowls and sheep are sacrificed to the deity Mutyalamma on *Sravana Suddha Purnima* (July–August).

The devotees take bath in Akueru river on *Kartika Purnima* and observe fasting and *jagaram* during the festival days.

SOURCE: Sri B. K. V. Ramanujacharyulu, Agriculturist, Brahmanakothapalle.

21. Matedu—Situated on the Khammam—Warangal road, 30 miles from the Kesamudram Railway Station and 40 miles from Mahbubabad.

The total population of the village is 2,210 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Goundla, Peraka, Telaga, Kapu, Kamma, Sale, Jangam, Kammara, Kummari, Yadava, Chakali, Mangali, Uppari, Medara, etc., etc.; Scheduled Castes (534)—Adi Andhra, Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The places of worship in the village are Sri Venugopalaswamy temple with the stone image of the deity in human form, Mutyalamma temple to the east of the village, Siva temple, and a mosque. Sri Venugopalaswamy temple was constructed by one Mallanna, a *senadhipati* (Commander-in-Chief) under the grand-father of Prataparudradeva. The temple is beautifully constructed with stone pillars and it has *garbhagudi*, *deepastambham*, *dhwajastambham* (flag-staff), *kalyanamantapam* to the south-east of the temple, *yagnasala* (sacrificing altar) to the south of the temple and compound wall.

Sri Venugopalaswamy Kalyanam is celebrated for 9 days from *Phalguna Suddha Chathurdasi* (February–March). Festival arrangements are made from *Padyami*. *Kalyanam* is celebrated on *Purnima*. The devotees take bath in the river and observe fasting and *jagarana* during festival days. Cocoanuts, plantains and sugarcandy are offered. This is being celebrated from very ancient times and is of local significance. The patrons are Hindus. The Hindu devotees of the village congregate. *Pujari* is

a Srivaishnava of Kowndinyasa *gotram* with hereditary rights.

SOURCE: Sri K. Narasimhacharyulu, Agriculturist, Matedu.

22. Danthalapalle—Situated at a distance of 22 miles from Mahbubabad. This place was originally known as Danthyali (*danthi* means elephant and *ali* means row) and it became Danthalapalle in course of time. At present there is a well near the village called *enugula bavi* (elephants' well).

The total population of the village is 1,637 and it is made up of the following communities: Caste Hindus—Telaga, Kapu, Reddy, Thammali, Mudiraju, Goundla, etc.; and Scheduled Castes (337)—Adi Andhra and Bindla. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ramalingaswamy temple with the stone image of the deity in the form of a Sivalingam and the procession images made of copper, in human form, one feet high, Anjaneyaswamy temple in the heart of the village and Mutyalamma temple to the south of the village are the places of worship.

Sivaratri is celebrated for 4 days from *Magha Bahula Chathurdasi* (February–March). Festival arrangements are made 5 or 6 days in advance. The devotees take bath and observe fasting and *jagarana*. This is of ancient origin but of local significance. The local Hindus congregate. *Pujari* is a Thammali with hereditary rights.

Goats, fowls and sheep are sacrificed to Mutyalamma in *Sravanam* (July–August). The *pujari* is a Bindla.

SOURCE: Sri Sadhu Venkata Rama Narasimha Reddy, Agriculturist, Danthalapalle.

23. Cherlapalem—Situated at a distance of 1½ miles from the Warangal—Khammam road and 32 miles from Mahbubabad. There are small *cheruvulu* (tanks) around this village and so it is called Cherlapalem.

The total population of the village is 1,879 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (325). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Mutyalamma in the form of a stone image and Sri Venkateswaraswamy in the form of a copper image are worshipped in this village. There is also a temple to Hanuman.

Mutyalamma festival is celebrated on *Sravana Suddha Dasami* (July–August) and Sri Venkateswaraswamy festival on *Sravana Bahula Dasami* (August–September). They are of ancient origin. The local Hindus participate.

SOURCE: Sri K. Venkata Rao, Patwari, Cherlapalem.

24. Harpirala—The nearest Railway Station is Kesamudram at a distance of 26 miles.

The total population of the village is 3,128 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (365). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Venugopalaswamy festival is celebrated for one day on *Chaitra Suddha Purnima* (March–April). About 130 devotees of the village congregate. Only Hindus participate in the festival.

SOURCE: Statement of Fairs & Festivals furnished by the Collector, Warangal.

25. Peddamuppavaram—Situated at a distance of 5 miles from Danthalapalle, 6 miles from Matedu by cart route and 32 miles from the Kesamudram Railway Station.

The total population of the village is 5,385 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Yadava, Mangali, Viswabrahmin, Goundla, etc., etc.; Scheduled Castes (572)—Adi Andhra, Mala, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, toddy-tapping and other traditional occupations.

Siva Temple, Vishnu temple, a church and a mosque are the places of worship in this village.

Siva Aradhana is celebrated for 16 days from *Phalguna Suddha Purnima* to *Bahula Amavasya* (March–April). *Abhishekam* is performed during the whole of *Kartikam* (October–November). *Naivedyam* is offered and *bhajans* are performed in *Sravanam* (July–August). The Lord is taken out in procession on *nandi*, *aswa*, *parvata*, *ratha*, *garuda*, and *ponna vahanams*, during those days. The devotees take river or tank bath and observe fasting and *jagarana*. The festival is being celebrated for the last 150 years but is of local significance only. About 1,000 Hindu devotees, local and from the neighbouring villages, participate. *Pujari* is Sri Parupalle Soma Narsayya of Kasyapasa *gotram*. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival in the precincts of the temple for 5 days. About 1,000 people, local and from the nearby villages, congregate. Eatables, utensils, lanterns, mirrors, combs, pictures, photos and cloth are brought and sold in the fair. A cattle fair is held on each Sunday.

SOURCE : Sri T. Rajagopal, B. A., B. Sc., Agriculture Department, Peddamuppavaram.

26. Kummarakuntla—Situated at a distance of 34 miles from the Mahbubabad Railway Station.

The total population of the village is 2,059 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Mudiraju, Kapu, Reddy, Padmasale, Yadava, Gowd, Kammara, Kummari, Chakali, Mangali, etc.; Scheduled Castes (498)—Madiga, Mala, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Hanuman and Mutyalamma with the stone images of the deities in human form are the places of worship in this village.

Sri Anjaneyaswamy festival is observed for a day on *Magha Suddha Saptami* (January–February). About 300 Hindu devotees of the village congregate without any distinction of caste and creed.

Mutyalamma Bonalu is offered in *Sravanam* (July–August). The local Hindus participate. Kummari are the patrons.

SOURCE : 1. Sri R. Suryanarayana, Clerk, Panchayat Office, Kummarakuntla.

2. Sri G. Tirupathi Reddy, Extension Officer, (Animal Husbandry), Abhayapalle.

3. Statement of Fairs & Festivals furnished by the Collector, Warangal.

27. Agapeta—Situated at a distance of 5 miles from the Dantthalapalle bus stage on the Warangal–Khammam bus route, 24 miles from the Kesamudram Railway Station and 35 miles from Mahbubabad.

The total population of the village is 760 and it is made up of the following communities : Caste Hindus—Brahmin, Kapu, Reddy, Gowd, Lambadi, etc.; and Scheduled Castes (117)—Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Mutyalamma temple, with her stone image is the place of worship in this village.

Mutyalamma festival is celebrated in *Sravanam* (July–August). *Pulagam* is offered. Animals are sacrificed to the deity. This festival is of ancient origin though of local significance. The local Hindus participate. Kummari are the patrons and *pujaris*.

SOURCE : Sri Tajoddin, Patwari, Agapeta.

28. Gunnepalle—Situated at a distance of 3 miles from the Beersettigudem bus stage on the Warangal–Khammam bus route, 18 miles from the Mahbubabad Railway Station and 32 miles from Mahbubabad by road.

The total population of the village is 1,111 and it is made up of the following communities : Caste Hindus—Vaisya, Reddy, Kapu, Kummari, Yadava, Sale, Kamsali, etc.; Scheduled Castes (88)—Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, goldsmithy and other traditional occupations.

Mutyalamma represented by a stone image is worshipped in the village.

Mutyalamma festival is celebrated in *Sravanam* (July–August). Fowls and sheep are sacrificed. This festival is of ancient origin though of local significance. Kummari are the patrons and *pujaris*. The local Hindus participate.

SOURCE : Sri Mohammad Yakub Ali, Headmaster, Gunnepalle.

29. Datla—Situated at a distance of 32 miles from the Mahbubabad Railway Station.

The total population of the village is 2,782 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (583); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Chennakesavaswamy festival is celebrated for a day on *Sravana Bahula Ashtami* (August–September) i.e., on Janmashtami. About 150 Hindu devotees of the village congregate.

SOURCE : Statement of Fairs & Festivals furnished by the Collector, Warangal.

30. Narasimlapeta—Situated at a distance of 3 miles from the Warangal–Khammam bus route and 25 miles from the Mahbubabad Railway Station.

After the downfall of the Kakatiyas, the Andhra Desa was ruled by Vadderajus, Vijayanagara Kings

and Yadavas, etc. The religion that was patronised by the rulers flourished. Chalukyas favoured Saivism and so many Siva temples flourished. Vijayanagara rulers courted Vaishnavism; consequently many Vishnava temples sprang up. But Vaishnava cult had its hey-day during the rule of Vadderajus and Yadavas in this part of the country. These rulers were tolerant. So much so Saivism and Vaishnavism flourished side by side. Even now a Vaishnava temple and a Siva temple can be seen side by side. Kapilavai Narasimha Kshetram is one of such places.

There are different versions current regarding the origin of the sacred *kshetram*. It is believed that *Skandhapurana* mentions about this sacred place and it was formerly the *ashram* (hermitage) of Kapilamaharshi, who did penance and prayed Lord Vishnu to manifest Himself on this hill. As Lord manifested, fulfilling the desire of Kapilamaharshi, this place came to be known as Kapilavai Narasimhaswamy.

The local legends reveal that Lord Vishnu appeared to a Yadava in a dream and asked him to construct a temple for Him and perform daily worship. The Yadava revealed this to the rulers of that *paragana* who constructed a temple to the Lord and arranged for daily worship. A piece of land in the vicinity of the hill was endowed for the worship of the Lord. On the three sides of this *kshetram* there are three small mountains and a fort with stones was constructed making these hills a part of the fort wall. There are many ponds, wells and magazines in the fort. The temple of Narasimhaswamy is in the centre of the fort. The fort, the ponds, the magazines, etc., lend support to the belief that this place was once a capital of Vadderajus, since the construction of the fort resembles that of Vadderajus elsewhere.

The total population of the village is 4,535 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Kapu, Gowd, Yadava, etc.; Scheduled Castes (572)—Madiga, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Narasimhaswamy temple over the hillock with His stone image and another temple in the village with His bronze image in the form of Narasimha (man-lion), Mutyalamma temple and a mosque are the places of worship in this village.

Sri Narasimhaswamy Brahmotsavam is celebrated for nearly 15 days at the temple on the

hillock commencing from *Vaisakha Suddha Purnima* (May–June). Festival arrangements are made one month in advance. Twelve *sevas* are performed during the festival—On *Purnima* there is *adhyayanothsavam*, on *Padyami kalyanam*, on *Vidya garudothsavam*, on *Tadiya aswauthsavam* and on *Chaviti paruveta*. On *Parveta* day nearly 300 carts go round the temple. There is *dopothsavam* (a function in which the God is robbed and the culprits detected) on *Panchami*. On *Shashti* there is *pradakshina uthsavam*, etc. *Naivedyams* and cocoanuts are offered. Offerings are made in the form of cash also. There is a *koneru* (pond) on the hillock and the devotees take bath in it. The festival is of ancient origin and is widely known. There is Inam land for the temple. The devotees, local and from distant places, congregate, without any distinction of caste or creed. Besides, devotees visit the shrine on every Saturday.

A fair is held in connection with the festival for nearly one and half months on the hillock. The traders from Khammam, Warangal and Mahbubabad come and open their shops. Eatables, utensils, lanterns, mirrors, combs, books, pictures, photos, agricultural implements and toys are the chief articles that are brought and sold in the fair.

Touring cinemas and dramas afford entertainment to the visitors.

Bonalu are offered and goats, fowls and sheep are sacrificed to the deities, Mutyalamma, Pochamma, Mysamma and Uppalamma, when rains fail and when epidemics prevail in the village.

SOURCE : 1. Sri N. Venkata Narasimha Rao, Government Teacher, Zilla Parishad Middle School, Narasimlapeta.

2. Sri K. Venkata Buchaiah, Assistant Teacher, Zilla Parishad Middle School, Narasimlapeta.

3. Article by Sri T. Rajeswara Rao in Andhra Prabha Weekly, dated 12-9-1962.

31. Gundepudi—Situated at a distance of 23 miles from the Mahbubabad Railway Station.

The total population of the village is 1,891 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (148). The chief means of livelihood of the people is agriculture.

There is a temple of Sita Ramaswamy.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). About 1,500

local Hindu devotees congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

32. Maripeda—Situated at a distance of 2 miles from the Hanamkonda—Khammam bus route and 20 miles from Manukota.

The total population of the village is 4,255 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Reddy, Kapu, Sale, Yadava, Kummari, Chakali, Mangali, etc.; Scheduled Castes (634)—Madiga, Mala, etc.; Scheduled Tribe (1); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Venkateswaraswamy with the stone image of the deity in human form, Mallikarjunaswamy, Anjaneyaswamy and Siva are the places of worship in this village.

Sri Venkateswaraswamy festival is celebrated from *Chaitra Suddha Ekadasi* (March–April) to *Vaisakha Bahula Dasami* (May–June) i.e., for 1½ months. Festival arrangements are made one week in advance by the temple committee. On the first day there is *adhyanothsavam*, on the second *paramadothsavam*, on the third *kalyanothsavam* and on the fifth *bandlu tiruguta* (the carts going round the temple) are the rituals observed during the festival. Steers, cows, silver ornaments and cash are offered in fulfilment of vows. This festival is being celebrated for the past 70 or 80 years and is confined to this and the nearby villages. There is a temple committee. About 3,000 Hindu devotees, local and from the neighbouring villages, congregate, without any distinction of caste or creed. *Pujari* is Sri Sthana Chari, a Vaishnava Brahmin of Kowndinyasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 1½ months near the temple. It is being held for the past 70 years. About 3,000 people, local and from nearby villages, congregate. Most of the people that throng here are Lambadis. Eatables, utensils, lanterns, mirrors, combs, photos, books, cloth, toys and agricultural implements are the chief articles that are sold in the fair.

SOURCE : 1. *Sri Syed Ziauddin Ahmed, Lower Division Clerk, Tahsil Office, Mahbubabad.*

2. *Sri V. C. Veeraiah, Panchayat President, Maripeda.*

33. Anepuram—Situated at a distance of 26 miles from the Mahbubabad Railway Station.

The total population of the village is 1,286 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (133). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Sita Ramaswamy is the only place of worship in the village.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). The festival is of local significance. About 200 local Hindus congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

34. Mungimadugu—Situated at a distance of 7 miles from the Nagaram bus stage on the Warangal—Khammam bus route.

The total population of the village is 2,351 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (334). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Adi Shakti temple with her stone and metal images in human form is the place of worship in this village.

Adi Shakti Jatara is celebrated for one day on *Asviniya Bahula Chaturdasi* (October–November). Goats, fowls and sheep are sacrificed to the deity. The festival is of ancient origin but of local significance. The Hindu devotees of the village, irrespective of caste and creed, congregate. A Kummari is the *pujari* with hereditary rights.

SOURCE : 1. *Sri Ali Ahmad, Revenue Inspector, Mungimadugu.*

2. *Sri V. Malla Reddy, Teacher, Mungimadugu.*

35. Yellampeta—Situated at a distance of 2 miles from the Warangal—Khammam bus route and 24 miles by road from Mahbubabad town and Railway Station.

The total population of the village is 3,088 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Kapu, Goundla, Yadava, Vadla, Kummari, Kammara, Muthrasi, Sale, Chakali, Mangali, etc.; Scheduled Castes (333)—Madiga, Mala, etc.; Muslims and Christians. The

chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Sri Rama and Mutyalamma in the village besides a Siva temple which is in a ruined condition.

Sri Rama festival is celebrated for four days from *Vaisakha Suddha Navami* (April–May). This festival is being celebrated for the past 48 years and is confined to this village only. Local Hindus participate in it. A Vaishnava of Bharadhwajasa *gotram* is the *pujari*. He has 4 acres of wet land and 20 acres of dry land as Inam. There is free feeding for 4 days during the festival.

Mutyalamma Bonalu is celebrated on a convenient day in *Sravanam* (July–August).

SOURCE : 1. *Sri Mohammad Hussain, Yellampeta.*

2. *Sri Damodaraswamy, Teacher, Yellampeta.*

36. Uggampalle—Equidistant from Nagaram and Guduru—5 miles, and 13 miles from the Mahbubabad Railway Station.

The total population of the village is 1,193 and it is made up of the following communities: Caste Hindus—Brahmin, Goundla, Muthrasi, Vadla, Kammara, Chakali, Yadava, Mangali, Yerukula; and Scheduled Castes (116)—Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The images of Mutyalamma in human form enshrined in a small hut on the outskirts of the village and Sri Anjaneya installed in a temple are worshipped in this village.

Mutyalamma Jatara is celebrated for 30 days from *Sravana Suddha Padyami* (July–August). Fowls, goats and sheep are sacrificed. Fasting, *jagaram* and river bath are the common domestic observances. This is an ancient festival confined to this village only. The patrons belong to Muthrasi and Golla communities. Local Hindus congregate. *Pujari* is a Kummari (potter) of Kancherla *gotram* with hereditary rights.

SOURCE : 1. *Sri D. Mancha Nayakudu, Grama Surpanch, Uggampalle.*

2. *Sri T. Venkateswarlu, Headmaster, Panchayat Samithi School, Uggampalle.*

37. Guduru—Situated at a distance of 13 miles from the Mahbubabad Railway Station.

The total population of the village is 2,711 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (321). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April). About 100 local Hindu devotees congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

38. Nerada—Situated at a distance of 2 miles from Guduru.

The total population of the village is 2,515 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (285). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Narasimhaswamy is worshipped in the form of a stone image on a hillock with no temple.

Sri Narasimhaswamy festival is celebrated on *Magha Suddha Purnima* (January–February). Cocoa-nuts are offered. The local Hindus participate. *Pujari* is Sri Sesham Narasimhachari, a Vaishnava Brahmin.

SOURCE : *Sri Gangaboyina Bukkaiah, Surpanch, Nerada.*

39. Jayyaram—Situated at a distance of 16 miles from Manukota as also Mahbubabad.

The total population of the village is 3,702 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Telaga, Reddy, Goundla, Mudiraj, Yadava, Yerukula, Chakali, Mangali, Kummari, etc.; Scheduled Castes (860)—Adi Andhra; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gramadevata, Mutyalamma, a stone image in zoomorphic form without a temple, and the deity of Hanuman installed in a temple are worshipped.

Mutyalamma Jatara is celebrated for a day in *Sravanam* (July–August) when *Makha Karti* ushers in. Animals are sacrificed. This is an ancient festival with local congregation of all Hindu communities in the village. A Kummari (potter) is the *pujari*.

Daily *puja* is being performed to Anjaneyaswamy. *Pujari* is a Brahmin.

SOURCE : *Sri Julakanti Raghuramaiah, Surpanch, Jayyaram.*

40. Veeraram—Situated at a distance of 3 miles from the Warangal—Khammam road, 16 miles from Manukota and 20 miles from Mahbubabad by road.

The total population of the village is 1,911 and it is made up of the following communities: Caste Hindus—Vaisya, Velama, Reddy, Yadava, Chakali, Lambadi, Muthrasi; and Scheduled Castes (245)—Adi Andhra. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The stone images of the village deities Mutyalamma and Durgidevamma in zoomorphic form with no temples and Anjanyaswamy installed in a temple are worshipped in this village.

Mutyalamma Jatara is celebrated for a day on *Shravana Purnima* (July–August). This is an ancient festival confined to this village only. The villagers are the patrons. Local Hindus congregate. *Pujari* is of Pambala lineage.

SOURCE: *Village President, Veeraram.*

41. Abbayapalem—Situated at a distance of 18 miles from the Mahbubabad Railway Station by bus.

The total population of the village is 1,220 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Lambadi, etc.; and Scheduled Castes (330)—Adi Andhra, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Agastheswaraswamy is being worshipped in two temples, one on the hillock and the other in the village, in human form. In front of the temple on the hillock is a holy pond, the depth of which is unknown.

Sri Agastheswaraswamy Kalyanotsavam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (February–March). Fasting, *jagaram* and bath in the pond, which is on the hill, are the common observances. It is an ancient festival confined to this village and to the nearby villages. There is an Inam land of Ac. 36.22 cents (Ac. 9.17 cents of wet land and Ac. 27.5 cents of dry land). Trustee is Sri Maramraju Narasimha Rao. *Pujari* is appointed annually and the present *pujari* is Sri T. Pichayya.

SOURCE: *Sri Naramreddi Jagannadha Reddy, Abbayapalem.*

42. Kandikonda—Situated at a distance of 1½ miles from the Mahbubabad—Abbayapalem bus route and 12 miles from the Mahbubabad Railway Station by bus.

One version about the origin of the name of this village as Kandikonda says that this village is so called because of the production of *kandulu* (red gram) in abundance. An inscription of 600 years old by Anapotha Naidu, the father of Recharla Singam Bhooopala mentions this place as Kandagiri which in course of time seems to have become Kandikonda. This inscription is to be seen at the foot of the hillock to reach the top of which there are three entrances. There are some ancient forts and temples on the hillock where *koti lingams* (one crore Lingams) are believed to be present. Outer walls in three rows, powder-magazines and prisons are on the hillock. In summer, cool water flows from the hillock whereas in rainy season it ceases. Many *Vaidyas* (Ayurvedic doctors) visit the hillock to gather herbs, as it is believed that *Dhanwantari*, the physician of Gods, has sown the medicinal seeds on the hillock. At the foot of the hill, there are still remnants of an ancient town. There are some inscriptions and relics of temples lying buried in the earth. The fort here is called Nela Kota, as it is situated at the foot of the hillock. The local belief is that there is enormous hidden treasure in it. A few old coins, coloured stones, bangles, beads, broken pieces of earthen vessels and images of Gods and Goddesses are to be found in the fort. Before the fort, there is a ferocious image of *shakti* and to a side there is *gurrala madira* (horse stable). Occasionally a few holy men visit the place and perform *puja* to the images of Pandavas which are by the side of the hillock.

The total population of the village is 1,323 and it is made up of the following communities: Caste Hindus—Viswabrahmin, Vaisya, Mudiraj, Lambadi, etc.; Scheduled Castes (303)—Adi Andhra; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sri Narasimhaswamy also known as Kandagiri Narasimhaswamy on the hillock in dilapidated condition. There is no image except a gigantic ant-hill, which grows year after year. It is believed that the golden images of the Lord are deep in the ant-hill. The temples of Sri Narasimha in the village with His image and Sri Ramalingaswamy also known as Shankar Mahadev, are the other places of worship. The image of Anjaneya is also worshipped.

Sri Kandagiri Narasimhaswamy festival is celebrated on *Kartika Purnima* (October–November)

for a day, preparations being made 2 or 3 days in advance. Devotees fulfil their vows. Tonsure ceremonies are conducted. *Gandadeepams*, corbans, bells, silver and gold ornaments, *satagopams*, pumpkins, bags of sugar, cocoanuts, camphor, money, oil and cart loads of *palaharam* are offered to the deity. Domestically cleanliness, bath in the *koneru* on the hillock and fasting during Mukkoti Ekadasi and Pedda Ekadasi are observed. For the past five or six hundred years this festival is being celebrated and its influence extends to the other neighbouring districts also. There are no patrons in particular. Though there are no proper conveyance facilities, about 10,000 devotees, irrespective of caste and creed, local and from other parts of Warangal and Khammam Districts, congregate. With great difficulty and danger the devotees climb the hillock, covering a route of 2 miles to have the *darsan* of the Lord. Bags of sugar are distributed to all as *prasadam*.

A fair is held in this connection on the hillock. About 10,000 people of all communities from far and near take part in it. Eatables, utensils, lanterns, books, photos, pictures, readymade clothes, toys and other goods are sold. *Bhajans*, *kolatams*, *burrakathas*, music, *thappetas*, merry-go-rounds, lotteries and gambling afford entertainment to the visitors. Seven to eight *bhajana brindams* participate in it. The local ryots arrange free feeding for a day.

A widow performs *puja* in Ramalingeswaraswamy temple occasionally. Though there is an Inam of 3 acres 20 *guntas* of land to this temple, it is said to be enjoyed by a ryot unlawfully. There is no *pujari*.

The villagers worship the image of Anjaneya also.

SOURCE: *Sri Masabathani Venkata Mallu, Merchant, Kandikonda (P. O.).*

43. Korivi—Situated at a distance of about 5½ miles from the Mahbubabad Railway Station and 6 miles from the Manukota Railway Station. It is believed that this village is in existence since the times of Trisanku Chakravarti. As the family members of Korivi Goparaju settled here, it is called Korivi.

The total population of the village is 3,868 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Kapu, Sale, Goundla, Thamballa, Yadava, Perika, Lambadi, etc.; and Scheduled Castes (313). The chief means

of livelihood of the people are agriculture and agricultural labour.

Sri Veerabhadraswamy temple is famous even from the times of Chalukyas and it is one of the 9 biggest temples in Warangal District, the others being the Mylaru Deva temple at Inole, Warangal Taluk, the thousand pillared temple, the Padmakshi temple at Hanamkonda, the Bhadrakali temple at Warangal, the Swayambhu temple in the Warangal Fort, Ramappa temple at Palampet, the Ekavœra temple at Mogilicherla in Warangal Taluk and the Sri Rama temple at Jeedikal in Jangaon Taluk. Sri Veerabhadraswamy is a self-manifested stone image of 5 feet high, with 12 hands according to *Saiva sampradayam* in awful appearance, holding weapons like mace, etc. The sculpture in the temple resembles that of the Kakatiya kings. Bhadrakali temple is on the outskirts of the village. A story runs that only bachelors were allowed to perform *puja* to Veerabhadraswamy. As it became very difficult to find pious Brahmin bachelors, Bhadrakali, the consort of Veerabhadra was installed by the villagers to enable even the *grihastas* (married persons) to directly perform *puja* to Veerabhadra. There is in the temple a stone inscription the script of which has not been deciphered. It is believed to be in 'PALI' language.

Sri Korivi Veerabhadraswamy festival is celebrated for one month and 3 days from *Magha Bahula Triodasi* to the end of *Phalgunam* (February–March). The festival arrangements are made one month in advance. *Kalyanam* is celebrated on the night of *Magha Bahula Chathurdasi*. *Dhwajaroohanam* on *Triodasi*, *kalyanam* on *Chathurdasi* and *rathotsavam* on *Amavasya* are the important rituals observed. *Seva* (procession of the deity) is conducted in the village daily for 20 days thereafter. Devotees come from different places, throughout the year. They come with *prabhas* during the *uthsavam* days, from distant places. Fasting and *jagaranam* are the common domestic observances. People have the belief that they will be blessed with children and will be cured of their long afflicted diseases by *shastanga pranamam* (prostration) which is locally called *pranacharam* i.e., topmostorate with the eight parts of the body touching the earth. The eight parts are '*karayugamunu, charanambulu, uramu, lalatasthanambu, unnatabhujamulu*' (two hands, two legs, chest, forehead and two shoulders). Cocoanuts are offered to Sri Veerabhadraswamy. Animals are sacrificed to Bhadrakali on the 16th day after *kalyanam*. This is an ancient festival and widely known throughout Andhra

Pradesh: Although the festival arrangements are undertaken by the Religious and Charitable Endowments Department and the Panchayat Board, Sri Budugu Mallaiah of Perika community is the local manager. About 2,000 local and distant people of all communities of Hindus congregate. Sri Penukonda Ramalingaiah and Sri Sarabhaiah belonging to Thamballa community of Bharadwajasa *gotram* are the present *pujaris* with hereditary rights. Though there is no restriction for the people of Scheduled Castes to enter the temple, they generally come upto the gate called Madiga *darwaja*, visit the deity from there itself and get back according to their old custom. A separate box is kept to receive the offerings made by them.

A fair is held in this connection for one month from the commencement of *kalyanam*. Businessmen come from Hyderabad, Secunderabad, Khammam and Vijayawada. Besides 500 shops, about 100 street hawkers also sell various articles. Eatables, utensils, torchlights, books, photos, pictures, agricultural implements and other fancy goods are mainly sold. A cattle fair is also held. *Harikathas*, dramas, merry-go-rounds, circus, *bhajans*, lotteries and touring theatres entertain the visitors. An Exhibition is arranged by the Panchayat Samithi. There is one choultry with 21 rooms and the devotees stay there for 2 or 3 days. A few pandals are erected and hotels are opened for the occasion.

SOURCE : 1. Sri Vidwan M. Bh. E. Sharma, M. A., Hindi Lecturer, Government College, Khammam.
2. Sri Pabbaraju Gopala Rao, Mamillagudem Street, Khammam.
3. Sri K. Yadagiri Rao, Teacher, Zilla Parishad Middle School, Korivi.

44. **Gundrathimadugu**—A Railway Station on the Hyderabad—Vijayawada section of the Central Railway. About 500 years ago this village was founded by two Saivites, Podila Mahadev and Podila Sambhudu named after whom are two tanks. Afterwards Pingalivaru ruled over this place, for nearly 100 years. Saivism which flourished during the period of Podila Mahadev and Sambhudu, decayed during the Muslim rule, as a consequence of which many a Siva temple fell into ruins. Reddy Rajus who came into power after the Muslims were Vaishnavites. Yellareddy, an important man among them, constructed Yellareddy Cheruvu (tank).

The total population of the village is 4,082 and it is made up of the following communities : Caste

Hindus—Vaisya, Kshatriya (Raju), Konda Reddy, etc., etc.; Scheduled Castes (379); Scheduled Tribes (21); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Anjaneya temple and a ruined Sri Rama temple are the places of worship in this village.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). The local Hindus participate in it.

Mutyalamma is worshipped in *Sravanam* (July–August). Fowls and sheep are sacrificed.

SOURCE : Sri B. R. Elias, Teacher, Gundrathimadugu.

45. **Rajolu**—Situated at a distance of 2 miles from Gundrathimadugu Railway Station and 6½ miles from Mahbubabad. This was an old military centre near to Korivi, the Kingdom of Jayapasenani. There is a *gadi*, a building which indicates that this was a military headquarters in olden days when the infantry was drawn from Gollas, Harijans and Lambadis.

The total population of the village is 3,988 and it is made up of the following communities : Caste Hindus—Telaga, Kapu, Sale, Yadava, Lambadi, etc.; and Scheduled Castes (289)—Madiga, Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Siva with a Sivalingam and Varadarajaswamy in the form of Vishnu. It is said that the Vishnu image was installed in the 15th century.

In olden days, Sivaratri was being celebrated on a grand scale for about 15 days from *Magha Bahula Chathurdasi* (February–March). But now it is celebrated for a day only. Local Hindus take part. A Jangam for the Siva temple and a Vaishnava for Varadarajaswamy temple are the *pujaris*. *Prasadam* is distributed to all.

Devotees observe fast and *jagarana* during Mahasivaratri and Vaikuntha Ekadasi.

SOURCE : Sri K. Anjaneya Sarma, Headmaster, Zilla Parishad Middle School, Rajolu.

46. **Balapala**—Situated at a distance of 5 miles from Gundrathimadugu Railway Station and 9½ miles from Mahbubabad. There is a hillock near this village called Balapalagutta where stone used

for making *balapalu* i.e., slate pencils is found in abundance. The village thus came to be known as Balapala.

The total population of the village is 3,137 and it is made up of the following communities : Caste Hindus—Ramsali, Kamma, Yadava, Kummari, Vaddera, etc.; and Scheduled Castes (428). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Anjaneyaswamy temple in the centre of the village is the only place of worship in this village.

Sri Rama Navami is celebrated for one day on *Chaitra Suddha Navami* (March–April), eventhough there is no temple. *Bhajans* are performed. This is being celebrated for the past 5 years and the local Hindus participate. There is free feeding.

SOURCE : Sri Y. Suryanarayana Rao, Assistant Teacher, Zilla Parishad High School, Balapala.

47. **Chelkodu**—Situated at a distance of 5½ miles from the Dornakal Railway Station.

The total population of the village is 2,168 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (175). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Ramaswamy is worshipped by the villagers.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April) for one day. About 300 local Hindus congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

48. **Perumandlasankesa**—Situated at a distance of 7 miles from the Dornakal Railway Station as also from Chintapalle on the Manukota—Khamman road and 16 miles from Mahbubabad. This village is called Perumandlasankesa or Devunisankesa to differentiate it from another village adjacent to this which is called Sankesa. Further, as there is a temple where a festival is celebrated annually it is called Devunisankesa or Perumandlasankesa.

The total population of the village is 2,543 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Kapu, Sale, Chakali, Mangali, Yadava, Kammara, Thamballa, Kummari, Vadla, Goundla, Lambadi, Yerukula, etc.; Scheduled Castes (362)—Adi Andhra, Madiga, Mala,

etc.; and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Sri Rama, Siva and Mutyalamma are the places of worship in this village.

The legend about the Rama temple goes to say that in olden days there was a small temple of Gopalaswamy. A member of Veerasani family who was the *dora* (head) of the village desired to instal an image of Lord Venkateswara similar to that at Tirupati by replacing the image of Gopalaswamy. He placed orders with bronze sculptors at Tirupati to cast the image of Lord Venkateswara. But the image which was cast turned out to be the images of Sita, Rama and Lakshmana. The *dora* ordered the image of Lord Venkateswaraswamy to be cast again but again it turned out to be those of Sita, Rama and Lakshmana. Lord Rama is believed to have appeared in a dream, whipped the *dora* and commanded him to instal Him instead of Venkateswara, threatening that otherwise his family would perish. Then the images of Sita, Rama and Lakshmana were installed by the *dora* and a temple was constructed.

Sri Sita Rama Kalyanothsavam is celebrated for nine days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March–April). *Garudaseva*, *talambralu*, *ananthavahanam*, *garudavahanam*, *sesnavahanam*, *hamsavahanam*, *enuguvahanam*, *ratham* and *dopu* are celebrated during these nine days in chronological order. The arrangements for the festival are made five days in advance. Coins and ornaments of gold and silver are offered. This festival is being celebrated for the past 300 years and is confined to this and the neighbouring villages within a radius of 10 to 15 miles. The temple has thirty acres of wet Inam land endowed by the *doras*. About 600 Hindu devotees, local and from nearby villages, congregate. *Pujari* is a Vaikhanasa Brahmin of Atreyasa *gotram* enjoying the Inam land. *Prasadam* is distributed to all. Both on holy days such as *Ekadasi* and Sivaratri, fasting and *jagaram* are the common domestic observances.

A fair is held in this connection. About 600 people of this and neighbouring villages congregate. Eatables and fancy goods are sold chiefly. Lotteries, merry-go-rounds, dramas and music parties entertain the congregation.

Sivaratri is celebrated in Siva temple for one day on *Magha Bahula Chathurdasi* (February–March). The deity is taken out in procession in a palanquin on that day. *Pujari* is a Thamballa with hereditary rights

and is enjoying the Inam land of 7 acres. *Prasadam* is distributed to all.

Mutyalamma Uthsavam is celebrated on a convenient day in *Sravanam* (July-August) by the Hindu devotees. Mutyalamma is worshipped as the tutelary Goddess of the village. When epidemics break out, people take vows to offer goats and fowls and propitiate her to protect from the epidemics. During the annual *uthsavam*, the vows are fulfilled by offering *pongallu* and sacrificing goats and fowls. Local Hindus congregate. Similarly, *boddurayi* (stone) installed at the time of construction of the village is worshipped on the same day.

- SOURCE : 1. Sri G. Jaganmohana Rao, Headmaster, Perumandlasankesa.
2. Sri M. Rangachary, Teacher, Perumandlasankesa.

49. Mannegudem—Situated at a distance of 12 miles from Mahbubabad.

The total population of the village is 2,729 and it is made up of the following communities : Caste Hindus—Brahmin, Reddy, Muthrasi, Goundla, Sale, etc.; Scheduled Castes (235); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Venkateswaraswamy and Hanuman in the village. The picture of Sri Venkateswaraswamy is worshipped.

Sri Venkateswaraswamy festival is celebrated on *Kartika Purnima* (October–November). Venkateswara *jandalu* (flags) are taken in a procession. Offerings are made in kind and cash. A Lambadi is the patron and he will be going to Tirupati once a year. The local Hindus participate. There is free feeding.

- SOURCE : 1. Sri M. Venkatachari, Teacher, Mannegudem.
2. Sri K. Pratapareddy, Surpanch, Mannegudem.

50. Ravigudem—Situated at a distance of 8 miles from the Dornakal Railway Station and also from Manukota.

The total population of the village is 867 and it is made up of the following communities : Caste Hindus—Yadava, Chakali, Lambadi; Scheduled Castes (123) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Mansingh, a saint of the Sugalis and who is credited with having had shown many miracles during his lifetime, is worshipped with his stone image in the temple.

Mansingh Jatara is celebrated for two days on *Phalguna Suddha Dasami* and *Ekadasi* (February–March) in memory of Mansingh. Fowls and goats are sacrificed. This Jatara is being celebrated for the past 50 years and is chiefly confined to Sugali (Lambadi) community. Lambadis are the patrons. Local and nearby Lambadis congregate. *Pujari* is Guglothu Megya, a close relative of late Mansingh.

- SOURCE : Sri Mohammed Yaqub, Headmaster, Ravigudem.

51. Vennaram—Situated at a distance of 5 miles from the Dornakal Railway Station and 12 miles from Khammam. As during the reign of Reddi Doras, butter was being supplied from this village to the neighbouring villages, this village came to be known as Navaneethapuram or Vennavaram (*venna* in vernacular means butter) which in course of time became Vennaram.

The total population of the village is 2,046 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Telaga, Chakali, Kummari, Yadava, Mudiraj, Sale, Lambadi, Mangali, Goundla, etc.; Scheduled Castes (108)—Adi Andhra, etc.; Scheduled Tribes (72) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The *swayambhu* (self-manifested) image of Sri Venkateswaraswamy with two hands holding disc and conch and the other two in *abhaya* and *varada hastams* is being worshipped in a temple on a hillock at a distance of half a mile from the village. There are also Sri Sita Ramaswamy temple and Mutyalamma temple in the village.

Sri Venkateswaraswamy festival is celebrated from *Phalguna Suddha Chathurdasi* to *Bahula Chaviti* (March–April) for six days. The arrangements for the festival are made one week in advance. Coconuts, fruits, incense and flowers are offered to the deity. *Naivedyams*, fasting, feasting and *annasantarpana* are the domestic observances. It is 200 years old, confined to this and the neighbouring villages, such as Thodendlagudem, Mangalagudem and Gollagudem. The patrons are Telagas. About 300 local Hindu devotees and from nearby villages congregate. *Pujari* is a Vaikhanasa Brahmin of Gowthamasa gotram. *Teertham* and *prasadam* are distributed to all.

A fair is being held in this connection for the past 200 years for 5 days. The congregation belongs to this and the neighbouring villages. Eatables are sold.

Sri Sita Ramaswamy Kalyanam is celebrated for five days from *Chaitra Suddha Navami* to *Triodasi* (March–April). *Puja* is performed according to *agamasastra*. This festival is being celebrated for the past 6 years and is confined to the local Hindu devotees. Sri Kamepalle Appayyagaru is the patron. *Pujari* is Sri Yadagiri Narasimhacharyulu, a Vaishnava Brahmin without hereditary rights.

Animals are sacrificed to the village deity Mutyalamma.

- SOURCE : Sri G. Venkateswarlu, Teacher, Vennaram (P.O.).

52. Dornakal—A Railway Junction on the Kazipet–Vijayawada broad gauge section of the Central Railway.

The total population of the town is 9,260 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,369); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Anjaneyaswamy and Mutyalamma represented by a stone, and the tomb of Mahbub Subhani are the places of worship in this town.

Mutyalamma festival is celebrated for one day in *Sravanam* (July–August). Decorated carts go

round the temple. Goats, fowls and sheep are taken to the temple, but they are not sacrificed there at the temple. They are brought home and then sacrificed. This festival is being celebrated for the past 40 years. The local Hindus participate.

Mahbub Subhani Urs is celebrated on the eleventh day of *Rabi-us-sani* (August–September) of the Muslim calendar. About 200 local Muslim devotees participate.

Harvest festival is celebrated by Christians in February.

- SOURCE : 1. Statement of Fairs & Festivals furnished by the Collector, Warangal.
2. Sri T. Venkateswar Rao, Headmaster, Special Central Primary School, Dornakal.

53. Ammapalem—Situated at a distance of 1½ miles from the Dornakal Railway Station.

The total population of the village is 2,108 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (382). The chief means of livelihood of the people is agriculture.

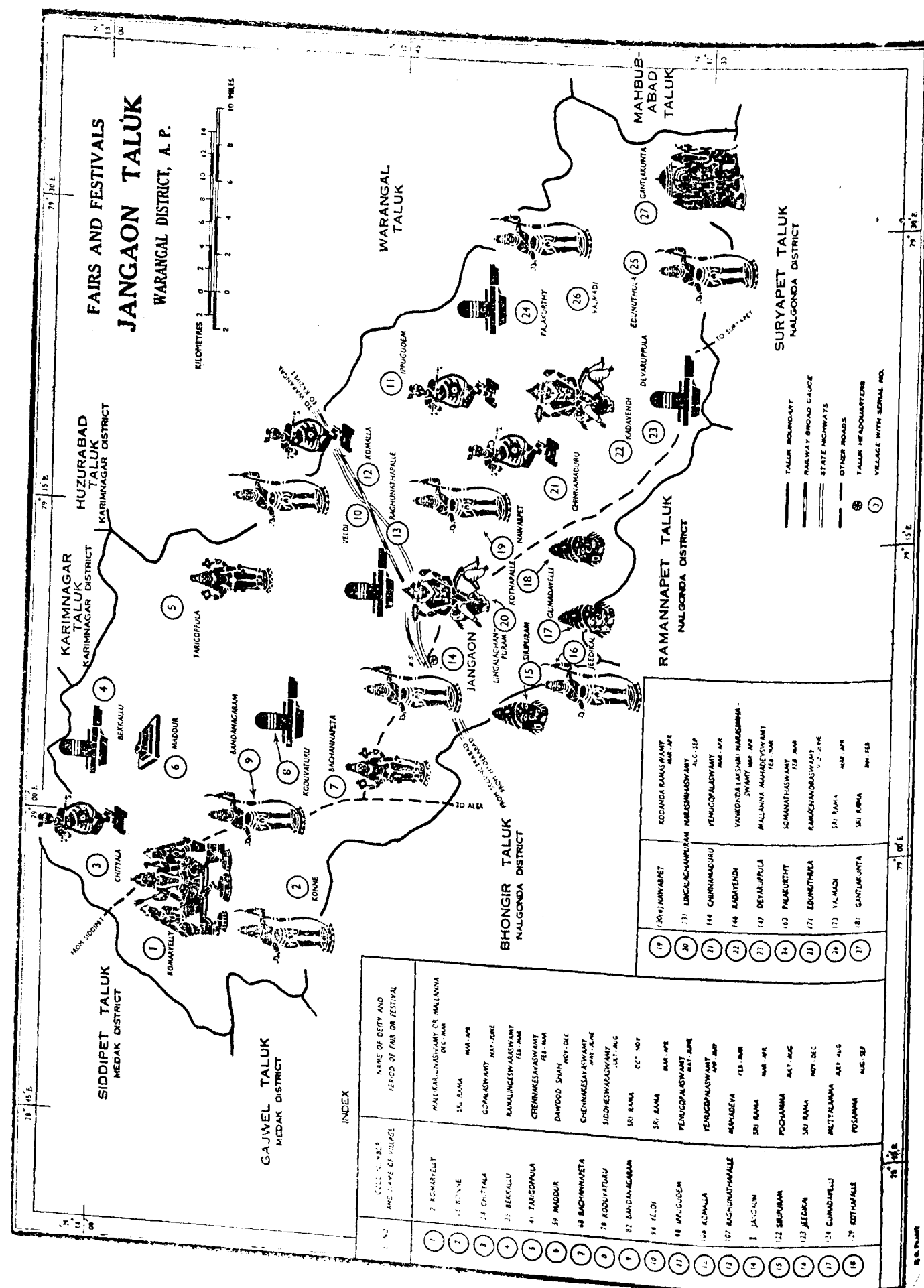
Sri Somalingaswamy is being worshipped in the village.

Sri Somalingaswamy festival is celebrated for two days from *Magha Bahula Chathurdasi* (February–March). About 300 local Hindu devotees congregate.

- SOURCE : Statement of Fairs & Festivals furnished by the Collector, Warangal.



JANGAON TALUK



Section VI

JANGAON TALUK

Komarvelly—Situated at a distance of 3 miles from the Hyderabad—Siddipet road via Thimmareddypalle, 6 miles from the Jangaon—Siddipet road and 28 miles from the Jangaon Railway Station of which 23 miles can be covered by bus and 5 miles by bullock cart.

The region of Warangal is very rich in its relics of the past. The early Kakatiya Kings were followers of Jainism. The later Kakatiya Kings, however, embraced Veerasaivism which thus began to flourish in this region from 12th century onwards. The author of Basava Puranam who was a champion of Veerasaivism is Sri Palakuriki Somanatha who was born in Palakuriki, now known as Palakurthy. Komarvelly, like Palakuriki, was a centre of pilgrimage for Veerasaivas.

The total population of the village is 2,038 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kammara, Padmasale, Kamsali, Chakali, Mangali, Vadde, Gouda, Kumari, Yadava, Muthrasa, Lingayat, Yerukula; Scheduled Castes (301)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Lord Mallikarjunaswamy also known as Komarelli Mallana with His 4 feet high, coloured, earthen, awe-inspiring image in human form in a sitting posture with four hands holding *trisulam* (trident), *khadgam* (sword), *nagastra* (sanke) and a bowl along with his consorts, Golla Kethamma and Balija Medala Devi in human form is in a cave of a hillock overlooking the reservoir's bund. Besides, the two temples of Veeranjaneya and other temples of Yellamma, Pochamma, Veerabhadra and Kalika Devi are the places of worship in the village. There is a Kalyanamantapam near Mallikarjunaswamy temple.

Different interesting legends narrating how Lord Siva came to be known as Mallanna or Mallikarjuna are current in this area. In this place Malleswara is believed to be the incarnation of Lord Siva, Bramaramba popularly known as Medala Devi as the incarnation of Parvati and Golla Kethamma as that of

Ganga Devi. Adi Reddy, King of Kolhapur, had six sons by his wife Neelamma. Lord Siva who went to him for alms in the guise of an old *jangam* for testing him was repulsed by Adi Reddy who, on account of the curses of a *jangam*, lost his kingdom and took to forest with his wife, sons and daughters-in-law. After undergoing several difficulties on the way, they reached Kalyanapattanam which was the centre of Veerasaivism from the time of Lord Basaveswara. Kalaganga Raju, a staunch Veerasaivite, was the ruler of Kalyanapattanam. When Adi Reddy and his family offered their services to a landlord for harvesting the crop, the landlord refused to accept their services as they were not Veerasaivites. Lord Basaveswara's influence was still so strong that a *bhavi* (non-Lingayat) was treated with contempt. They all became Veerasaivites and prayed for the grace of Lord Siva who again came in the disguise of an old *jangam* and begged alms. Though Adi Reddy and his family were very poor, still they offered him a little quantity of rice mixed with chaff they had. The Lord was so pleased that he blessed them saying that a great son would be born to Neelamma and that he should be named Mallanna. They were accordingly blessed with a son who was named as Mallanna. King Kalaganga Raju who, one day saw Mallanna, seventh son of Neelamma and was very much charmed, sent for the boy through Vadla Sanganna, the favourite artisan of the king. Mallanna narrated the sad story of his family to the king who out of pity restored the lost kingdom of Kolhapur to them, desiring that Mallanna should rule Kolhapur and that Sanganna should serve him as his minister. After Mallanna became a king he was offered the hand of Padmakshi, the pretty princess of Devagiri, if he could erect gold pandals between the two cities. With the generosity of the King of Kalyanapattanam, Mallanna accomplished the great feat and married Padmakshi. Whereas Mallanna was ruling over Kolhapur, his brothers were cultivating the lands. This sored the eyes of his sisters-in-law who roused the wrath of his brothers against him by unscrupulously alleging that Mallanna attempted to outrage the modesty of one of them. When his infuriated brothers, therefore, planned to do away with Mallanna, sagacious

Sanganna who came to know about their plan saved Mallanna by hiding him in the hallow of a *maddi* tree. However, Mallanna later came to his mother to prove his innocence. His Kingdom was, however, taken away and as a favour he was directed to live as a farmer. Mallanna readily and happily accepted this verdict also. Even as a farmer he worked for the welfare of the brothers and saved them from the displeasure of the King of Kalyanapattanam for their misrule. He was a great devotee of Lord Siva and was blessed by Him with a herd of sheep and an assistant, Bhairava. He destroyed Yamagonda *rakshasi* (demon) and married Ratnangi who was being brought up by the *rakshasi* and returned home.

Mallanna then toured the country, married Bhramaramba, the daughter of Siddappa of Kanchubheri, as was desired by Brahma who at the same time reminded Mallanna that the purpose of his birth was to kill Veerasena and Kalasena, the two *rakshasas* that were at Sivakanchi. Mallanna took leave of Bhramaramba, accomplished the purpose of his incarnation and on his way back to Bhramaramba, chanced to see the Yadava maid, Golla Kethamma and took her as his spouse. The result was a quarrel between Bhramaramba and Kethamma. A voice from the heavens revealed to them the incarnation of Lord Siva as Mallanna, Parvati as Bhramaramba and Ganga Devi as Kethamma. They finally settled down at this village.

Sri Mallikarjunaswamy festival is celebrated from the last Sunday in *Margasiram* to the end of *Phalguna Amavasya* (December to March) on every Sunday during the period of 3 months. On the first Sunday, *dristi khumbham*, *kalyanam*, *ekadasa rudrabhishekam*, *mahadasirvachanam* and *sakatotsavam* are the main items. *Veeraabhadrapalleni* and *agnigundam* are the important items during the course of this 2 to 3 months period. *Bonams*, *abhishekams*, *archanas* and *sevas* are the general functions. Offerings are made in the form of cash, cloth, gram, cattle and ornaments of silver and gold.

This is an ancient festival extending to several villages in and outside the district. Sri Mahadevanagamallaiah is the patron assisted by the temple committee members. The contributions from the public and the temple Inam land of 3.22 acres, totalling well over Rs. 35,000 is spent for the construction and maintenance of choultries, for awarding scholarships to deserving poor students and to meet other items of the expenditure. A water supply scheme costing Rs. 35,000 has been sanctioned. About a couple of lakhs of Hindus gather

from far and near as Komarvelly is reputed to be *bhookailasam* (the abode of Lord Siva on earth). The *pujari* is a Veerasaiva of Veera *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is conducted during the period of the festival on every Sunday and Wednesday in a plot of 15 acres near the temple with a congregation of about two thousands. Eatables, earthen and copper utensils, lanterns, torches, mirrors, combs, books, photos and toys are sold in the fair. The poor are fed from the temple funds. There are also choultries and hotels for the pilgrims. Merry-go-rounds, cinemas, circus, music and dances by the Siva devotees provide entertainment to the visitors.

SOURCE : 1. Sri P. Sitapathi, I.A.S., Sub-Collector, Warangal.
2. Sri M. Mallaiah, Demonstrator in Botany, Government Arts and Science College, Siddipet.
3. Sri C. Venkata Reddy, Revenue Inspector, Cherial.
4. 'Komarelli Mallanna Katha' by Sri Chervirala Bhagayya.

2. **Konne**—Situated at a distance of 4 miles from Alampuram which is on the Siddipet—Aleru bus route.

The total population of the village is 2,043 and it is made up of the following communities: Caste Hindus—Vaisya, Padmaale, Kuruva, Goundla; and Scheduled Castes (477)—Madiga, Mala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Rama temple is the only place of worship in the village.

Sri Rama Navami (marriage ceremony) is celebrated for one day on *Chaitra Suddha Navami* (March–April). Cash is offered to the deity. It is being celebrated for the past 60 years and is confined to this and neighbouring villages. About 1,500 Hindu devotees of all communities participate in the festival. Sri Iruganti Hayagreevachari, a Brahmin of Viswamithrasa *gotram* is the patron and the *pujari*. *Prasadam* is distributed to all.

A fair is held in connection with the festival for one day before the temple on the Government road. About 500 people of all communities congregate from this and neighbouring villages. About 10 shops sell eatables, combs, mirrors and toys.

SOURCE : Sri Y. Krishnamurthy, Teacher, Konne.

3. **Chityala**—Situated at a distance of 26 miles from the Aleru Railway Station.

The total population of the village is 1,371 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (265). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Gopalaswamy festival is celebrated for 9 days from *Jaistha Suddha Panchami* (May–June). This festival is being celebrated for the past 150 years in which about 400 Hindu inhabitants not only of this village but also of distant parts of the district participate.

SOURCE : Statement of Fairs & Festivals furnished by the Collector, Warangal.

4. **Bekkallu**—Situated at a distance of 25 miles from Jangaon.

The total population of the village is 1,013 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (243). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Ramalingeswaraswamy temple is the only place of worship in the village.

Sri Ramalingeswaraswamy festival is celebrated from *Magha Suddha Purnima* to *Bahula Ashtami* (February–March) for eight days. For the past 50 years this festival in which about 400 Hindu residents of this village and of other parts of the district participate is being celebrated and is widely known.

SOURCE : Statement of Fairs & Festivals furnished by the Collector, Warangal.

5. **Tarigoppula**—Situated about 15 miles by cart track either from the Jangaon Railway Station or from Ghanpur.

The total population of the village is 3,466 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy; and Scheduled Castes (697). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Chennakesavaswamy with the image of Vishnu, of Siva with the deity in the form of a Sivalingam, of Nalla Pochamma and Yerra Pochamma are the places of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 7 days from *Phalguna Suddha Dasami* to *Bahula Padyami* (February–March). *Puja* and *seva* are

performed. Cocoanuts are offered. This festival is of ancient origin and is confined to this and the nearby villages. Reddys, Brahmins and Vaisyas are the patrons. Only Hindus from this and neighbouring villages congregate. Sri Siddi Veeriah Yadagiriswamy is the *pujari*. *Prasadam* is distributed to all.

A fair is held in this connection with a few shops selling eatables.

On *Pushya Bahula Triodasi* (January–February) and *Magha Bahula Triodasi* (February–March) *bandla pradakshana* (carts going round the temple) and *rathotsavam* are the rituals observed respectively in the temple of Siva.

SOURCE : Sri P. Viswanatham, Supervisor, Local Development Works, Public Works Department, Jangaon.

6. **Maddur**—Situated at a distance of 4 miles from Musthgala and 24 miles from the Jangaon Railway Station.

The total population of the village is 2,897 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (378) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and cloth selling.

The tomb of Dawood Shah is the place of worship in the village.

Dawood Shah was a *guru* (preacher) of Muslims. He came from Nanded and settled here. He passed away 72 years ago.

In memory of the saint Dawood Shah an *urs* is celebrated for two days on 19th and 20th of *Rajab* (November–December). Jaggery or cooked rice is offered. Various dishes are prepared and offered (*fatihah*). Dinners are also arranged and *jagarana* is observed. For the past 72 years the *urs* is being celebrated and is confined to this and the surrounding villages. Muslims patronise the festival by collecting funds from the devotees. About 200 people of all castes from this and the neighbouring villages congregate there. The *mujavar* is a Muslim.

A fair is held in this connection before the tomb with a few shops selling sweets.

SOURCE : Sri S. Srisailem, Assistant Teacher, Central School, Maddur.

7. **Bachannapeta**—Situated at a distance of 10 miles from the Aleru Railway Station.

The total population of the village is 3,681 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (629). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Chennakesavaswamy temple is the only place of worship.

Sri Chennakesavaswamy festival is celebrated for eight days from *Jaistha Suddha Ekadasi* to *Bahula Tadiya* (May-June). This festival is being celebrated for the past 150 years and is confined to this village only. About 300 local Hindus congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

8. Koduvaturu—Situated at a distance of 3 miles from the Siddipet—Aleru bus route, 14 miles from Jangaon and 50 miles from Warangal.

The total population of the village is 1,212 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Padmasale, Chakali, Kummari, Mangali, Jangam, etc.; and Scheduled Castes (189)—Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Lord Siddheswaraswamy with the image of the deity in the form of a Sivalingam on a hillock at a distance of 2 furlongs, of Eswara and Vinayaka and of Lord Veera Hanuman on Bhairavani Gutta are the places of worship in the village. The temple of Lord Eswara, said to have been built by Sri Pratapa Rudra Chakravarthy, is noted for its sculptural beauty. But it is now partly in ruins.

Sri Siddheswaraswamy festival is celebrated on all Saturdays and Mondays in *Sravanam* (July-August). Special rituals are observed in addition to daily *puja* (*nitya devataradhana*). On Mahasivaratri day the Lord is taken out in procession. *Homams* are performed. Carts are taken round the temple. Cash and bulls are offered to the deity in fulfilment of the vows. This festival is being celebrated from ancient times and is confined to this and the distant parts of the district. *Jangams* of Nandeewara *gotram* are the patrons. Funds are collected by the *pujari* for the celebration of the festival. About 5 or 6 thousand Hindus, irrespective of caste, congregate. There are three *pujaris* who work by turns each year. *Prasadam* is distributed to all.

A fair is held near the temple in an area of 2 acres. About 5 or 6 thousand people congregate. Eatables

and toys are sold. The local Drama Association entertain the visitors by enacting dramas. There are a few choultries. Free feeding is arranged by the *pujari* from the funds collected from the congregation.

Animals and fowls are sacrificed by the devotees in the name of Bhairavaswamy in the vicinity of the temple.

SOURCE : *Sri Gangam Linga Reddy, Mali Patel, Koduvaturu.*

9. Bandanagaram—Situated at a distance of 3 miles from the Siddipet—Aleru bus route and 16 miles by cart track from the Jangaon Railway Station.

The village got this name due to the presence of a big *banda* (stone or rock).

The total population of the village is 796 and it is made up of the following communities: Caste Hindus—Reddy, Tenugu, Goundla, Kammara, Chakali, Mangali, Yerukula, Kapu, Vadde, etc.; and Scheduled Castes (157). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sri Rama temple on a *banda* (rock) outside the village, with the brass image in human form and Anjaneya temple are the places of worship in the village.

Sri Rama festival is celebrated for one day on *Kartika Purnima* (October-November). *Deeparadhana* is performed. Cocoanuts are offered in fulfilment of vows. People have their bodies smeared with a paste of *usirikaya* (emblic Myrobalan) before taking bath. They later prepare sweets.

This festival is being celebrated from ancient times but is of local significance only. The village officers patronise the festival. About 500 to 1,000 Hindu devotees, irrespective of caste and creed, congregate. The *pujari* is Sri Baliya Veerayya, a Jangam belonging Kotte *vamsam*.

SOURCE : 1. *Sri S. Narayana, Headmaster, Primary School, Bandanagaram.*

2. *The Superintendent of Police, Warangal.*

10. Veldi—Situated at a distance of one mile from the Hyderabad—Warangal bus route and 25 miles from the Jangaon Railway Station.

It is believed that the great saint Valmiki, the author of the epic Ramayana stayed here in an *ashram* in ancient times. Hence the village came to be known as Valmiki which gradually became shortened as Veldi.

The total population of the village is 1,603 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (471). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama temple, which is believed to be existing since the times of Sri Rama himself, is the only place of worship.

Sri Rama festival is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March-April). This festival is of ancient origin and is confined to this and other parts of the district. About 6,000 Hindu devotees congregate.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

11. Ippugudem—Situated at a distance of 12 miles from the Raghunathapalle Railway Station.

The total population of the village is 5,079 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (819). The chief means of livelihood of the people are agriculture and agricultural labour.

Venugopalswamy temple constructed about 150 years ago by the local people is the only place of worship.

Sri Venugopalswamy festival is celebrated for 4 days from *Jaistha Suddha Ekadasi* to *Chathurdasi* (May-June). This festival is being celebrated for the past 150 years and is confined to this and several distant parts of the district. About 500 Hindu devotees, local and from distant villages, congregate.

A fair is held with a few shops selling eatables and toys.

SOURCE : *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

12. Komalla—Situated at a distance of one mile from the Hyderabad—Warangal bus route, 4 miles from the Raghunathapalle Railway Station and 10 miles from Jangaon.

The total population of the village is 1,995 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Golla, Goundla, Padmasale, Kammara, Kummari, Vadrangi, Auvusala, Kapu; and Scheduled Castes (545). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venugopalswamy temple with his brass image, and the temples of Mahadeva, Anjaneya,

Pochamma, Peddamma and Yellamma are the places of worship in the village.

Sri Venugopalswamy Kalyanothsavam is celebrated for a day on *Vaisakha Suddha Vidiya* (April-May). Offerings are made in fulfilment of vows. Cocoanuts and flowers are offered and *kumkum* (vermilion) *puja* is performed. For the past 150 years this festival is being celebrated and is confined to this village only. Vaishnavite Brahmins patronise the festival. Local Hindus of all communities congregate. The *pujari* belongs to Kasyapa *gotram* with Inams and hereditary rights.

Siva uthsavam is celebrated on *Magha Bahula Chathurdasi* (February-March), the Sivaratri day, as is usual in all parts of the country.

Every year Aradhanotsavams are performed for the village Goddesses, Pochamma, Peddamma and Yellamma.

SOURCE : *Sri Chinnaiah, Farmer, Komalla.*

13. Raghunathapalle—A Railway Station on Wadi—Kazipet section of the Central Railway, situated at a distance of 7 miles from Jangaon and 30 miles from Warangal.

Approximately 110 years ago, the self-manifest image of Lord Rama of Ayodhya was found on a nearby hillock occupying an area of 500 acres. Since that time the village goes by the present name. (*Raghunatha* means Lord of Raghu dynasty who is none other than Lord Rama; *palle* means village).

The total population of the village is 2,610 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Goundla, Marathi, Padmasale, Kuruva, Chakali, Mangali, Thammali; and Scheduled Castes (472)—Madiga, Mala; Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

Mahadeva temple with the stone Sivalingam, Yellamma temple, Lord Rama temple with the stone images of Rama, Lakshmana and Sita, and a small temple for the village deities with the stone images of Pochamma, Mutyalamma and Mysamma in human form are the places of worship in the village.

One Sri Pasam Rangaiah, a poor Ayurvedic physician and a great devotee of Rama, constructed steps to the hill and a choultry. He also constructed a well with the help of his wife and son. With the help of Rs. 300 given by an eighty years old woman the images of Rama, Lakshmana and Sita were installed on Sri Rama Navami.

Siva Kalyanothsavam (Sivaratri) is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (February-March). Festival arrangements are made by collecting subscriptions from the villagers. Cocoanuts, *pulihora* and *daddhojanam* are offered. The devotees take river bath and observe fasting and *jagarana*. The festival is being celebrated for the past 6 years and is of local significance. The temple has Inam lands. The local Hindu residents congregate. The *pujari* is a Thammali with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

Yellamma Jatara (Bonalu) is celebrated for one day on *Sravana Bahula Triodasi* (August-September). Goats, fowls and sheep are sacrificed to the deity in fulfilment of vows. The Jatara is being celebrated for the past 3 years and is mainly confined to Madigas. The local Madigas congregate. Dinners are arranged among themselves.

Ramulavari Kalyanam is celebrated for 3 days from *Chaitra Suddha Navami* (March-April). *Sevas* are performed by the devotees during the nights. Cocoanuts and other sweets are offered. The festival is being celebrated for the past 110 years and is of local significance. The patrons are the villagers. The local devotees congregate without any distinction of caste or creed. The *pujari* is a Brahmin, Achary.

SOURCE: 1. *Sri S. V. Narasimha Rao, Patwari, Raghunathapalle.*

2. *Sri M. Rajaiah, Headmaster, Raghunathapalle.*

14. Jangaon—Taluk headquarters and a Railway Station on the Hyderabad—Kazipet section of the Central Railway.

It is believed that in years past there was a Jain Mutt in the village and it was known as Jain Mutt Gaon which in course of time corrupted into Jangaon. But at present no traces of Jainism are to be found in this town.

The total population of the town is 12,179 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,369) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Sri Rama temple constructed 200 years ago by the local people is the place of worship in the town.

Sri Rama Navami Kalyanothsavam is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March-April). For the past 200 years this festival is being celebrated but is of local significance. About 500 local Hindu devotees congregate.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

15. Siripuram—Situated at a distance of 6 miles from the Jangaon Railway Station.

It was, in the past, a prosperous village and hence the name Siripuram (*Siri*—in vernacular means wealth and *puram* means village).

The total population of the village is 1,016 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (224) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Pochamma and Anjaneya temples with their stone images in human form are the places of worship in the village.

The village deity Pochamma Jatara is celebrated for one day convenient to the villagers in *Sravanam* (July-August). Taking carts around the temple is an important function. *Bonams* are offered. Sheep and fowls are sacrificed. Intoxicants are consumed. This Jatara is of local significance. Local Hindus congregate. The *pujari* is a Kummari with hereditary rights.

Every Saturday *bhajans* are performed in Anjaneya temple. Cocoanuts are offered. Occasionally free feeding is arranged.

SOURCE: *Sri V. Indasena Reddy, Police Patel and Mali Patel, Siripuram.*

16. Jeedikal—Situated at a distance of 8 miles from the Aleru Railway Station, 16 miles from the Jangaon Railway Station via Aleru by bus and 32 miles from Warangal.

At a distance of a mile and a half from the village there is a rock on which there are two pools known as Palagundam and Jeedigundam. It is believed that the place is called Jeedikal because of the latter. The rock is known as *ledibanda* or *jinka-banda* (*ledi* or *jinka* in vernacular means deer and *banda* means rock which is also known as *kal*). *Jinka-kal* is presumed to have been corrupted into Jeedikal. The rock is also known as Veerachalam, the rock of Veera, a *muni*. There are several interesting legends current connected with this sacred

place. Lord Ramachandra failed in His attempt to catch a deer which Sita wanted Him to catch for Her. It is said that in disgust He killed it and to wash off the sin of killing a deer He performed a *yagnam* (sacrifice) there. But the popular version is that when Lord Rama lifted His bow to kill it, the deer trembled in fear and surrendered to the Lord. It was just sunset when He came to this spot on His way to the *ashram* and He could find no water for His evening oblation. He prayed Gangadevi and pressed the rock under His foot with His toe. Water sprang from under His toe with which He performed His evening *puja* and sprinkled a handful of the water on the deer which immediately became transformed into a *Gandharva*. He explained to the Lord that he was Chithradhara who had become a deer on account of the curse of Viswamitra and that he was released from that curse. The Lord offered him a boon and the *Gandharva* prayed that the sacred water should remain perennial purifying the sinners on earth and the rock should go by the name 'Mayamregapubanda' or 'Ledi banda'. Even today on a rock nearby there is water in an eye-shaped pit, which is about 4 inches in length and this is said to be always filled with water. After granting these desires and salvation to the *Gandharva*, Lord Rama was attracted by a sound from the west. He saw a broad rock with a pool full of water. The rock was surrounded with flower creepers and there was a *badari* tree or the jujube tree (*Fizijphus Jujisbon*) on the bund of the pool. Under that tree the Lord saw a *muni*, Veera, worshipping His idol and chanting his sacred name. When the Lord approached him the *muni* offered Him *badari* fruits. The Lord was pleased with the devotee and asked him what his desire was. The devotee prayed only for the worship and the grace of the Lord. Rama granted him his *padukas* (sandals), asked him to remain there worshipping them till the commencement of *kaliyuga* and attain salvation. He said that the rock would go by the name of Veerachalam and a bath at the sacred place would wash off sins as black as *jeedi* (the marking nut or the nut of the tree *Scmearpus Anacardium*).

It is recited in the *Sthalapuranam* that Lord Siva explained to Parvati the sanctity of the Jeedigundam on Veerachalam. Sri Chandraguptha, the King of Vangadesam (Bengal), while hunting in the forest met Bhrgu Maharshi who gave two fruits to the issueless king and told him that he would meet him after he begets two children. The king gave the two fruits to his wife Sumathi. The royal couple were blessed with a son Balachandra and a daughter

Chandramathi. When Bhrgu Maharshi visited the capital, the king who had entirely forgotten him refused to receive him. The sage became enraged and cursed Chandraguptha. When Sri Bhimasena of Kashmir invaded Vangadesam, the helpless king and queen put an end to their lives. The faithful minister saved the prince from the hands of the enemy but he himself was killed by a gang of robbers who took away the prince and trained him for their profession. King Bhimasena, who had no children, had, however, adopted the helpless Chandramathi as his own daughter, brought her up and when she grew up to be a maiden declared her *swayanivaram* (voluntary choosing of a husband by a princess). Several princes attended the *swayanivaram*. Chandramathi garlanded Balachandra who had attended the *swayanivaram* indicating that she chose him to be her husband. Balachandra proved his strength and valour by defeating the assembled princes in a fight when they questioned his identity and qualification for the hand of the princess. They were married. But on the following morning their wedding robes became as black as *jeedi* (the marking nut). When they changed their clothes, these too became as black as *jeedi*. The confounded king consulted several learned men but to no purpose. *Akasvani*, the celestial voice, revealed to the king their past history and advised that the newly wedded who are no other than brother and sister should go on a pilgrimage visiting sacred places and bathing in sacred waters till their dress became white. During their pilgrimage they came to Veerachalam and had a bath in Jeedigundam. To their greatest wonder and joy they found their clothes changed to pure white and their royal lustre restored. They attempted to construct a temple to the Lord who had no temple and got carted huge stone pillars. But the Lord told them in a dream that they should give up the attempt, go back to their place and get married to suitable partners. The Lord is, therefore, said to have no temple even today.

A little distant from Jeedikal is a village originally called Kalyani and now known as Kallam. On a hill-cave there are a number of small stone images. In the fields to the west of the place and at a distance of three miles are found scattered stone slabs and pillars with inscriptions and also relics of architectural interest which appear to have belonged to the period of Western Chalukyas. There are also two old temples here. This is ample testimony to prove that Jeedikal shrine is an ancient one.

The total population of the village is 1,363 and it is made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Reddy, Kamma, Kapu, Kamsali, Mangali; and Scheduled Castes (275). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Sri Rama with His self-manifest image in human form about 2 feet high is by the side of a pool cut in stone and about 30 ft. in circumference with no temple. The image of Lakshmana is to the right and that of Sita to the left. The sandals in stone which representing the sandals gifted to Veeramuni by the Lord are also there and are worshipped. By the side of the compound enclosing the deities there is the pool called Ramagundam whose depth is unfathomable.

Sri Ramachandra Kaiyanotsavam is celebrated for 13 days from *Kartika Suddha Purnima* to *Bahula Dwadasi* (November–December). *Kalyanam* (marriage) of Rama and Sita is the main function and it is on the first day. On subsequent days, the devotees attend daily processions, worship the Lord and liquidate their vows by offering fruits, flowers, cocoanuts, utensils and other brassware useful for the worship of the Lord, and gold and silver ornaments. They take their bath in all the three *gundams* (pools): Ramagundam, Palagundam and Jeedigundam. They get water from the pool at the Lord's shrine and sprinkle it over their heads. They also visit the *teertham* (the small pit said to have been formed by the toe of Lord Rama), worship it, sprinkle the sacred water on themselves and take in a little of the *teertham* before they leave the place, with the belief that their mind and soul would be purified.

This festival is of ancient origin and extends to several parts of Andhra Pradesh. Reddys patronise the festival and a Committee under the presidentship of Sri Konda Venkata Reddy is managing the affairs of the temple and the festival. The Inam lands of the temple consist of 17.32 acres of wet land and 29.26 acres of dry land. About 10,000 Hindus, irrespective of their caste and creed from all over Andhra Pradesh, congregate. The *pujaris* are Sri Gattu Seshachari and Sri Judikanti Lakshmanchari, Vaishnavites belonging to Gowthamasa *gotram* and Bharadwajasa *gotram* respectively. *Prasadam* is distributed to all and there is free feeding from *Kartika Bahula Panchami* to *Dwadasi* thrice a day. There are choultries in which pilgrims stay for four or five days and make room for the next batch. As the festival season is not a rainy

season several take shelter under the shady trees nearby.

A few shops from Aleru are added to the local ones to cater to the needs of the pilgrims.

Sri Rama Navami is also celebrated on *Chaitra Suddha Navami* (March–April). The devotees from several parts of the State numbering two to three thousands fast that day and worship the Lord. They break the fast on the following day after bath in the three *gundams*, worship at the shrine and at the *teertham* on *ledi banda*.

SOURCE: 1. Sri K. Seshagiri Rao, Patwari, Jeedikal.
2. Article in Andhra Prabha Weekly dated 11-4-62 based on the Essays of Sri T. Rajeswararao of Warangal and Sri Howdakari Mohanlal of Nalgonda.

17. **Gumadavelli**—Situated at a distance of 8 miles from the Jangaon Railway Station.

The total population of the village is 1,300 and it is made up of the following communities: Caste Hindus—Reddy, Sale, Kuruva, Golla, Telugu, Vadla, Kammara, Goundla, Kummari, Chakali, Mangali; and Scheduled Castes (270). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

The temple of Mutyalamma, the village deity with the stone image in human form and the temple of Hanuman are the places of worship in this village. Posamma and Maremma are also worshipped.

Aradhana for the village deity Mutyalamma is celebrated for one day in *Sravanam* (July–August). Goats, sheep and fowls are sacrificed to the deity in fulfilment of vows. Fasting is observed by the devotees for one night. The festival is confined to this village only. Local Hindus participate in the festival. A Kummari is the patron and *pujari*.

SOURCE: Sri A. Sundarsanam, Patwari (Karnam), Gumadavelli.

18. **Kothapalle**—Situated at a distance of about a mile to the east of the Jangaon–Suryapet bus route and 9 miles from the Jangaon Railway Station.

The name Kothapalle (*krotha*—new, and *palle*—village) is after the new village that has come into being on the banjar lands (Government waste lands) purchased from the Government by a few Reddys about 400 years ago. This term 'Kothapalle' became in course of time Kothapalle.

The total population of the village is 906 and it is made up of the following communities: Caste Hindus—Reddy, Padmasale, Goundla, Tenugu, Vad-rangi, Kammara, Chakali, Yerukula and Yadava; Scheduled Castes (338)—Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Posamma, the village deity with her stone image in human form and an image of Anjaneyaswamy with no temple are the places of worship in the village.

The village deity Posamma Jatara is celebrated for 5 days from *Sravana Bahula Navami* to *Tridasi* (August–September) in the belief that epidemics like smallpox would not break out. Carts are decorated and taken round the temple thrice by men. In the night *bonams* and *naivedyams* are offered to the deity. Women take oil bath, prepare *naivedyam* in pots, lit lamps on the pots and go to the temple placing them on their heads and dancing in ecstasy (*sigaluuguta*). In darkness, the burning lamps on their swaying heads present a picturesque view. Offerings in the form of silver eyes and toddy are made by the devotees in fulfilment of their vows. Sheep, goats and fowls are sacrificed to the deity. The animal is brought before the sacrificial altar and its face is washed with toddy and water and decorated with *pasupu* (turmeric) and *kumkum* (vermilion). The animal is sacrificed only when it shakes its head as it is believed that shaking its head is a good omen implying consent of the animal. These sacrifices form an important function of the Jatara and the success in it i.e., sacrifice after the consent of the animal affords great joy and satisfaction to the devotees. Intoxicants are used.

This festival is of ancient origin and of local significance. Local Hindu people of all communities participate in the festival. The *pujari* is a Kummari with hereditary rights. Fried bengalgram and jaggery are distributed as *prasadam*.

SOURCE: Sri Erra Lakshmana Raju Bhattu S/o Dasaratha Rama Raju, Headmaster, Kothapalle.

19. **Nawabpet**, hamlet of **Vaddecherla**—Situated at a distance of 7 miles from the Jangaon Railway Station.

The total population of the village is 3,397 and it is made up of several sub-communities of Caste Hindus and Scheduled Tribes (19). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple to Lord Kodanda Ramaswamy built by Jagirdarini Malathi Bai with the help of her Moktar, Venkatrao a few years back.

Sri Kodanda Ramaswamy festival is celebrated for 9 days from *Chaitra Suddha Navami* (March–April). This is being celebrated from the past few years and is confined to this village only. The festival is organised by the temple committee. There is an Inam land of 2.30 acres. About 500 local Hindus participate in the festival.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

20. **Lingalaghanpuram**—Situated on the Jangaon–Suryapet bus route via Nellutla and 6 miles from the Jangaon Railway Station.

This village, formed during the regime of Reddy Kings, was thickly populated and hence was known as Ghanapuram (*ghana* means above average or thick). In due course the Deshmukhs whose surname was 'Lingala' became the rulers of this village and it came to be known as Lingala Ghanapuram or Lingalaghanpuram.

The total population of the village is 3,260 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Kummari, Deshmukhs, etc.; Scheduled Castes (700) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

The temples of Lord Narasimhaswamy with His stone image in human form with lion's head, Siva with His stone idol in the form of a Lingam, Hanuman with His stone image, Mahankali with her stone image in human form and Pochamma with her stone image in human form are the places of worship in the village. Yallamma, Uppalamma and Mysamma are also worshipped in the village.

Sri Narasimhaswamy festival is celebrated for a day on *Sravana Bahula Ashtami* (August–September). Cocoanuts, *pappulu* (fried bengalgram dhal) and jaggery are offered to the deity in fulfilment of vows. This festival is of ancient origin and is of local significance. There is an Inam land to the temple. Only local Hindus participate in the festival. The *pujari* is a Brahmin. *Prasadam* is distributed to all. *Nityaradhana* and one day *puja* in *Vaisakham* (April–May) are performed.

Bonams are offered to Pochamma and Mahankali in *Sravanam* (July–August). *Bandlu kattadamu*

(tying the carts), *sigamuho uguta* (dancing in ecstasy when possessed by the deity) and *bonamulu cheyuta* (preparing *bonams*) are the important functions of the festival. Cocoanuts, *pappulu* (fried bengalgram dhal) and jaggery are offered to Goddess Mahankali and fowls, sheep and he-buffaloes are sacrificed to Pochamma and consumed during the festival days. This festival is of ancient origin though of local significance. There is an Inam land to Goddess Mahankali. Only local Hindus congregate. *Pujari* for Mahankali is a Brahmin and for Pochamma a Kummari with hereditary rights. *Prasadam* is distributed to all the devotees present.

Lord Siva and Anjaneya are worshipped on all Saturdays and during *Shravanam* (July-August). *Santarpana* (free feeding) is held.

SOURCE: Sri P. Venkataiah, Headmaster, Government Junior Basic & Central School, Lingalaghanpuram.

21. Chinnamaduru—Situated at a distance of 12 miles from the Jangaon Railway Station.

The total population of the village is 3,744 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (588). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Venugopalaswamy temple is the only place of worship in the village.

Sri Venugopalaswamy festival is celebrated for 8 days from *Phalguna Suddha Purnima* (March-April). This festival is being celebrated for the past 200 years and is confined to this village only. About 250 local Hindus participate in the festival.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

22. Kadavendi—Situated at a distance of one mile from Sitarampuram, 2 miles from the Jangaon—Suryapet bus route, 19 miles from the Jangaon Railway Station and 50 miles from Warangal.

The total population of the village is 4,010 and it is made up of the following communities: Caste Hindus—Vaisya, Golla, Maratha, Goundla, Kummari, Kamsali, Chakali; and Scheduled Castes (575). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Vanakonda Lakshmi Narasimhaswamy with the image of the deity in human form with lion's head in a cave on a hillock at a distance of 3 miles from the village is the place of worship.

Sri Vanakonda Lakshmi Narasimhaswamy festival is celebrated for 7 days from *Phalguna Suddha Purnima* to *Bahula Shashti* (March-April). Lord's *kalyanam* (marriage) and *sakatotsavam* are performed during the festival. This festival is of ancient origin but is only of local significance. The *pujari*, a Vaishnavite, is the patron of the festival. Local Hindus congregate. The *pujari* is Sri Chitukuri Ramanujachari, a Srivaishnavite Brahmin of Kowndinyasa *gotram* with hereditary rights.

SOURCE: Shri J. Janardhan Rao, Assistant Teacher, Kadavendi.

23. Devaruppula—Situated at a distance of 20 miles from the Jangaon Railway Station.

The total population of the village is 4,451 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (842). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lord Mallanna Mahadevswamy is the place of worship in the village.

Sri Mallanna Mahadevswamy festival is celebrated for 5 days from *Magha Bahula Ekadasi* (February-March). The festival is being celebrated for the past 150 years and is confined to this village only. About 200 local Hindus participate in the festival.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

24. Palakurthy—Situated at a distance of 18 miles from the Ghanpur Railway Station. This village is so called as it is the birth place of the river Paleru.

The total population of the village is 2,316 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Tammala; and Scheduled Castes (381). The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Somanathaswamy with the image of the deity in the form of a Sivalingam in a cave on a nearby hillock and of Lord Narasimhaswamy are the places of worship in the village. It is believed that Palkuriki Somanatha, champion of Veerasaivism, the pioneer Telugu poet and the author of Basava Purana, Panditharadhyacharitha and other works performed penance and attained salvation in this place.

Sri Somanathaswamy festival is celebrated for 8 days from *Magha Bahula Triodasi* to *Phalguna*

Suddha Panchami (February-March). Cocoanuts and animals are offered to the deity. The animals so offered are sold in auction and the sale proceeds are added to temple funds. *Bandlu tiruguta* (taking carts round the temple) is an important function. Devotees observe fast and *jagaram* on *Magha Bahula Triodasi* i.e., Sivaratri.

This festival is being celebrated for the past 2,000 years and is widely known. The temple committee organises the festival and there is an Inam land of 1 acre and 11 cents. Some subscriptions are also collected by Sri Venkatanarayana Sarma from the people. About 5 or 6 thousand Hindu devotees of all communities of Hindus from various parts of the State congregate. Sri Palakurthy Venkatanarayana, a Brahmin and Sri Tammala Rajayya, a Tammala are the *pujaris*. *Prasadam* is distributed to all.

A fair is held around the hillock in the Government land. Rents are collected by the Village Panchayat Board from the shops. About 5 or 6 thousand people of local and distant places participate. Eatables, utensils, lanterns, mirrors, combs, books, photos, medicines, cloth, etc., are sold. Cinemas, circus and music concerts afford entertainment to the visitors. *Harikathas*, magic and dances are also arranged by the temple committee. Motors and carts are the means of conveyance. There is free feeding in the choultry for Veerasaivas and Srivaishnavites, arranged separately by Sri Venkatanarayana Sarma who collects funds for this purpose.

Sri Narasimhaswamy is also worshipped during Mahasivaratri along with Somanathaswamy.

SOURCE: 1. Sri N. Seshagiri Rao, Patwari, Palakurthy.

2. Sri N. V. Narasimharao Deshpande, Assistant Teacher, Zilla Parishad Middle School, Gudur.

25. Edunuthula—Situated at a distance of 30 miles from the Jangaon Railway Station.

The total population of the village is 2,795 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (486). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Lord Ramachandraswamy constructed 150 years ago by the villagers.

Sri Ramachandraswamy festival is celebrated for 9 days from *Vaisakha Suddha Purnima* to *Bahula*

Ashtami (May-June). This festival is being celebrated for the past 150 years but is confined to this village only. About 200 local Hindus participate in the festival.

SOURCE: *Statement of Fairs & Festivals furnished by the Collector, Warangal.*

26. Valmadi—Situated at a distance of 10 miles from the Jangaon—Suryapet bus route, 12 miles from the Warangal—Khammam bus route and 20 miles from the Raghunathapalle Railway Station.

It is believed that an *ashram* of the great sage Sri Valmiki Mahamuni, the first Valmiki saint was here in this place and hence it is being called Valmadi.

The total population of the village is 3,291 and it is made up of the following communities: Caste Hindus—Telaga, Bantu, Goundla, Kuruva, Reddy, Vadla, Kammara, Avusula, Balija, Padmasale, Medari, etc.; and Scheduled Castes (514). Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the residents.

Lord Sri Rama temple with His brass image is the place of worship in the village.

Sri Rama Navami is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). The *puja* is performed with fruits and flowers. The festival is being celebrated from ancient times. About 3,000 Hindu people of local and nearby villages congregate without distinction of caste or creed. *Ayyavarlu* are the *pujaris* with hereditary rights.

A fair is held in connection with the festival. About 3,000 people congregate from this and neighbouring villages. Eatables, utensils, cloth, lanterns, torches, mirrors, combs, books, photos, bamboo baskets, etc., are sold there. Bullock carts are the only means of conveyance.

SOURCE: Sri N. Rajaram Reddy, Headmaster, Primary School, Valmadi.

27. Gantlakunta—Situated at a distance of 8 miles to the south of Warangal—Khammam bus route and 11 miles to the north of Jangaon—Suryapet bus route and Tirmalgiri.

The total population of the village is 1,746 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Goundla, Golla, Chakali, Mangali, Kummari, Kammara, etc.; and Scheduled

Castes (514): The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Rama under a tree at a distance of 3 furlongs with the images of Rama, Lakshmana, Sita, Bharata, Satrugna and Anjaneya, and of Anjaneyaswamy at a distance of 4 furlongs to the north of the village are the places of worship in the village.

Sri Rama Pattabhishekham is celebrated for a day on *Pushya Bahula Ekadasi* (January-February). The festival begins at 2 O' Clock in the afternoon and ends by 5 O' Clock in the evening. *Puja* is performed. Bullock carts are taken round the temple thrice, covering a distance of one mile. Cocoanuts, silver eyes and *bottu* (the sectarian mark worn on the forehead) and such other things are offered to

the deity in fulfilment of vows.

For the past 300 years the festival is being celebrated and is confined to this village only. There is an acre of Inam land to the temple. About 1,500 Hindu people of all communities, local and from the neighbouring villages, congregate. The *pujari* is a *Ayyavaru* of Bharadwajasa *gotram* for the past 3 generations enjoying the Inam land.

A fair is held near the temple for four hours with a few shops. About 25 P. are collected by the Village Panchayat Board from each shop as tax. About 1,500 people of local and nearby villages congregate. Eatables, bangles, etc., are sold.

SOURCE : Sri S. Yadagiri, Headmaster, Central Primary School, Gantlakunta.



APPENDICES

APPENDIX-I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN WARANGAL DISTRICT

S. No. (1)	Name of the festival (2)	Tidhi in Telugu month (3)	Corresponding English month (4)
HINDU FESTIVALS			
1	Ugadi (Telugu New Year's Day)	Chaitra Suddha Padyami . . .	March—April
2	Sri Rama Navami . . .	Chaitra Suddha Navami . . .	March—April
3	Nagula Chaviti . . .	Sravana Suddha Chaviti . . .	July—August
4	Varalakshmi Vratam . . .	2nd Friday in Sravanam . . .	July—August
5	Sri Krishna Jayanti . . .	Sravana Bahula Ashtami . . .	August—September
6	Vinayaka Chaviti . . .	Bhadrpada Suddha Chaviti . . .	August—September
7	Mahalaya Amavasya . . .	Bhadrpada Amavasya (New Moon Day) . . .	September—October
8	Brathakamma Panduga . . .	Asviyuja Suddha Padyami to Navami . . .	September—October
9	Dasara . . .	Asviyuja Suddha Padyami to Dasami . . .	September—October
10	Deepavali . . .	Asviyuja Bahula Chathurdasi to Amavasya . . .	October—November
11	Dhanalakshmi Puja . . .	Asviyuja Bahula Amavasya . . .	October—November
12	Subrahmanya Shashti . . .	Margasira Suddha Shashti . . .	November—December
13	Sankranti . . .	Pushyam (Makara Sankramanam) . . .	13th to 15th January of every year
14	Bhishma Ekadasi . . .	Magha Suddha Ekadasi . . .	January—February
15	Mahasivaratri . . .	Magha Bahula Chathurdasi . . .	February—March
16	Kamadahanam . . .	Phalguna Suddha Triodasi . . .	February—March
17	Holi . . .	Phalguna Suddha Purnima (Full Moon Day) . . .	February—March
MUSLIM FESTIVALS			
		Date in Muslim month (HIJRI)	
1	Ramzan (Id-ul-Fitr) . . .	1st day of Shavval . . .	February—March
2	Bakrid (Id-ul-Kabir) . . .	10th of Zilhaj . . .	April—May
3	Moharram . . .	10th of Moharram . . .	May—June
4	Milad-un-Nabi . . .	12th of Rabi-ul-Avval . . .	July—August
5	Peer-e-Dastagiri . . .	11th of Rabi-us-Sani . . .	August—September
6	Shab-e-Barai . . .	14th of Shaban . . .	December—January
CHRISTIAN FESTIVALS			
1	New Year's Day . . .		1st January of every year
2	Good Friday . . .		On a Friday in April of every year
3	Christmas . . .		25th December of every year

Note:—In addition to the above festivals, the national festivals viz, (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanti (2nd October) are celebrated by all the communities in Warangal District.

COMMON HINDU FESTIVALS

1. **Ugadi**—(Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March-April) by every Hindu Andhra whether rich or poor. As it is the supposed anniversary of the creation or the first day of the Satya-yuga¹, great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and good will. There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead. People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year. Hence they take care to keep themselves and others in a happy mood on the Ugadi day. A child's demand, reasonable or unreasonable, is met though grudgingly lest the family should be burdened with a weeping child throughout the year. Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from foul thoughts and ill-will towards others.

The years in Telugu Calendar are not mere numbers like 1961, 1962, etc., with no significance and no end. They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant (*Subhakruthu*); anger (*Krodhi*); disgrace, defeat or disappointment (*Parabhava*); enmity (*Virodhi*) and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes. Everyone, everywhere and everything is made to appear happy and joyful. All exultation pervades

the occasion. The advance preparations for this most important common festival are getting the houses white-washed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and in front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It need hardly be said that Ugadi is the festival of the villagers. The housewives in the villages get up earlier than three O'clock in the morning and grind *purnam* (a paste of dhal and jaggery) in large quantities. The quantity so prepared on that day would not only last for that day but also for the following two days, as Ugadi is one of the very few occasions for them to have such a luxurious dish. It is perhaps the solitary occasion for the majority of the families in the villages to taste *bhakshyam* (a sweetmeat) of their own. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside. Besides *bhakshyam*, the special preparation called *Ugadi pacchadi* or *chedu* or *gojju* is tasted by every one before taking the first morsel of the day. Generally it is a liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer class in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys.

In towns and bigger places the day is of normal festivity and enjoyment till the evening. But in the villages unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than ten O'

clock in the morning and men and women commence their own sports, games and competitions. Whereas cards, cock-fight competitions, aiming competition by hitting a dried coconut hung from the branch of a tree from a distance with stones are the pastimes of the men, the women-folk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

Girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Young men perform the special feat of pulling up and down the rope ladder tied to the branches of tree, while they themselves keep swinging the ladder. These are rural entertainments.

Panchanga sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples in towns and at the *racchakatta* or *racchabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, etc., and on particular individuals are given out by the *purohit*. The presiding deity, during the year over wind, rain, crops, cattle health, etc., are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in towns during the night are the procession of Gods and *kathakalakshepam* in the usual manner. But the enjoyment in the village is continuous and enthusiastic.

It is not the practice in this district to inaugurate the year's cultivation by ploughing the field a few rounds as in Kurnool and other neighbouring districts. The ryots in these parts have their own practice of inaugurating the year's cultivation on *Jaistha Suddha Purnima* (May-June) when they celebrate *Ithu Panduga* or *Vithu Panduga* (sowing festival).

On the second day the non-vegetarians observe *kari panduga*, characterised by the enjoyment of a non-vegetarian dinner. That evening or on the evening of the third day in some places *paruveta* is organised as follows: The tail of a ram or a goat is cut, chilly powder is applied to the wound and is let off to run about. Youthful competitors of the place run after it and he that catches hold of it first wins it.

Christians in these parts are not so much festival-minded on this occasion as in some other districts.

2. **Srirama Navami** is celebrated on *Chaitra Suddha Navami* (March-April). Rama, the God-king was born to Dasaratha, the King of Ayodhya (Kosala kingdom) on the ninth lunar day in the bright fortnight of the month of *Chaitram* (March-April) in the *Punarvasu* lunar asterism. This festival is the anniversary of that auspicious day. On this day Rama and his consort Sita and his brothers Lakshmana, Bharata, Satrughna and His devoted Bhakta Anjaneya are invoked; Sita and Rama are worshipped according to prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and the well-to-do families amongst the other Hindus. Fast during the day by several people and *jagaram* during the night by some are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Rama is celebrated and His image or picture is taken in procession in which all Hindus participate. It is not a sectarian festival confined to only Vaishnavites. In the evening distribution of *panakam* and *panneram* in Sri Rama's temples and in the houses is common. Bamboo fans are distributed to Brahmins. On the next day i.e., on *Dasami* there is *annasantharpana* in Sri Rama temples. In the houses also feasts are arranged.

In Hanamkonda and some other places the images of Lord Rama and Sita are taken in procession accompanied by music with great pomp and display of fireworks. In some places like Vaddecherla of Jangaon Taluk, Nawabpet of Parkal Taluk and Perumandlasankesa of Mahbubabad Taluk, the festival is of great importance and of a fortnight's duration, commencing on the Telugu New Year's Day and continuing right up to *Chaitra Suddha Purnima* (March-April) with pompous ceremonies like *garudothsavam*, *rathothsavam*, *ponnothsavam*, *kalyanam* etc., which attract people from the surrounding villages. Distribution of *panakam*, *prasadam* and *pulihora* in the temples of Sri Rama is daily observed. *Annasantharpana* on a large scale is held on the concluding day.

3. **Nagula Chaviti** is observed either on *Sravana Suddha Chaviti* (July-August) or *Kartika Suddha Chaviti* (October-November). A person whose father, mother or any other relation happens to have

1. Yuga is an age, especially a sub-division of the life of the Universe. The first is called the Krita-yuga (Satya-yuga) to which the Hindus assign 1,728,000 years. The second called Treata-yuga lasted about 1,296,000 years. The third called Dwapara-yuga lasted about 864,000 years. And the last, in which we are now living is called Kali-yuga or the Age of Misery. It is expected to last for about 432,000 years.

died by snake bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes, with the object of propitiating them. In Warangal District it is performed only in *Sravanam*. The general observance of this festival which is common to all castes of Hindus, irrespective of social status, is to observe the day as a festive day, clean the residences and have oil bath, wear clean clothing to go to ant-hills, worship them with tiny silver eyes and hoods besides flowers etc., pour milk into the ant-hills, break cocoanuts and offer *naivedyams*. A little earth of the ant-hill is taken home and the figures of cobras are drawn with that earth on the walls of their houses invariably on either side of entrance. Sisters give a little of that earth to their brothers according to an old tradition with the belief that the gift is equal to the gift of nectar. A few Brahmin families confine the function to the house where they worship an image of cobra instead of the ant-hill. Some families prepare the image of cobra with untrodden earth. After the worship, they are not immersed in water as in Rayalaseema but are thrown into bushes where there is no possibility of their being trodden. *Pyalalu* (puffed cholan or paddy) is offered to the *nagulu* and some of them are preserved till *Bhadrupada Suddha Chaviti* (August-September) i.e., Vinayaka Chaviti. If per chance any one sees the moon on Vinayaka Chaviti he chews and swallows a small quantity of this *pyalalu* to avert the evil consequences of being victimised with unfounded scandal according to the curse of Vinayaka. There is also a practice in some families of performing this *puja*, fasting the whole day and observing the feast on the next day. *Nuvulumuddalu* (balls of gingelly, cocoanut, jaggery and spices) and *pyalapindi muddalu* (balls of puffed cholan powder, jaggery and spices with copra) are invariably prepared for distribution among the domestic servants with half cup of a copra. This is an invariable *mamool* during this festival. The richer families substitute *chalibindi* otherwise known as *chalimidi* (a preparation of soaked rice with jaggery), instead of *pyalapindi muddalu*. Lingayat and Brahmin women particularly of the richer families send to relatives and friends the above along with turmeric powder, *kumkum*, flowers and new clothes.

4. **Varalakshmi Vratam** is celebrated on a Friday in *Sravanam* (July-August) preferably on the Friday preceding Full Moon day in *Sravanam* for prosperity and for begetting worthy children, based on the

following legend. A Brahmin woman by name Padmavati in the Kodala Kingdom was so good, pious and dutiful to her husband, and hospitable to the sick, poor, needy and the guests, that Goddess Varalakshmi was pleased to instruct her in a dream to observe Varalakshmi Vratam for prosperity and attaining salvation on the Friday preceding the Full Moon day in *Sravanam*, which she performed, obtaining the permission of the husband. The *muthaiduyas* get up before sunrise, bathe in the nearby river, tank or well, clean the *puja* room, select a spot for the worship, and smear it with cow-dung. The spot is decorated with *muggu* (designs with flour) on the borders and in the centre. Over the central design a measure of rice is heaped up and a *kalasam* is kept over it. A small bamboo *mantapam* covers the whole spot. Varalakshmi is invoked with *mantrams* and worshipped with flowers and by offering *naivedyam* of nine kinds of preparations with the following *dhyanam* :

“పంచే లక్ష్మీం పరశీవ మయీం శుద్ధ
Vande Lakshmi Parasiya mayeem suddha

జాంబూ సదాభాం
jamboo sadabham

తేజోరూపాం కనక వసనాం స్వర్ణ భూషణ జ్వలాంగం
Thejo rupam kanaka vasanam swarna bhushe jwalangeem
బీజాపూరం కనకకలశం హేమపద్మం దధానం
Beejapuram kanakakalasam hema padmam dadhanam
మాన్యశక్తిం సకలజనసేం విష్ణు నామంక
Manyam Shaktim sakala janancem Vishnu Namanka
సంస్థామే
samstham.”

They wear nine rounds of saffron-coloured thread to their right wrists. *Muthaiduyas* (women in married status) are invited, *harati* is offered, flowers and *thambulam* are distributed. *Vayanams* are given to Brahmin women keeping in a new winnow fruits, flowers, *thambulam*, *dakshina*, new clothes and the nine varieties of preparations at the rate of twelve each, and covering all with another new winnow. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaivas and other non-Brahmin families also observe it as an annual festival with some slight modifications on one of these Fridays, though based on a different legend. The legend is that Veerasimha, the king of Maghada, prayed Lord Siva to save his subjects from epidemics and famine. Lord Siva told him in a dream the efficacy of *Sravana Sukravara Vratam* and desired that it should be observed by himself, his queen, children

and all the subjects. The observance resulted in relief and subsequent prosperity to the kingdom. In some cases *puja* and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple. The following is the *dhyanam* adopted by this group of worshippers :

“నమస్తే నమస్తే మహాదేవ శంభో
Namasthe namasthe Mahadeva Sambho

నమస్తే నమస్తే ప్రసన్నైక బంధో
Namaste namaste Prasannaika bandho

నమస్తే నమస్తే దయా సారసింధో
Namaste namaste daya Sarasindho

నమస్తే నమస్తే మహేశః
Namaste namaste Mahesah.”

“శివాయ విష్ణురూపాయ శివరూపాయ విష్ణువే
Sivaya Vishnu rupaya Sivarupaya Vishnuve
శివస్య హృదయం
Sivasya hrudayam

విష్ణు విష్ణోశ్చ హృదయగుం శివః
Vishnu Vishnoscha hrudayagum Sivah
యథాశివ మయోవిష్ణు ఏవం విష్ణు మహేశ్వరం
Yadhasiva mayovishnu evamvishnu maheswaram

యథాంతరం నమశ్యామి
Yadhantharam namasyami

తథామే స్వస్తి రాయుషే
thathame swasti rayushe.”

The concerned legends are recited and listened to.

5. **Sri Krishna Jayanti** is celebrated on *Sravana Bahula Ashatmi* and *Navami* (August-September). The first day is Lord Sri Krishna's birthday. Sri Maha Vishnu took this as his eighth incarnation of His 10 *avatars*.

According to the Bhagavatha Purana, Kamsa, a demon, vowed to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her. Accordingly he imprisoned his sister Devaki and her husband Vasudeva and kept strict vigilance over them. When Krishna was born, Devaki, immediately after her accouchement, fell asleep, and a general torpor seized all the guards at the prison due to the spell known as *Yogamaya*¹ of Sri Krishna. During her sleep her husband Vasudeva carried away the new born babe from the prison where it was born, to the house of Yasoda, the wife

of Nanda, on the other bank of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The serpent king Vasuki followed Vasudeva across the Yamuna, spreading his hood over the infant God to protect from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

Sri Krishna was born in the night. The general observance is to fast the whole day. His decorated image or His picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. In Sri Krishna temples *panchamrutabhishekam* (anointment of the image of the deity with milk, curds, ghee, honey and sugar) is performed. *Dasapala naivedyam* (offering of 10 varieties of fruits) to Lord Krishna is offered. Domestically *vayanam* or *sahityam* (a day's ration complete in itself with tamarind, salt and all kept in a new winnow and covered by another) is given to the *purohit*. *Utti* is celebrated in front of the temple. A smooth round wooden pillar coated with greasy substances is vertically fixed in earth and rice and some cash are kept tied in a piece of cloth at the top. A member of the family with hereditary right climbs to the top of the pillar and receives the prize. It is very interesting to see him slipping down as the grease is of *kalamanda* plant, etc. This festival is observed in towns and in very few villages in the district.

6. **Vinayaka Chaviti** is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social status of the family. This is celebrated on the fourth day of the waxing Moon in the month of *Bhadrpadam* (August-September).

Ganesa is the Indian God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *Isa*, the governor or leader, and *gana*, a company (of deities). He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvati, who is

1. *Yogamaya* is personified delusion : the great illusory energy of Vishnu, by whom, the whole world is deluded. In the Markandeya Purana she appears as Durga, but in the Vishnu Puranas as Vaishnavi.

supposed to have formed him from the scurf of her body. There are many versions to account for the formation of his head, one of which is that Lord Siva beheaded him for disobeying His orders but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the Mahabharata to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chaturdhi is observed in commemoration of the birthday of Ganesa.

Except the poorer classes, each house worships an earthen image of Lord Ganesa (Ganapati) in their houses. It is also a practice to have *darsan* of at least 5 such images. Special preparations such as *undrallu*, *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. All Hindus avoid seeing the Moon that day, to safeguard themselves against unmerited accusations during the subsequent twelve months under a superstitious belief. If, by chance, they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk He was taking. By so doing they are supposed to be absolved of the evil consequences.

The story of Sathrajit is that his brother wore the jewel, *samanthakamani* which yielded every day 160 maunds of pure gold. Lord Krishna wanted to have it but it was denied to Him when asked for. The brother of Sathrajit who was adorning the jewel was killed by a lion while hunting and *samanthakamani* fell into the hands of Jambavanta, the great and oldest devotee of Lord Rama, who secured it by killing the lion. He lived in a cave and tied the jewel to the cradle of his daughter. Sathrajit suspected Sri Krishna and complained to Balarama, Sri Krishna's brother, that Lord Krishna had killed his brother for the sake of *samanthakamani*. Because of the effect of having seen the Moon on Vinayaka Chaviti, Lord Krishna was subjected to this accusation. Therefore, he went into the forest in search

of *samanthakamani*. He located it, took it from Jambavanta, in whose possession it was, after a heroic fight and returned it to Sathrajit. Sathrajit prayed for His excuse and gave Him both the jewel and the hand of his daughter Satyabhama.

In Hanamkonda, Warangal, and some other towns, and big villages, a life-size image of the Lord Vinayaka is prepared with mud, painted beautifully and decorated with new clothes. It is worshipped for nine days in a public place in common and offerings like *undrallu*, *kudumulu*, *paramannam* (a special sweet preparation for the occasion-chips of wheat flour fried in oil or ghee and again cooked in jaggery or sugar syrup) are made. *Bhajan* is conducted everyday. On the ninth day the deity is taken in procession to a nearby river. The image is worshipped for the last time. Flowers, fruits and cocoanuts are offered and it is immersed in water not as it is, but part by part, pulling out the limbs, the trunk, etc. If any body sees the Moon in spite of all caution, the popular practice in these parts is to eat a little quantity of the *pyalalu* that are preserved for this purpose from Nagula Chaviti day.

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (September-October). The day of the New Moon in the month of *Bhadrapadam* (September-October) when the Sun is in the sign Virgo (*Kanya*) is known as *Mahalaya Amavasya*. This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The *Ithihasa*, a great authority on the religious rites of the Hindus, says that the moment the Sun enters the sign Virgo (*Kanya*) the departed manes leaving the world of Yama, the Destroyer, come down to the world of man and occupy the houses of their descendants in the world. Therefore, the fortnight preceding the New Moon day of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya¹. It is the special function of the nearest male relative of the

deceased to make offerings (*pinda pradanam*) to the ancestors in both lines for three generations back. By this act he establishes his claim to inheritance.

The fortnight is known as *tarpana¹ paksha* (the fortnight of offerings), the ceremonies as *sraddha²*.

In Warangal District it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors are the functions of the day. Vaisyas also observe the festival in the same way. The non-Brahmins observe this as a great day of remembrance of the departed ancestors and worship them in the form of *kalasam* and offer *naivedyam* of various preparations like *appam* (chalam bread), the non-vegetarian preparations forming an important part. Toddy in a small earthen pot is invariably offered in the majority of the non-vegetarian families. *Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed all round with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice or chalam according to the status of the family and is decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes. Some families invite a Dasari and offer him all the preparations. Actually he acts as a *pujari*, and the head of the family offers *pindam* in the name of all the departed elders with *dhupam*, pronouncing the names of the departed. The next day flowers, etc., are taken and immersed in a well or river. In fact this is the culminating day of a fortnight known as *Mahalaya paksham* or *Mahalaya fortnight* during which fortnight ceremonies of the departed souls are performed. This is called in village parts as *Pitharula Amasa*, *Petharla Amasa* or *Peddala Amasa*. Some of the

Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on *Mahalaya Amavasya*. They then feel that the dead have joined the ancestors locally known as *peddalalo kaluputa*.

Lingayats do not offer *pindams* as they do not believe in a *Pitri-loka* but they worship the departed elders, the male members represented by one *kalasam* and the female members represented by another, the former being decorated with male dress and the latter with female dress in addition to turmeric powder, etc. They use a ball of *vibhuti* (sacred ash) in the place of the cocoanut which is used by some and which is dispensed with practically by all non-Brahmin communities.

In these parts elderly Brahmins observe fast for a fortnight from *Bhadrapada Bahula Padyami* to *Amavasya*. They invite other Brahmins to their houses, feed them in the name of the departed and also give rice, etc. The Desmukh Kapus in this district do not observe this festival as they observe the custom of monthly *pindams* to the departed.

For the lower castes it is an occasion for drink and dance after sumptuous non-vegetarian food cooked at home or collected from the villagers.

8. **Brathakamma Panduga** locally pronounced as *Bathakamma Panduga* is celebrated for 9 days from *Asviyuja Suddha Padyami* to *Navami* (September-October). It is said that a Vaisya couple had a son, and a daughter named *Brathakamma*. After the marriage *Brathakamma* went to her mother-in-law's house. Her brother and her brother's wife were with her parents, whom *Brathakamma* had to leave

1. Every Hindu is enjoined to visit Gaya at least once in his lifetime to perform the funeral ceremonies of his ancestors, and to offer *pindas* in their honour.

1. Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive, or by a Brahmin not endowed with *jandhyam* (the sacred thread).

2. According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions). The saints who have fulfilled their *karma* travel by the *Devayana*, the way of the Gods, through the rays of the Sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dharmayana* of the seven planes, but they can only reach two *Svarloka*, heaven or *Bhuvraloka*, the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama. For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta* body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul now becomes a *pitru*, and assumes another body adapted for enjoying heavenly enjoyment or for suffering the pains of hell. In this state it comes before the judge, Yama, the Lord of *pitrus*. When the souls have enjoyed their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their *karma*.

behind consequent on her going to her mother-in-law's house. She and her husband were invited by her parents for Mahalaya Amavasya i.e., *Bhadrpada Bahula Amavasya* (September-October). Brathakamma was sent by her husband to her parents' house, promising that he would join her at her parents' house for Dasara festival i.e., on *Asviyuja Suddha Dasami* (September-October). A couple of days after her arrival at her parents' house, the parents had to go to a neighbouring village. Brathakamma and her sister-in-law were invited for an auspicious function by the neighbours. She wore one of her sister-in-law's saree for the occasion and it got soiled due to smearing of sandal paste, turmeric powder, etc. This was misconstrued by the sister-in-law as wanton soiling of the saree by Brathakamma. The heartless sister-in-law induced her thoughtless husband to do away with Brathakamma failing which she threatened she would divorce him. Brathakamma's brother took her out during the absence of the parents on the pretext that there was an urgent call for her from her husband, killed her in the midst of a thick forest, buried her by the side of the path and returned home. Brathakamma manifested herself on her grave as a flower tree. Her sister-in-law made the parents believe that she was sent to her husband on an urgent call. But a day before *Dasami*, her husband started for the mother-in-law's house according to the previous promise. On the way he was very much attracted by the flower tree on his wife's grave and when he attempted to pluck out flowers to present them to his beloved wife a voice came forth saying

“ముట్టకు ముట్టకు మావారు
Muttaku muttaku mavaru
ముట్టబోకు మావారు
Muttaboku mavaru
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu.”

meaning “Touch me not my Lord, touch me not. The sinful sister-in-law has got me killed and the heartless brother has killed me.”

Unable to make out any thing from it, he straight went to his mother-in-law's house where he was stunned to hear that his wife was sent for by him and that she had been already taken to his house. Recapitulating the words he heard on his way, he led the parents-in-law to the spot where the strange flower tree stood. When his mother-in-

law tried to pluck out a flower, she was warned by the voice from the tree

“ముట్టకు ముట్టకు మాఅమ్మ
Muttaku muttaku ma amma
ముట్టబోకు మాఅమ్మ
Muttaboku ma amma
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratakannayya champadu.”

meaning “Touch me not my mother, touch me not. The sinful sister-in-law has got me killed and the heartless brother has killed me.”

The culprits thereupon confessed the truth.

In her memory an image of Brathakamma is prepared annually by every Hindu family with a variety of flowers. It would be more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank, plate or tray representing Brathakamma and worshipped. Women dance round the heap in a circle singing the life of Brathakamma. As Brathakamma reached her parents' home happily on the day previous to *Padyami* and her husband started on *Navami*, this *panduga* commences on *Padyami*, continues day after day with great pomp and devotion till *Ashtami*. On the ninth day heaps of flowers of maximum size are arranged on plates, planks or trays and are taken in procession to a nearby flowing river, if there is one, or to a tank, or a well. There the container of the flower heaps is taken to deep water and slowly removed from under the flower heaps leaving them to remain floating in tact on the water or floating down a stream or river for several days afterwards, presenting a pleasant sight.

In some families Brathakamma Panduga is preceded by Baddemma Panduga. It is of 9 days duration from *Bhadrpada Bahula Sapthami* to *Amavasya* (September-October). A plank is made of mud with as many pits in it as there are members in the family each pit capable of holding about 1/8 measure of rice. Each member puts into the pit allotted to him or her a small quantity of rice and worship and offerings and singing continues for 9 days. On the last day *appalu* are prepared with the rice so collected adding jaggery. Baddemma is taken in procession and immersed in a tank, well or river.

9. *Dasara* is a festival of 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October).

It is believed that it is the anniversary of the day when Bhagiratha¹ the ancestor of Sri Rama, brought down the river Ganga from heaven. *Dasahara* means removal of ten sins (*dasa*=ten i.e., ten sins and *hara* that which removes or expiates). *Dasara* or *Vijayadasami* is perhaps a corrupt form of the word *Dasahara*. The legend has it that Brahma as head of the Gods prayed the Goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that Sri Rama, after his wife Sita was stolen by Ravana, came to know of the latter keeping her under the Asoka tree in Lanka (Ceylon) collected His army and started out to rescue her on this day which ended successfully. Every Hindu Raja consequently considered this day as the most auspicious one for setting out to wage war. The whole of the period of ten days beginning from the first day of the bright half of *Asviyuja* (September-October) is devoted to the worship of Durga in South India.

Vijayadasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them all well and asking for blessings. While offering the leaves the higher classes pronounce the following *sloka*:

“శమి శమయతే పాపం
Shami shamayathe papam
శమి శత్రు వినాశనం
Shami shathru vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya Dhanurdhari
రామస్య ప్రేయదర్శనమ్.
Ramasya priyadarsanam.”

meaning “Shami destroys sin, extinguishes enemies on that sacred day of *Asviyuja Suddha Dasami* when Arjuna took up the bow and Lord Rama rejoined Sita.”

Wearing new clothes is not a general order. Only the rich enjoy the privilege. The poor put on

their best and cleanest preserved for the occasion though for several, this is as marked a festival as the Telugu New Year's Day for putting on new clothes. During the preceding nine days grouped as *navarathrulu* or *devi navarathrulu*, Goddess Parvati is worshipped throughout the week and is observed in different ways in different places and by different communities. For the poor and the labouring classes this is no period of festival at all. On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform *Saraswati puja*. They arrange the books, worship *Saraswati* (the Goddess of learning) and offer *naivedyam*.

The eighth day is a day of *Durga puja* or *Durga-shtami* on which day a few Shaktheyas worship Durga. On the ninth day, the Brahmins perform *puja* to the family Gods, whereas the Vaisyas worship weights and measures, etc. The agriculturists and others of traditional occupations such as carpenters, barbers, etc., worship the implements which they generally use in their profession. The agriculturist, for example, worships his plough, scythe, spade etc. The family weapons such as guns, daggers, swords etc., are also cleaned and decorated and *puja* performed. In the modern days the motor vehicles are invariably washed, decorated with flowers, green mango leaves and plantain trees, and turmeric and *kumkum* are applied and a *puja* is performed by burning incense. The *bommalakoluvu* which is performed in the Rayalaseema area is not of much importance in this district. A few orthodox Brahmin families, rich Vaisya families and Hindu Zamindars arrange this *koluvu*.

10. *Deepavali* and 11. *Dhanalakshmi puja* — *Deepavali* is also called *Naraka Chathurdasi* and is celebrated on *Asviyuja Bahula Chathurdasi* (October-November). *Dhanalakshmi puja* comes off on the next day. All Hindus believe that Lord Krishna along with His consort *Satyabhama* killed the rakshasa *Narakasura* and returned home early in the morning on this day. Being an occasion of rejoicing and welcoming the Lord, elders as well as youngsters get up very early in the morning, take oil bath and celebrate the happy occasion with fire works on a

¹ Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara. Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of a horse intended for the solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara did penance and brought down the Ganga from heaven and led her from the Himalayas where she had alighted, to the sea. The sons of Sagara were purified.

scale suited to the purse of the family. It is a day of festivity with special food preparations and worship. There is display of fire works in the night also.

In towns and villages of Warangal District, hundreds of lamps are lit on the pials, compound walls and roofs of their houses by the rich. A few families light extra lamps in their compounds for three days after the festival.

In towns, particularly in commercial centres where there is mercantile community with big Marwari component, special invitations are issued to friends and customers for the *puja* of Dhanalakshmi. All money that is due to them is collected and worshipped along with a *kalasam* decorated with jewels inside the house and the picture of Lakshmi is worshipped in the place of business. Fruits, flowers and *thambulam* are distributed to the invitees. In some cases, there is what is known as *chadivimpulu* which is the presentation of a small amount of cash by some of the invitees as a good wish for the next year's prosperous business.

In this district, Deepavali is the most important of all festivals, both to the rich and the poor. People of all castes and classes invariably invite their sons-in-law and daughters. The former are presented with new clothes. Early in the morning all the members of the family take oil bath, wear new clothes and prepare themselves for *vathula harati* (wave-offering with lighted cotton wicks dipped in ghee or oil). The women first offer the *harati* to a cow after worshipping it with *pasupu* and *kumkum*. Then commences the merriest function of the day. Each girl and woman offers *harati* to every male member of the family, irrespective of relationship and age, and receives presents in the form of cash and jewels made of silver and gold. The higgling

and the bargaining, the arguments for additional presents and the counter arguments, the claps and the laughter, all these make this occasion a much looked for annual celebration. There is no end to this during the whole day. A distant relative or a close friend who visits a family during the day is a victim of the attacks by the women members of the family, particularly the girls. Dasaris, *purohits* and begging classes are seen in the streets offering the wave of wicks to the passers-by and receiving presents from them who come out that day quite prepared for the demand. In the night fire works are displayed. *Gundumalla* display is a special attraction. Trained men wave in the air torches prepared of palm sticks with lighted oil cloth at the top. They exhibit great skill in this art of waving in such a way that the quickly moving burning torches form continuous lines of fire creating fanciful designs in the darkness of the night. *Bhakshyams* and *semyalu* (vermicelli) are the time-honoured preparations for the occasion, perhaps the solitary occasion for the poorer classes.

During this festival Smartha Brahmins and Lingayats and well-to-do-people of other Hindu sub-communities who are Saivites perform on *Amavasya* Kedara Gowri Puja for the prosperity of the family. A small image of Gowamma prepared out of turmeric is worshipped by *muthaidivas* with several varieties of flowers and is offered several varieties of sweets and fruits. The prescribed number is 21 and *muthaidivas* tie round their right wrist 21 rounds of cotton thread.

12. **Subrahmanya Shasti** takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November-December). Subrahmanyaswamy, generally known as Kumaraswamy is the God of war, and the general of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock with its

1. Kedara Gowri Puja or Kedareshwari Vratam is the one by performing which Parvati could acquire half the portion of Lord Siva who is also called Ardhanareeswara, the right side being male and the left side female. Once Lord Siva held salutations were made by everyone only to the Lord and not to Parvati. The latter got offended and questioned the tions done to Him were to Her also was in vain. She left *Kailasam*, went to the *ashram* of Gowthama Maharshi and half of His body. Thus the worship of Lord Siva in the form of Sivalingam wherein the Lingam represents Lord Siva and the *Panivattam*, Parvati, means worship of both Siva and Parvati. The regular *vratham* is performed for 21 days. The image of Gowri prepared of turmeric is placed on a *kalasam*. It is worshipped for 21 days. Each day one kind of flower, one piece of cotton thread, one kind of fruit and one cooked preparation as *naivedyam* are used and one Brahmin is given *vayanam* (a day's ration complete in itself including salt, turmeric, etc.) kept in a new winnow and covered by another. At the end of 21 days, the 21 pieces of thread dipped in turmeric water are tied to the right wrist of the *muthaiduva* who performs the *vratham*.

tail spread out, a bow and a spear is in one of his hands and he is depicted as very handsome. It is said that women who have no male children especially propitiate him to beget a son as handsome and as courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save *Devas* and Brahmins from the Danava Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But, insulted by her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavanta. Lord Siva was doing severe penance and nobody could disturb his penance so that he could marry Parvati and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanya Shasti in this district is confined to a very few Brahmin families to celebrate the birth of Kumaraswamy who is otherwise known as Subrahmanya.

Fasting during the day, worshipping Lord Subrahmanya and offering cocoanuts and *naivedyam* are observed as the ritual. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those that take part in it.

13. **Sankranti** — Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (*Makara*), which is identified with the Uttarayana or return of the Sun to the north or to the winter solstice. The festival marks the return of the Sun to the northern hemisphere. It is observed from 13th to 15th January. It is also known as Pongal in the Southern India and is dedicated to the glorification of agriculture.

Generally all the Hindus observe it. First day is *Bhogi*, second day *Sankranti* and the third *Kanuma panduga*, known in the rural parts as *Pasuvula panduga*. On the first day Brahmins and Vaisyas take ordinary oil bath whereas the rest of the Hindus take a bath after rubbing the head and the body with gingily paste. In the matter of preparations for the day the Brahmins are particular of setting up two ovens and cook jaggery *pongal* and sugar *pongal*. The other castes invariably prepare bread with cholam flour and sajja flour, if available, both mixed with gingily. For the special curry (*kalapu kooru*) on this occasion all available vegetables are mixed and cooked together. Hot *pongal* (*pulagam*) is prepared. Brahmins, Vaisyas and Lingayats pour down pieces of sugar candy and *regi pandlu* (*zizyphus jujuba*), *undrallu*, *sakinalu*, maize and coins over the heads of children. In all families pumpkin is invariably cooked, seasoned or sweetened. Another practice is to offer pumpkin and gingily to Brahmins. The next day is the day of festivity for all. The third day is very important in the rural parts. In the urban parts also the milk vendor decorates his cows and takes them round. In rural parts cows and bullocks are washed, their bodies are decorated with designs, horns are coloured and bells of different sizes are tied to the horns and necks. Some are decorated with costly cloths over the body and jewels round the horns and taken to the temples with drums and music. In some places, the ryots go to the neighbouring gardens with these bulls, food and fodder, and enjoy a picnic with songs and dance. The lower communities indulge in drink.

14. **Bhishma Ekadasi** is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January-February).

It has its source in the primitive institutions of the Hindus of which the worship of the *pitrus*, the patriarchs or progenitors, the Diti Manes, constituted an important element. This day is dedicated to Bhishma¹, the son of Ganga, and great-uncle of the

1. Bhishma was a great general and philosopher. Devotion to truth and duty, self-restraint, self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparalleled in the History of India. His father fell in love with the daughter of a fisherman who would not give her in marriage till he was assured of her issue by the king succeeding to the Kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life-long celibacy cut off his line of off-spring, saying that even dying childless he would attain heaven. So firm was his attachment to the vow that when on his step-brother's death no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the Kingdom, he replied, 'I can renounce the empire of heaven but truth I shall never renounce.' Lying on his death-bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, etc.

Pandava and Kaurava princes, who was killed in the course of the great war between the Pandavas and the Kurus, and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to supply this defect persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and boiled rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the *mantras* uttered at the time of presenting the offerings: 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons.' After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *Uttarayana punyakalam*. Brahmins observe fasting, perform *pūja* to Bhishma and break their fast on *Dwadasi* with *parani*, a feast. This festival is unknown in rural parts.

15. **Mahasivaratri** falls on the fourteenth day of the waning Moon in *Magham* (February-March). This, in the estimation of the followers of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation after death. The festival of Sivaratri is said to have been enjoined by Siva Himself who declared to His wife Uma that the fourteenth of the dark half of *Magham* if observed in honour of Him should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are, fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Linga during the night. After bathing in the morning the worshipper recites his *sankalpa* or pledges himself to celebrate the worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa*—a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (i.e., touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers and incense

and lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk, Incense, fruits, flowers and articles of food such as boiled rice and sometimes even dressed flesh are offered with the repetition of *mantras*. In the second it is bathed with curds. In the third the bathing is performed with ghee. In the fourth watch the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *vrata*.

All Hindus except Vaishnavites observe this festival in this district. There is not much difference in the observance by the several sub-communities that observe it. On *Magha Bahula Chathurdasi*, devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram* which they take as *prasadam*, observe *jagarana* (keeping awake the whole night), attend the *purana kalakshepam*, *Harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and *pūja*. During the second day also they desist from sleep. One general practice is that this festival is observed not at their residences but at a holy place or a place of Siva pilgrimage such as Alampur, Srisailam, etc., and at times hundreds of miles away from home with the belief that those places are further sanctified during the period by the presence of *Devatas* that visit the centres to worship the presiding deity though invisible.

16. **Kamadahanam** and 17. **Holi** — In this district Kamadahanam and Holi are clubbed together. It commences on *Phalguna Suddha Triodasi* (February-March) and culminates on *Bahula Padyami* though the actual Holi is celebrated on the Full Moon Day.

One legend which is current is that Manmadha¹ was burnt to ashes by the fire that emerged from the third eye of Lord Siva when he opened it in wrath for having been disturbed from his penance.

According to Vaishnava Puranas it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon named Sankha-shuda, Hori, Holi, Hola, Holika, Medha and

Dhundha. The most probable supposition, however, is that it was set apart to celebrate the return of spring—to typify the general influence of spring upon both the animate and inanimate creation and to express the feelings spread by the season and the delight which the revival of nature sent forth. The festival dates from Vedic times. According to a legend, Holika was the name of a she-demon who used to devour children that were supplied to her by turns from each family in the places where she held sway. It so happened that one day, an old woman's only grandson was to be the victim and she was lamenting her bitter misfortune. A holy mendicant happened to pass her door and hearing of the cause of her sorrow contemplated for a time and then said that Holika could be killed and her grandson saved, if Holika could be made to hear vile and obscene expressions, for it was destined that this alone could kill her. The whole village took this holy man at his word, and when Holika came for her prey next day she was met by such a chorus of vile and filthy abuse that she dropped down and died, as was prophesied. This event is supposed to be commemorated by the festival, and the obscene language used by some youths generally at the Holi festival is believed to have originated from this legend.

This is observed in towns and villages by all the Hindus irrespective of economic status. This is more a public function than a domestic function. The main function is on *Purnima* which is called *Kamanna Punnama* or *Kamanna Panduga*. A pit is dug in the customary places in the middle of the streets and wood and other combustible articles are collected from three days in advance. An earthen image of a female is placed in the centre of the pit and some kind of *pūja* is performed. The gathered material is placed all round the image. A picture of Kama or Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva is taken round in procession and brought back and burnt after setting fire to the material in the pit; after the contents of the pit are practically burnt, half burnt sticks are taken home and oil lamps are lit with it at home. *Vasantam* is commenced on a small scale that very night and increases till it ceases by the next noon. In big places this period of three days is one of excessive enjoyment and licence. During all the three days artificial elephants constructed on carts and other huge decorated quadrupeds are taken round the streets with music, country dance etc. In such places, this is one of the most import-

ant festivals. At houses the usual festivities are observed. Ryots remove the ash from the pit and use it for crops particularly to vegetables with the belief that it is an insecticide.

COMMON MUSLIM FESTIVALS

1. **Ramzan** is observed during the ninth month of the Muslim year viz., *Ramzan* (February-March). Prophet Mohammad, while he was doing penance in Ghar-e-hira (a cave) in Mecca at his fortieth year, is believed to have acquired Quran sent by Allah through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4-30 a. m., to break it only after sunset. In Warangal District, in the large towns these timings are indicated for the convenience of the public by a siren or bursting a fire cracker. In certain towns like Mahbubabad and big villages of this district where the Muslim population is considerable, one or more groups of Muslims go round the streets and lanes singing in praise of the prophet thus waking up the Muslims by 4 O' clock in the morning so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or in kind. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during daytime is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *Isha* (the night prayer) additional prayer namely *ta-ra-vi* (20 *rak-haths*) is offered and a part of the holy book, Quran is recited. On *bade rath* or the "best night" (*shab-e-khader*) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the holy book is completed. On the *bade rath* all keep awake till 4 a. m., when the reading of Quran will be completed and sweets are distributed. The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khudba* day i. e., 1st day of *Shawval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do family distributes among the poor 1½ measures of wheat

1. Manmadha was the son of Maya (the primary illusion) or the general attracting power and is married to Rati, affection, and his boon friend is Vasant (the spring). Manmadha or Kama is represented as a youth with eight arms and attended by four nymphs Pleasure, Affection, Passion and Power; bearing the shell, the lotus, a bow and five arrows and a banner riding on the marine monster Makara or on a parrot.

APPENDIX-I

or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor and lack in culture to have an *idgah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field, or shop etc., though their non-observance of *roza* is sinful in the eyes of the *Sheriyat* (Religious law). But the *namaz* at the *idgah* is seldom missed by any one. The procession to *idgah* is by one route and they return by another, so that the beggars that line up the route on both sides, might have the benefit of the charity of the rich.

2. **Bakrid** (The cow feast) is also called *Id-e-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Bari Id* (the great feast). It is celebrated on the 10th day of *Zilhaj* (April-May) and is part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, verses 33-38. Two of the verses are:

"Ye may obtain advantages from the cattle upto the set time for slaying them; then the place for sacrificing them is at the ancient house. By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you, that Ye magnify God for his guidance; moreover announce glad tidings to those who do good deeds."¹

The legend goes that before the birth of prophet Mohammad, there was Ibrahim (Abraham) a prophet who condemned polytheism and animal sacrifice before images. It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade

him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to Him the best he loved. The best he loved was his youngest son Ismail or Ishmail who was made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillahi Allah-Ho-Akbar* (with the name of God who is great) drew the sword across his neck. In the meanwhile, however, the archangel Gabriel snatching Ismail from underneath the blade, substituted a broad tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April-May). On that day the Muslims go to *idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says:

"In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner: that is what I am bidden; for I am first of those who are resigned." And then he slays the animal. The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining third reserved for the family. It is considered highly meritorious to sacrifice one animal for each member of the family; but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice do for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."²

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing.

1. and 2. E. Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans*, (Calcutta: 1914), p. 102 and p. 103.

COMMON FESTIVALS

Chappaties (wheat bread), sweets and bowls of *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngers.

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

3. **Moharram**

"The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiah in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival. Yazid, who succeeded his father Muawiyah in the year 60 A.H. was a drunkard and a debauchee. The people of Kufah, which was the home of theologians and priests in those days, were scandalized, and he in return treated them with much contempt. At this time Hussain was residing at Mecca. He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the people of Kufah begged him to come and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah. The friends of Hussain in vain urged that the people of Kufah were a fickle lot, and that they could, if they wished, revolt against Yazid without his help. Hussain accepted the call, and started for Kufah with his family and a small escort of horsemen and one hundred foot-soldiers. But meanwhile Yazid sent the Governor of Basrah to bar the way, and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men. The people of Kufah gave no aid. Submission or death was the alternative placed before him. He said to his followers that those who wished to do so. But they refused to leave him saying 'What excuse they would give to his grandfather on the day of judgment, if they abandoned him?' One of the little band fell, and at last Hussain and his little son, a mere infant, alone remained. Hussain sat on the ground. Not one of the enemy seemed to dare touch him. He took the little lad up in his arms and an arrow pierced the child's ear and it did not once. Hussain placed the corpse on the ground saying 'We come from God and we return to Him. O God, give me strength to bear these misfortunes', when as he stooped to drink, an arrow struck him in the mouth. Encouraged by this, the enemy rushed on him and speedily put an end to his life. The plain of Karbala is now a place of sacred pilgrimage to Shiah, and the sad event which took place there is kept alive in their memories by the annual celebration of the Moharram."¹

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz*.

Strictly speaking this is no occasion for festivity and joy. In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during

1 and 2. E. Denison Ross, *op. cit.*, pp. 106-108.

the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

"Some days previous to the festival, the *imambara* (house of the Imam), also called *ashur khanah* (ten-day house) is prepared. As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbet* or some sugar in the name of Hussain. The *fatihah* concludes thus: 'O God, grant the reward of this to the soul of Hussain'. The *sherbet* and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion. The *alams* or standards which are commonly made of copper and brass, though occasionally of gold or silver, are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the prophet himself, Ali, Fatimah, Hassan and Hussain) who compose the family of the Prophet, and is the special standard of the Shiahs."²

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people, both old and young fence across the fire and jump about calling out "Hussain! Hassan!" The three days are enjoyed with fancy dresses of tigers, bears, etc., and mimicry. Both Hindus and Muslim go to the *imambara* for offering *fatihahs* to the Imam. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day, burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten-day

observance of Dasara with fire walking in several places is seen in the ten-day observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read, the *taziyahs* and *alams* are taken away to the nearby river or tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiah. *Sharbath* is generally distributed. After the 3rd day the *alams* are taken home and kept in safe custody for the next Moharram.

The festival also goes by the name *Peerla Panduga* in rural parts. Shiah observe it as a period of mourning. Though a Muslim festival, it is commonly observed by both Muslims and Hindus and in several villages with a negligible percentage of Muslims, the festival is celebrated on a grand scale with Hindu patronage.

4. **Milad-un-Nabi** is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* (July-August), in commemoration of the death of Prophet Mohammad.

The story goes that being an orphan Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as a baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty is one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Avval*. On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and

mosques, meetings are held at which the story of the birth, miracles and death of the prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the moustache (often a single hair of it and the piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *kazi*. This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts in this district. Even in towns it is observed by a limited number of families which are pious or rich or educated.

5. **Peer-e-Dastagiri** is celebrated on the eleventh day of the fourth month *i.e.*, *Rabi-us-Sani* (August-September) by the Sunnies in honour of the saint Abdul Khader Jeelani or Geelani. His tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well. This is an occasion of his birthday celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnies are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts of this district it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie. The gang of robbers reformed themselves and

became a group of his disciples. In this district the festival is more conspicuous in villages than in towns.

6. **Shab-e-Barat or Night of Record**— This festival is held on the night of the fourteenth of the eighth month *i.e.*, *Shaban* (December-January) and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire works. This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of the towns.

COMMON CHRISTIAN FESTIVALS

1. **The New Year's Day** — The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O' clock on the night of the 31st December of the preceding year there is the 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O' clock in the midnight a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00-30 hrs. the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5-30 hours, in the morning of the New Year's Day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 a. m. is attended by all. Dedication of the biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ bring the function to a close.

1. **Easter**—The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March, 22 nor later than April, 25.

To many, Easter means the coming of spring. In this season trees give out new leaves; seeds that have rested in the ground all winter send up leaves and flowers; moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified the awakening of life in spring. Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here' (*The Golden Book of Encyclopedia*—Book V, page 443 by Bertha Morris Parker).

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, etc., received from friends and relatives on a table in the well-decorated hall of the house, cleaned and decorated. The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one-tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the Kingdom of Jesus Christ *i.e.*, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people. The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating biblical names to the converts here and there during the close of the year. In spite of these celebrations Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time-honoured *bhakhshyam* from the days of fore-fathers, all the functions of thanks-giving for the closing year and prayers for the New Year, etc., can as well as be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own.

2. **Good Friday**—Jesus Christ was crucified in Jerusalem by the Jews on Friday and 'Good Friday' is celebrated to commemorate the day. It is a part of the celebration of the Easter¹ and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout the Christendom in commemoration of

the resurrection of Jesus Christ on the first Sunday after the full moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be divided into 3 periods (1) The preparatory fast of the forty days of Lent; (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed; (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In this district fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter i.e., the Sunday after Good Friday. This period is known as 'Lamentation period' or 'Passion week'. The religious-minded elders observe the fast very strictly and engage themselves in prayers. On Friday church service is conducted from 11-00 hrs. to 16-00 hrs. when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hrs. all the members of the church start in procession from the church to an open space preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher. By 7-00 hrs. they return home and get ready to attend the church by 9-00 hrs. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 p.m., as Jesus is believed to have been crucified at 3-00 p.m. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter vigil'. Immediately after the service in the church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and christened with biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of re-birth, affirming their belief in Christ. This is done by immersing

the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John the Baptist, baptised for the first time in the waters of the river Jordan. It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the Protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

In this district, Good Friday is not observed in the villages as a festival except by a few sincere Reddy converts who are educated. They or their fore-fathers have become Christians by conversion and though they disdain marriage alliance with any non-Reddy family and adhere to the Hindu marriage customs at home in addition to the marriage ceremony at church they observe Good Friday, as well as Christmas, not to mention the New Year's Day.

3. **Christmas** is the birthday celebration of Jesus Christ. Though 25th is the birthday of Jesus, the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service'. The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that 'Christmas father' visits them with presents. This 'Christmas father' or Santa Claus is an imaginary old person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by mid-night of the Christmas Eve; then the parents keep presents like sweets, balloons, toys, etc., in stockings and keep them under their beds or on the tables. In the morning the children are told that 'Christmas father' had come and left them presents. Even in the Church the eldest member is dressed like the 'Christmas father' and is made to wander about in the congregation, distributing sweets, etc., to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December, the members of the church specially youngsters go around the town in groups singing Christmas carols to wake up the Christians and inviting them to

church for the important celebration on 25th morning. Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree.'

The Roman Catholics do not have the Christmas tree but exhibit in a crib (a small hut like erection) the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in this district, whether rich or poor, in towns or villages. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in towns observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The 'Christmas tree' is a luxury for them. For the uneducated Harijan converts of the village Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of a 'Christmas father' or a 'Christmas tree'. But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day. Processions singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* about the saints are resorted to support their Mission.

BIBLIOGRAPHY:—E. Denison Ross, *An Alphabetical List of the Feasts and Holidays of the Hindu and Muhammadans* (Calcutta : 1914)

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

WARANGAL DISTRICT

No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance of the fair or festival	Name and des- cription of the deity connected with the fair or festival	Estimated congregation— local or other- wise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors —any other special features)
1	2	3	4	5	6	7	8	9	10
1. WARANGAL TALUK									
1	Devanooru	8 miles from Kazi- pet Railway Station and 15 miles from Warangal	Yaku Saheb Urs	A day conveni- ent to the resi- dents of the place. 1 day	Local, in memory of the saint	Yaku Saheb, a tomb	Local congre- gation. All communities	...	...
2	Mupparam	10 miles from Kazi- pet Railway Station and 15 miles from Warangal	Yellamma alias Renu- ka Devi Ja- tara	Vaisakha Sudd- ha Purnima (Ap- ril-May). 1 day	Local, religious	Yellamma, image with 4 hands	Local congre- gation. Hindus	...	...
3	Dharmasa- gar	3 miles from Hyde- rabad bus route, 5 miles from Kazipet Railway Station and 10 miles from Wa- rangal	Venugopala- swamy fes- tival	Magha Suddha Dasami to Pur- nima (January- February). 6 days	Local, religious	Venugopalswamy, image in human form	Local congre- gation. Hindus	...	Sivaratri on Magha Bahula Chathurdasi (February—March) and Matam Gopala- swamy festival on Magha Suddha Pur- nima (January-Febr- uary) are also cele- brated in this village
4	Hasanparthi	1 mile from Hasan- parthi Road Railway Station on Kazipet— Bahharshah line and 5 miles to the north of Hanamkonda— Karimnagar road	Yerragattu festival	During Holī i.e., from Phalguna Suddha Purni- ma (February- March). 3 days Fair—4 days	Local, religious	Yerragattuswamy, Vishnu in human form seated on Sesha (serpent king)	20,000; local and from 20 nearby vill- ages. Hindus	Eatables, uten- sils, lanterns, pictures, photos, agricultural im- plements, toys, cloth and bas- kets	The hillock Yerra- gattu is one mile from this town. Hotels are available
5	Bhimaram	By the side of Wa- rangal—Karimnagar road between Ha- namkonda and Has- anparthi, 1 mile from Warangal	Venkateswa- raswamy festival	Phalguna Sudd- ha Purnima to Bahula Vidiya (February- March). 3 days	Local, religious	Venkateswaraswa- my, image made of silver and gold	300; local con- gregation. Hindus	...	...
6	Kogilvooy	10 miles from Wa- rangal and 12 miles from Kazipet Rail- way Station	Chennakesa- vaswamy festival	Phalguna Sudd- ha Ekadasi to Bahula Tridasi (March-April). 18 days	Local, religious	Chennakesavaswa- my, stone image in human form	1,000; local and nearby villages. Hindus	Eatables, mirrors, combs and pic- tures	...
7	Oargonda	2 furlongs to north of 10th milestone on Hanamkonda— Mulug road, 12 miles from Waran- gal Railway Station and 13 miles from Warangal town	Lakshmi Narasimha- swamy festival	In Pushyam (2nd to 15th January). 14 days Fair—2 days	Local, religious	Lakshmi Narasi- mhaswamy, stone image in human form	3,000; local and nearby villages. Hindus	Eatables, lan- terns, mirrors, combs, pictures and photos	...
8	Atmakur	13 miles from Wa- rangal town, 14 miles from Waran- gal Railway Station and 18 miles from Kazipet Railway Station	Venugopala- swamy Kal- yanothsavam	Vaisakha Sudd- ha Vidiya to Purnima (April- May). 14 days	Local, religious	Venugopalswamy, brass image in human form	Local congre- gation. Hindus	...	The following festi- vals are also held at the place. Pochamma Kolupu is celebrated for 3 months from Sravanam (July-August) to Asviyuja Bahula Amavasya (September-October). Siva- ratri is celebrated on Magha Bahula Chathurdasi (February- March).
9	Agrampad	Nearest Railway Station is Warangal at a distance of 10 miles	Samakka (Sarakka)	Magha Suddha Purnima to Ba- hula Vidiya (January-Febru- ary). 3 days	Local, religious	Samakka (Sarakka)	10,000; local and from near- by villages. Hindus	...	...
10	Kommala	1 mile from Hanam- konda—Narasampet road, 5 miles from Chintalapalle Rail- way Station and 16 miles from Warangal	Lakshmi Narasimha- swamy Kal- yanothsavam	Phalguna Sudd- ha Saptami to Bahula Saptami religious (March-April). 16 days	Widely known, religious	Lakshmi Narasi- mhaswamy, stone image, 6' high in the form of Nara- sinha (man-lion) with an inspiring looks and with Lakshmi on his chest	50,000; local and from dis- tant places in Hyderabad, Nalgonda and Warangal Dis- tricts	Eatables, uten- sils, lanterns, mirrors, combs, Ayurvedic drugs, pictures, photos, agricultural im- plements, cloth and toys	...
11	Geesgonda	1 mile from Hanam- konda—Narasampet main road, 3 miles from Chintalapalle Railway Station and 12 miles from Wa- rangal sub-division	Narasimha- swamy festival	Pushya Suddha Ekadasi to Pur- nima (December- January). 5 days	Local, religious	Narasimhaswamy, image in the form of Narasimha (hu- man body with lion's head)	2,000; local congregation. Hindus	...	Rajeswaraswamy festival is also cele- brated from Magha Bahula Ekadasi to Amavasya (Febru- ary-March) for 5 days
12	Gorrekunta	1 mile from Waran- gal—Narasampet bus route, 5 miles from Warangal Railway Station and 6 miles from Hanamkonda	Mallikarju- naswamy festival	Pushya Suddha Purnima (De- cember-January) to Chaitra Sud- dha Padyami (March-April). 4 months	Widely known, religious	Sri Katta Mallik- arjunaswamy, ear- then image in hu- man form	Local and from other taluks of the district. Hindus	Eatables, uten- sils, lanterns, mirrors, combs, pictures, photos, handloom sarrees and blouses, and earthen toys	...
13	Mogilicherla	4 miles from Waran- gal fort	Dasara	Asviyuja Suddha Padyami to Da- sami (September- October). 10 days	Local, religious	Narasimhaswamy	Local and from neighbouring villages. Hindus	The festival has been disconti- nued for the last 25 years	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
1. WARANGAL TALUK—Contd.									
14	Warangal	District headquarters and a Railway Station on Dornakal-Kazipet Railway line of the Central Railway, 5 miles from Kazipet Railway Station and 92 miles from Hyderabad by road. There are communication facilities to all important towns	1 Bhadrakali Sarama, 2 Bhadrakali Sarama, 3 Bhadrakali Sarama, 4 Bhadrakali Sarama, 5 Bhadrakali Sarama, 6 Bhadrakali Sarama, 7 Bhadrakali Sarama, 8 Bhadrakali Sarama, 9 Bhadrakali Sarama, 10 Bhadrakali Sarama	Asvini Suddha Padyami to Dashami (September-October), 10 days	Widely known, religious	Bhadrakali, 9' x 9' stone image in human form sitting posture wearing crown, holding weapons like sword, trident, damrukam, human head, etc.	25,000; local and from neighbouring districts of the State	...	Abdulla Shaheed Urs is also celebrated on 15th of Shaban (December-January). Mahakali Jatra is also celebrated on Magha Suddha Purnima (January-February)
15	Kazipet	It is a Railway Junction on the Warangal-Vijayawada section of the Central Railway, 9 miles from Warangal and 87 miles from Hyderabad	1 Afzal Shah Biyabani Urs, 2 Holy Mother (Lady Fatima) festival	21st to 28th of Safar (June-July), 8 days	Widely known, in memory of the saint	Afzal Shah Biyabani	30,000 to 40,000; local and from all over in India. All communities	...	Few sheds are put up and water is supplied. Hotels are available
16	Kothapalle	2 miles from Kazipet Railway Station and 2 miles from Warangal Railway Station	Sri Panikara Ramappa festival	Magha Bahula Chaturdasi (February-March), 1 day	Local, religious	Sri Panikara Ramappa stone image in human form with a crown over the head	Local and from Warangal town. Hindus	...	...
17	Kondaparthi	Nearest Railway Station is Warangal at a distance of 5 miles	Gopalaswamy festival	In Phalgunam (February-March), 1 day	Local, religious	Gopalaswamy	5,000; local and from neighbouring villages. Hindus	...	...
18	Kadipikonda	1 mile from Kazipet Railway Station by road and 5 miles from Warangal	Pochamma Jatra	Sundays and Wednesdays in Sravanam (July-August)	Local, religious	Pochamma, in human form	Local congregation. Hindus	...	...
19	Madikonda	1 mile from Hyderabad—Warangal bus route, 2½ miles from Kazipet Railway Station and 6 miles from Hanamkonda	1 Venugopalaswamy festival, 2 Siva Kalayanam	Phalguna Suddha Dasami to Purnima (February-March), 6 days	Local, religious	Venugopalaswamy, stone image in human form	Local congregation. Hindus	Sweetmeats	Free feeding is arranged. Sita Rama Kalyanam is also celebrated for 5 days from Chaitra Suddha Navami (March-April)
20	Narayana-giri	16 miles from Kazipet Railway Station	Gattu Mallanna festival	Sankranti in Pushyam (December-January) to Ugadi in Chaitram (March-April), 3 months	Widely known, religious	Gattu Mallanna, image in human form made of cow-dung	800; local and from neighbouring districts. Hindus	Eatables	Free feeding is arranged. There is a choultry
21	Pecchara	12 miles from Ghana-pur Railway Station and 20 miles from Warangal	Sri Rama festival	Phalguna Bahula Vidiya (March-April), 1 day	Local, religious	Sri Rama, a picture	Local congregation. Hindus	...	...
22	Thatikonda	7 miles from Hyderabad—Warangal bus route, 8 miles from Ghanapur Railway Station and 24 miles from Warangal	Sri Rama Navami	Chaitra Suddha Chaviti to Dwadasi (March-April), 9 days	Local, religious	Sri Rama, brass and copper images from nearby villages. Hindus	Local and from neighbouring villages. Hindus	Eatables, copper and brass utensils, bangles and fancy goods	Mahasivaratri is also celebrated in this village on Magha Bahula Chaturdasi (February-March)
23	Chilupuru	5 miles to the west of Chinnampet, bus stage on Warangal-Hyderabad bus route as well as Ghanapur Railway Station on Hyderabad-Kazipet Section of the Central Railway and 18 miles from Hanamkonda	Narasimha-swamy festival	In Phalgunam (February-March), 3 days	Local, religious	Narasimhaswamy	3,000; local and from neighbourhood. Hindus	...	Bugulu Venkateswaraswamy Mahotsavams are celebrated throughout the year. Thousands of persons from all parts of the State visit
24	Ghanapur	A Railway Station 16 miles from Warangal—Hanamkonda—Hyderabad road passes through this village	Tirumala-swamy festival	Phalguna Suddha Saptami to Purnima (February-March), 9 days	Local, religious	Tirumala-swamy, stone image in human form	Local congregation. Hindus	...	...

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
1. WARANGAL TALUK—Contd.									
25	124 Nasikal	1 mile from Nasikal R.T.C. bus stage, 2½ miles from Pandyala Railway Station and 13 miles from Warangal	Sita Rama Kalyanam	Chaitra Suddha Panchami to Purnima (March-April). 11 days. Fair—2 weeks	Local, religious	Sita Ramachandra swamy, stone image in human form	2,000; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, books, pictures and photos	...
26	131 Kunooru	6 miles from Nasikal bus stage on Hanamkonda—Hyderabad road and 8 miles from Ghanapur Railway Station	Ranganayakula Kalyanothasavam and Adhyayanotsavam	In Pushyam (December-January). Period not specified	Local, religious	Ranganayakula swamy, stone image	Local congregation. Hindus	...	Margali Uthsavam is also celebrated in Margasiram (November-December)
27	140 Zafargadh	7 miles from Varadannapet on Warangal—Khammam bus route, 12 miles from Ghanapur Railway Station and 24 miles from Warangal	Sri Lakshmi Narasimhaswamy festival	Sravana Suddha Padyami (July—August) to Kartika Suddha Purnima (October-November). 3½ months. Fair—1 day	Local, religious	Lakshminarasimhaswamy, stone image with a lion's head and human body having 4 hands and the image of Lakshmi by His side	Local and from nearby villages. Hindus	Eatables, articles of worship, utensils, mirrors, combs, books, pictures, photos, agricultural implements, handloom cloth, toys, plastic goods, bangles, baskets, leather ropes and earthenware. Cattle and fowls also sold	There are choultries and free feeding facilities to the pilgrims
28	152 Inole	To the south of Warangal City, 3 miles from Warangal—Khammam road, 8 miles from Waradannapet on Warangal—Khammam road, 11 miles from Warangal Railway Station	Sri Mallikarjuna swamy festival	Sundays and Wednesdays from Sankranti i.e., in Pushyam (December-January) to Ugadi i.e., Chaitram (March-April). 3 months	Local, religious	Lakshminarasimhaswamy, stone image with a lion's head and human body having 4 hands and the image of Lakshmi by His side	Thousands; local and from neighbouring villages. Mostly Yadavast	...	...
29	177 Chinthannekkonda	3 miles from Nekkonda Railway Station and 20 miles from Warangal. There is an approach road which meets Nekkonda—Narasampet road	Sri Rama Navami	Chaitra Suddha Navami to Triodadi (March-April). 5 days	Local, religious	Sri Rama, a picture	Local and from nearby villages. Hindus	Articles of worship, eatables, torchlights, mirrors, combs, etc.	Free feeding is arranged
30	180 Annaram Sharif	8 miles from Warangal—Khammam road, 12 miles from Nekkonda Railway Station and 32 miles from Warangal	Yakub Sharif Sahab, heb Urs	In Pushyam (December-January). 3 days	Widely known, in memory of the saint	Yakub Sharif Sahab, a darga	Local and from other districts of Andhra Pradesh	...	Free feeding is arranged. There is a choultry and pandals are erected
31	210 Sannuru	1½ miles from Warangal—Khammam bus route and 30 miles from Warangal Railway Station	Venkateswaraswamy festival	Magha Suddha Ekadasi to Purnima (January-February). 5 days	Local, religious	Venkateswaraswamy	3,000; local and from nearby villages. Hindus	...	...
2. PARKAL TALUK									
1	1 Parkal	Taluk headquarters by the side of Hanamkonda—Huzurabad road, 16 miles from Uppal Railway Station and 20 miles from Hanamkonda	1 Sri Kumkumswaraswamy festival	Margasira Suddha Shashthi to Ashtami (November-December). 3 days	Widely known, in memory of the saint	Kumkumswaraswamy, Sivalingam	3,000; local and from several parts of the district. Hindus	Eatables, utensils, lanterns, religious books, clothes, domestic requirements, toilet goods, toys, etc.	Hotels are available
2	86 Gatlakannaparthi	2½ miles from Parkal—Warangal bus route	2 Sri Chennakesava swamy Kalyanotsavam	Vaisakha Suddha Dasami to Bahula Vidiya (May-June). 8 days	Local, religious	Chennakesava swamy, black stone image in human form	Local congregation. Hindus	...	...
3	90 Shaimpet	1 mile from Hanamkonda—Parkal bus route and 5 miles from Parkal by road	Sri Mathyswamy giriswamy Kalyanotsavam and Adhyanotsavam	Vaisakha Suddha Ekadasi to Bahula Padyami (May-June). 6 days	Local, religious	Mathyswamiswamy, image in human form	Local and from nearby villages. Hindus	...	...
4	105 Tirumalagiri	1 mile from Parkal—Mahadevpur road and 7 miles from Parkal	Sri Bugulu Venkateswaraswamy festival	Kartika Suddha Purnima to Bahula Vidiya (November-December). 3 days	Widely known, religious	Bugulu Venkateswaraswamy, image in human form in reposing posture	Local and from other parts of the district. Hindus	...	...
5	108 Regonda	2 furlongs from Parkal—Mahadevpur bus route, ½ miles from Parkal and 19 miles from Uppal Railway Station	Sri Venugopalaswamy festival	Magha Suddha Purnima to Bahula Chaviti (February-March). 5 days	Local, religious	Venugopalaswamy, image in human form playing a flute	Local congregation. Hindus	...	...
6	110 Kodavataancha	2 miles from Bhageerathpet on Parkal—Mahadevpur road, 8 miles from Parkal, 20 miles from Uppal Railway Station, 25 miles from Jammikunta Railway Station and 26 miles from Warangal	Sri Lakshmi Narasimhaswamy Brahmotsavam or Jatara	Phalgun Suddha Saptami to Bahula Tadiya (March-April). 12 days	Widely known, religious	Lakshmi Narasimhaswamy, image with human body and a lion's head	3,000; local and from distant places of the district. Hindus	...	Pandals are erected

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
3. MULUG TALUK									
1	Palampet	On Warangal—Channur bus route and 42 miles from Warangal Railway Station	Ramappa festival	Magha Triodasi and Chaturdasi February—March) during Mahasivaratri. 2 days	Widely known, religious	Ramalingeswara swamy, stone Sivalingam	4 to 5 thousands; local and from several parts of the district. Hindus	Eatables, utensils, lanterns, earthenware, glassware, toilet goods, books, photos, mill and handloom cloth, toys, agricultural implements	It is a very famous temple constructed by General Rudra of Kakatiya dynasty
2	Abnapuram	One mile from Mulug—Warangal road, 6 miles to the north-east of Mulug and 60 miles from Revenue Divisional headquarters, Mahabubabad	Pochamma Jatara	Sravana Suddha Purnima to Bahula Amavasya (August-September). 16 days	Local, religious	Pochamma, stone image in human form	Local congregation. Hindus	...	...
3	Chelvai	Nearest town is Mulug at a distance of 13 miles	Mahubub Subhani Urs	Rabi-us-sani (September-October). 1 day	Local, in memory of Mahubub Subhani	Mahubub Subhani, a tomb	1,000; local Muslims	...	...
4	Rangapuram	20 miles from Tadwai road and 60 miles from Mulug	1 Surugundaiah festival	Chaitra Suddha Purnima and Bahula Padyami (April-May). 2 days	Local, religious	Surugundaiah, a formless stone	Local congregation. Hindus, mainly Gonds	...	...
5	Govindaraopeta	On Hanamkonda—Eturunagaram bus route, 1 mile from Chelva, 12 miles from Mulug and 48 miles from Kazipet Railway Station by bus	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Mutyamma, a stone adorned with turmeric and vermilion dots	Local congregation. Hindus	...	...
6	Sandragudem, hamlet of Karlapalle	4 miles from Pasragudem, bus route, 20 miles from Mulug and 49 miles from Warangal Railway Station	1 Saralamma festival	In Kartikam (October-November). 1 day	Local, religious	Saralamma, animal carved on a wooden picture	Local congregation. Gonds	...	...
7	Medaram	10 miles from Mulug—Eturunagaram bus route, 35 miles from the Revenue Division, Mahabubabad and 70 miles from Kazipet Railway Station	Sadalamma Jatara	Once in two years from Wednesday before Magha Suddha Purnima (January-February). 3 days	Local, religious	Sadalamma or Sanakka, no image except a small hut	50,000; local and from distant places. Hindus	Eatables, utensils, torchlights and cloth	...
8	Konneboyinapalle	9 miles from Mulug—Eturunagaram bus route, 35 miles from Mahabubabad and 10 miles from Kazipet Railway Station	-do-	-do-	-do-	Sadalamma, an image of a tiger	-do-	-do-	This is a common festival for both the villages
9	Damervai	8 miles from Mulug—Eturunagaram bus route, 39 miles from Mulug and 76 miles from Warangal Railway Station	Sri Rama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Rama, in human form	200; local and from Katapuram. Hindus	Eatables etc.	...
10	Bhoopathipuram	7 miles from Mulug—Eturunagaram bus route, 38 miles from Mulug and 75 miles from Warangal Railway Station	Karukonda Sowdalamma Teertham	Iron Magha Suddha Purnima (February-March). 11 days	Local, religious	Karukonda Sowdalamma or Sammakka, photo of a tiger	1,000; local and from the nearby villages. Hindus	Sweets and cocoanuts	...
11	Katapapuram	8 miles from Mulug—Eturunagaram bus route, 38 miles from Mulug and 78 miles from Warangal Railway Station	Sri Rama Navami	Chaitra Suddha Navami to Tritodasi (March-April). 5 days	Local, religious	Sri Rama, earthen image in human form	1,000; local and from the nearby villages. Hindus	Eatables, etc.	...
12	Annamaram	7 miles from Mulug—Eturunagaram bus route, 38 miles from Mulug and 75 miles from Warangal Railway Station	Karukonda Sowdalamma Jatara	Magha Suddha Purnima (January-February). 1 day	Local, religious	Karukonda Sowdalamma or Sammakka, image of a tiger carved on a wooden plank	1,000; local and from the nearby villages. Hindus	Eatables, etc.	...
13	Gangaram	7 miles from Mulug—Eturunagaram bus route, 32 miles from Mulug and 70 miles from Warangal Railway Station	Ratnagiri Lakshmi Narasimha festival	According to the convenience of the villagers. 1 day	Local, religious	Sri Ratnagiri Lakshmi Narasimhaswamy, stone image with awe-inspiring looks	Local and from the nearby villages. Hindus	...	...
14	Kanaram	10 miles from Mulug—Eturunagaram bus route and 60 miles from the taluk headquarters, Mulug	Iloni Mallanna festival	During Sankranti, i.e., in Pusthyam (13th to 15th January). 3 days	Local, religious	Iloni Mallanna, image in equestrian form holding spear in one hand	Local congregation. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any for visitors —any other special features)
1	2	3	4	5	6	7	8	9	10
3. MULUG TALUK—Contd.									
15	137 Kondai	8 miles from Mulug —Eturunagaram bus route and 52 miles from Mulug	Govindarajulu festival	Once in 3 years from Phalguna Suddha Purnima (March-April). 3 days	Local, religious	Govindarajulu, stone Sivalingam	Local congregation. Hindus	...	Nagolamma Jatara is also celebrated for 1 day during the festival of Govindarajulu. Vittu Panduga on Jaistha Suddha Purnima (May-June), Kotta Panduga on Sravana Suddha Dasami (July-August) and Sunku Panduga on Magha Suddha Purnima are the other festivals celebrated in the village
16	178 Eturunagaram	37 miles from Mulug and 107 miles from the Revenue Division, Mahbubabad	1 Sivaratri	Magha Bahula Chathurdasi and Anavasya (February-March). 2 days	Local, religious	Sivalingam	Local congregation. Hindus	...	...
			2 Sri Rama Kalyanam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	...
17	203 Malluru	13 miles from Mulug—Eturunagaram bus route, 59 miles from Mulug and 70 miles from Warangal and Kothagudem. And boats are plied to Bhadrachalam on Godavari river during rainy season	Sri Lakshmi Narasimhaswamy Kalyanam	Vaisakha Suddha Chathurdasi to known, Bahula Panchami (April-May). 7 days Fair 8 days	Widely known, religious	Lakshmi Narasimhaswamy stone image, 9 feet in height in the form of Narasimha (human body with lion's head)	8 to 9 thousand; local and from distant places like Warangal, Karimnagar, East and West Godavari Districts and Khammam	Eatables, brass utensils, lanterns, mirrors, combs, books, pictures, handloom cloth, cum-blis and agricultural implements	...
4. NARASAMPET TALUK									
1	2 Penchikalpet	2 miles to the south of Chalivagu bridge on the 16th mile of Warangal — Mulug bus route, 12 miles from Narasampet and 17 miles from Warangal Railway Station	Sri Venugopalaswamy	Jaistha Suddha Vidiya to Bahula Vidiya (June-July). 16 days	Local, religious	Venugopalaswamy, Local image in human form	Local and from nearby villages. Hindus	...	...
2	17 Thimmasampet	5 miles from Narasampet town	Sri Lakshmi Narasimhaswamy festival	Chaitra Padyami (March-April). 1 day	Local, religious	Lakshmi Narasimhaswamy	200; local congregation. Hindus	...	During Sri Krishna Jayanti and Dasara a procession of the image of the deity is taken out in the village
3	19 (a) Chandrapalle hamlet of Bhanjipet	7 miles from Narasampet by cart track and 12 miles from Nekkonda Railway Station	Pochamma Jatara	Sravana Suddha Padyami to Anavasya (July-August). Once a week	Local, religious	Pochamma image in human form	Local congregation. Hindus	...	...
4	23 Lankepalte	10 miles from Narasampet	Pochamma Devata Jatara	Sravana Suddha Sarpthami (July-August). 1 day	Local, religious	Pochamma Devata, wooden image in human form	Local congregation. Hindus	...	...
5	35 Itikalapalle	6 miles from Narasampet by cart track and 12 miles from Nekkonda Railway Station by road	Pochamma Jatara	Sravana Suddha Padyami to Anavasya (July-August). Once a week	Local, religious	Pochamma, image in human form in sitting posture	Local congregation. Hindus	...	...
6	1 Narasampet	Taluk Headquarters and the nearest Railway Station is Nekkonda at a distance of 12 miles	Hazarat Jamal Bahar Urs	Zilhaj (May-June). 2 nights	Local, in memory of the saint	Hazarat Jamal Bahar, Darga	400; local and from nearby villages. All communities	...	Common festivals like Dasara, Ugadi and Krishna Jayanti are celebrated and the image of Venkateswara is taken out in procession in the village
7	45 Dwarakapet hamlet of Sarvapuri	6 furlongs from Narasampet by road	Sri Rama Kalyanotsavam	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama, a picture of the deity	Local congregation. Hindus	...	Every Saturday bhajans take place in the temple of Sri Venkateswara and Sri Venugopalaswamy
8	65 Gundam	12 miles from Narasampet by cart track and 24 miles from Nekkonda Railway Station	Sivaratri (Gundam Teertham)	Magha Bahula Anavasya to Phalgun Suddha Tadiya (February-March). 4 days	Local, religious	Siva	1,200; local and from nearby villages. Hindus	Eatables, lanterns, torches, handloom cloth, mirrors, combs, readymade dresses etc.	Pandals are erected. This festival has been altogether stopped for the last 2 years
9	73 Enchaguda	About 9 miles from Narasampet and 21 miles from Nekkonda Railway Station	Kommala Teertham	In February. 2 days	Local, religious	Kommalamma, a formless stone image	Local and from neighbouring villages. Hindus, mostly Koyas	Eatables, bangles, etc.	...
10	138 Pongugodu	8 miles from Narasampet and 11 miles from Nekkonda Railway Station	Pochamma Jatara	Sravana Suddha Padyami (July-August) to Asviniya Bahula Anavasya (September-October). 90 days	Local, religious	Pochamma, human form	Local congregation. Hindus	...	Beeranna Bonalu is celebrated every year from Ashadha Bahula Ekadasi (July - August) by Kuruba caste people in addition to his Kalyanam once in 3 or 5 years

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and des- cription of the fair or festival	Estimated local or other- wise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors —any other special features)	
1	2	3	4	5	6	7	8	9	10
4. NARASAMPET TALUK—Contd.									
11 Papaipet	4 miles from Nara- sampet—Nekkonda bus route, 8 miles from Narasampet and 12 miles from Nekkonda Railway Station	Bhukya Hanumu festival	On a Friday after Chaitra Suddha Padyami (March- April). 1 day	Local, in memory of Bhukya Han- mu	Bhukya Hanumu, brass image	Local and nearby villages. Hindus (mostly Lambadis)	Cloth, bangles, sweets, cocoanuts, and toddy	...	...
12 Chandra- gonda	2 miles from Nara- sampet—Nekkonda bus route, 4 miles from Nekkonda Railway Station and 12 miles from Nara- sampet	Peddamma Jatara	Chaitra Suddha Padyami (March- April). 1 day	Local, religious	Peddamma, im- age in human form	Local congre- gation. Hindus	...	In Sravanam (July- August) Pochamma Jatara is celebrated	...
13 Panikara	3 miles to the north of Nekkonda Rail- way Station and 19 miles from the taluk headquarters, Narasampet	Sri Nara- simhaswamy festival	Jaistha Suddha Purnima (May- June). 1 day	Local, religious	Narasimhaswamy	Local and from nearby villages. Hindus	...	In Sravanam (July- August) bonams are offered to Posam- ma	...
14 Gundrepalle	1 mile to the west of Nekkonda Rail- way Station; 2 miles to the east of Nuru- palle and 16 miles from the taluk head- quarters, Narasam- pet	Pochamma Jatara	In Sravanam (July- August). 1 day	Local, religious	Pochamma, rese- mbling an ele- phant	Local congre- gation. Hindus	...	...	...
15 Nekkonda	A Railway Station on Hyderabad— Vijayawada broad- gauge section of the Central Railway, 12 miles from Narasam- pet by bus and 24 miles from Manu- kota Railway Station	Pochamma Jatara	In Sravanam (July- August). 1 day	Local, religious	Pochamma, form- less stone, 1' high, 8" broad and 6" thick	Local congre- gation. Hindus	...	...	...
16 Pathipaka	1½ miles from Nekkonda Railway Station	Pochamma Jatara	Sravana Bahula Dasami to Ama- vasya (August- September). 6 days	Local, religious	Pochamma, stone 6" in thickness, 8" in breadth and 12" in height	Local congre- gation. Hindus	...	...	...
17 Bollikonda	7½ miles from Nekkonda Railway Station, 19 miles from Narasampet and Mahbubabad	Sri Rama Kalyanoth- savam	From Chaitra Suddha Navami (March-April). 2 days	Local, religious	Sri Rama, stone image in human form	3,000 local & from nearby villages. Hindus	Eatables, uten- sils, toilet goods, bangles and books, photos, cloth, toys and cocoanuts	...	...
18 Venkatapur	4 miles from Nekkonda Railway Station by cart track and 16 miles from Narasampet	Mutyalamma Jatara	Sravana Suddha Padyami to Amavasya (July- August). 30 days	Local, religious	Mutyalamma, stone image	Local congre- gation. Hindus	...	...	...
19 Lingagiri	2 miles from Ameen- abad bus stage on Narasampet—Nekkonda bus route, 3 miles from Nekkonda Railway Station and 10 miles from Nara- sampet	Sri Chenna- kesavaswamy festival	Pushya Bahula Dwadasi (January-February). 1 day	Local, religious	Chennakesava- swamy, image in human form	Local and from ten sur- rounding villages. Hindus	...	...	...
20 Teegalaveni	5 miles from Kesa- mudram Railway Station	Mutyalamma Jatara	In Sravanam (July-August). 1 day	Local, religious	Mutyalamma	Local congre- gation. Hindus	...	...	...
21 Rajanpalle	6 miles from Kesa- mudram Railway Station	Pochamma Jatara	Sravana Bahula Dasami or Eka- dasi (August- September). 1 day	Local, religious	Pochamma	Local congre- gation. Hindus	...	In Phalguna (February-March) Ped- damma Jatara is celebrated by the Koyas	...
22 Gudur	12 miles from Kesa- mudram Railway Station and 15 miles from Narasampet	Sri Lakshmi Narayana- swamy Kal- yanothsavam	Vaisakha Suddha Ekadasi to Ba- hula Panchami (May-June). 10 days	Local, religious	Lakshmi Naraya- swamy, stone image of 3 feet in human form seated on a throne with four hands	Local and from nearby villages. Hindus	...	...	...
23 Mucherla	2½ miles from Gudur and 16½ miles from Kesamudram Rail- way Station and Narasampet	Velpulamma Jatara	Once in 3 years in Phalguna (February- March). 2 days	Local, religious	Velpulamma, in the form of tiny half inch plates made of gold, silver and copper placed in pieces of bamboo and kept in a pot under a pandal	Local congre- gation. Koyas	...	...	...
24 Gangaram	18 miles from Bog- gutla (Illandu) Railway Station and 28 miles from Nara- sampet	Kasalanayuni Jatara	Phalguna Bha- hula Vidiya to Tadiya (March- April). 2 days	Local, religious	Kasalanayudu, image in the form of golden rod 2½ in length and ¾ an inch in circumfer- ence with some cuts	Local congre- gation. Koyas	...	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance of fair or festival	Name and description of the deity connected with the fair or festival	Estimated local or other-wise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors —any other special features)
1	2	3	4	5	6	7	8	9	10
5. MAHBUBABAD TALUK									
1	1 Velkatte	24 miles from Kesamudram Railway Station on Vijayawada — Hyderabad line and 35 miles from Mahbubabad	Mutyalamma Jatara	On a selected day in Sravanam (July-August). 1 day	Local religious	Mutyalamma, in the form of Shakti	Local congregation. Hindus	...	...
2	2 Chintalapalle	Nearest Station is Kesamudram at a distance of 20 miles	Ramalingeswaraswamy festival	From Magha Bahula Chaturdasi (February-March) during Sivaratri. 3 days	Local religious	Ramalingeswaraswamy	Local congregation. Hindus	...	...
3	3 Torur	22 miles from Kesamudram Railway Station and 35 miles from Mahbubabad via Abbayapalem	Sivaratri	From Magha Purnima (February-March). 3 days	Local religious	Siva, stone Sivalingam	Local congregation. Hindus	Eatables, etc. Ashtami (August-September) and Mutyalamma Devadaradhana during Sravanam are also celebrated	Jannashtami on Sravana Bahula
4	4 Kantayapalem	Nearest Station, Kesamudram is at a distance of 18 miles	Narasimhaswamy festival	Vaisakha Purnima (April-May). 1 day	Local religious	Narasimhaswamy	200; local congregation. Hindus	...	...
5	5 Nellikuduru	8 miles from Torur on the Warangal-Khammam road and 14 miles from Kesamudram Railway Station	Sri Ranganayakula-swamy festival	Chaitra Suddha Ekadasi to Bahula Panchami (March-April). 10 days	Local religious	Ranganayakula-swamy, stone image in Vishnu form	Local congregation. Hindus	...	Mutyalamma festival is celebrated on a convenient day in Sravanam (July-August). Sivaratri is also celebrated from Magha Bahula Ekadasi to Phalguna Suddha Vidiya (February-March) for 7 days
6	6 Rajulakothapalle	2 miles from Kesamudram — Nellikuduru bus route, 9 miles from Kesamudram Railway Station and 16 miles from Mahbubabad	Sri Venkateswara-swamy Seva	Margashirsha (November-December). 1 month	Local religious	Venkateswara-swamy	Local congregation. Hindus	...	...
7	7 Ingurthi	On Kesamudram-Torur road, 7 miles from Kesamudram Railway Station and 13 miles from Torur	Lakshmi Narasimhaswamy Kalyanotsavam	From Phalguna Suddha Dwadasi (February-March). 5 days	Local religious	Lakshmi Narasimhaswamy, 6' high stone image in the form of Narasimha (human body with lion's head) in sitting posture with Goddess Lakshmi in human form holding a lotus in hand	Local and from surrounding villages. Hindus	...	Sri Ramalingeswaraswamy Kalyanotsavam is celebrated on Magha Bahula Chaturdasi (February-March). Mutyalamma Jatara is celebrated for one day in Sravanam (July-August)
8	8 Kesamudram	2 miles from Kesamudram Railway Station, 5 miles from Ingurthi, 10 miles from Mahbubabad and 29 miles from Warangal	Mutyalamma Jatara	Last Sunday in Sravanam (August-September). 1 day	Local religious	Mutyalamma, stone image 2 feet high in human form	Local congregation. Hindus	...	Sri Rama Kalyanam is also celebrated on Chaitra Suddha Navami (March-April) in the Anjaneyaswamy temple
9	9 Uppalapalle	2 miles from Kesamudram Railway Station via Gudur, 2 miles from Kesamudram — Nellikuduru bus route and 12 miles from Mahbubabad	1 Mutyalamma Jatara	In the first week of Sravanam (July-August). 1 day	Local religious	Mutyalamma, stone image in human form	Local congregation. Hindus	...	...
10	10 Dhanasari	1 mile from Kesamudram Railway Station	2 Beeranna Devuni festival	Once in 5 years either in Magham (January-February) or in Phalgunam (February-March). 31 days	Local religious	Beeranna	Local congregation. Hindus	...	...
11	11 Penugonda	6 miles from Annaram Railway Station and 7 miles from Mahbubabad	Mutyalamma Bonalu	In Sravanam (July-August). Period not specified	Local religious	Mutyalamma	Local congregation. Hindus	...	...
12	12 Komaguda, hamlet of Lakshmi-puram	Nearest Station is Mahbubabad at a distance of 5 miles	Kamurelli Lakshmi Narasimhaswamy festival	Magha Purnima (January-February) to Phalguna Purnima (February-March). 31 days	Local religious	Kamurelli Mallanna. There is no image, but a trident with a bell	Local congregation. Hindus	...	...
13	13 Mahbubabad	A Railway Station on Kazipet-Vijayawada section of the Central Railway	Sri Venugopalaswamy festival	In Phalgunam (February-March). 10 days	Local religious	Venugopalaswamy	3,000; local and from the nearby villages. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities if any, for visitors —any other special features)
1	2	3	4	5	6	7	8	9	10
5. MAHBUBABAD TALUK—Contd.									
14	Idalapalle	3 miles from Mahabubabad town and Railway Station	Darga Sherif Urs	11th to 13th of Zilhaj (Muslim month) (April-May). 3 days	Local, memory of the saint	Imam Sha Wali, a darga with the earthen image in human form	Local and from nearby villages. All communities	...	...
15	Tallepalle	7 miles from Mahabubabad	Sri Venkateswara festival	Magham and Phalgunam (January-March) only on Saturdays and Mondays. 2 months	Local, religious	Sri Venkateswara swamy, in human form	Local congregation. Hindus	...	...
16	Narasimgudem	12 miles from Kesamudram Railway Station	Lakshmi Narasimha festival	Twice, on Chaitra Suddha Padyami and Vaisakha Bahula Padyami (March-April) and (April-May) respectively. 1 day on each occasion	Local, religious	Lakshmi Narasimhaswamy. No image	Local congregation. Hindus	Eatables, etc.	...
17	Aleru	7 miles from Kesamudram Railway Station by road and 12 miles from Mahabubabad	Lakshmi Narayana festival	Kartika Purnima (October-November). 1 day	Local, religious	Lakshmi Narayana swamy, in human form	Local and from nearby villages. Hindus	...	...
18	Chinnamuppavaram	5 miles from Kesamudram Railway Station and 12 miles from Mahabubabad	Sri Venkateswara festival	Asvini Suddha Padyami (September-October). 5 days	Local, religious	Venkateswara swamy, stone image in human form	Local and neighbouring villages. Hindus	Sweetmeats	...
19	Jayapuram	6 miles from Beerse-tigudem, 18 miles from Kesamudram Railway Station and 36 miles from Mahabubabad	Sita Ramaswamy festival	From Magha Suddha Purnima (January-February). 3 days	Local, religious	Sita Ramaswamy, in human form	Local congregation. Hindus	...	...
20	Brahmanakothapalle	2 miles from Warangal—Khammam bus route, 16 miles from Kesamudram Railway Station and 30 miles from Mahabubabad by road	Sri Venugopalaswamy festival	From Magha Suddha Ekadasi (January-February). 7 days	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
21	Matadu	On Khammam—Warangal road, 20 miles from Kesamudram Railway Station and 40 miles from Mahabubabad	Sri Venugopalaswamy festival	From Phalguna Suddha Chaturdasi (February-March). 9 days	Local, religious	Venugopalaswamy, stone image in human form	Local congregation. Hindus	...	...
22	Danthalapalle	22 miles from Mahabubabad	Sivaratri	From Magha Bahula Chaturdasi (February-March). 4 days	Local, religious	Ramalingaswamy, stone Sivalingam	Local congregation. Hindus	...	...
23	Cherlapalem	1½ miles from Warangal—Khammam road and 32 miles from Mahabubabad	1 Mutyalamma festival	Shravana Suddha Dasami (July-August). 1 day	Local, religious	Mutyalamma, stone image	Local congregation. Hindus	...	...
24	Harpirala	Nearest Railway Station is Kesamudram at a distance of 26 miles	2 Sri Venkateswara festival	Shravana Bahula Dasami (August-September). 1 day	Local, religious	Venkateswara swamy, copper image	Local congregation. Hindus	...	...
25	Peddamupavaram	5 miles from Danthalapalle, 6 miles from Matadu by cart route and 32 miles from Kesamudram Railway Station	Siva Aradhana	Phalguna Suddha Purnima to Amavasya (March-April). 16 days	Local, religious	Siva	1,000, local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and cloth. A cattle fair is held on each Sunday	...
26	Kummara-kuntla	Nearest Railway Station is Mahabubabad at a distance of 34 miles	Anjaneyaswamy festival	Magha Suddha Sapthami (January-February). 1 day	Local, religious	Anjaneyaswamy, stone image	300, local congregation. Hindus	...	...
27	Agapeta	5 miles from Danthalapalle bus stage on Warangal—Khammam bus route, 24 miles from Kesamudram Railway Station and 35 miles from Mahabubabad	Mutyalamma festival	In Shravanam (July-August). Period not specified	Local, religious	Mutyalamma, stone image	Local congregation. Hindus	...	...
28	Gunne-palle	3 miles from Beerse-tigudem bus stage on Warangal—Khammam bus route, 18 miles from Mahabubabad Railway Station and 32 miles from Mahabubabad	Mutyalamma festival	In Shravanam (July-August). Period not specified	Local, religious	Mutyalamma, stone image	Local congregation. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

1	2	3	4	5	6	7	8	9	10
Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)	
5. MAHBUBABAD TALUK—Contd.									
29 Datla	Nearest Station is Mahbubabad at a distance of 32 miles	Chennakesavaswamy festival	Shravana Bahula Ashtami (August-September). 1 day	Local, religious	Chennakesavaswamy	150; local congregation. Hindus	...	...	
30 Narasimlapeta	3 miles from Warangal—Khammam bus route and 25 miles from Mahbubabad Railway Station	Narasimhaswamy Brahmothsavam	From Vaisakha Purnima (May-June). Festival 15 days. Fair 45 days	Widely known, religious	Narasimhaswamy, stone image in human form with lion's head	Local and from distant places. All communities	Eatables, utensils, lanterns, mirrors, combs, books, photos, pictures, agricultural implements and toys	...	
31 Gundepudi	Nearest Station is Mahbubabad at a distance of 23 miles	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sita Ramaswamy,	1,500; local congregation. Hindus	...	...	
32 Maripeda	2 miles from Hanamkonda—Khammam bus route and 20 miles from Manukota	Sri Venkateswaryaswamy festival	Chaitra Suddha Ekadasi (March-April) to Vaisakha Bahula Dasami (May-June). 1½ months	Local, religious	Venkateswaryaswamy, stone image in human form	3,000; local and neighbouring places. Hindus	Eatables, utensils, lanterns, books, photos, mirrors, combs, cloth, toys and agricultural implements	...	
33 Anepuram	Nearest Station is Mahbubabad at a distance of 26 miles	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sita Ramaswamy	200; local congregation. Hindus	...	...	
34 Mungimadugu	7 miles from Warangal—Khammam bus route	Adi Shakti Jatara	Asviniuja Bahula Chaturdasi (October-November). 1 day	Local, religious	Adi Shakti, stone image in human form	Local congregation. Hindus	...	...	
35 Yellampeta	2 miles from Warangal—Khammam bus route and 24 miles from Mahbubabad Railway Station and town	Sri Rama festival	Vaisakha Suddha Navami to Dwadasi (April-May). 4 days	Local, religious	Sri Rama	Local congregation. Hindus	Mutyalamma Bonalu is celebrated on a convenient day in Shravanam (July-August)	...	
36 Uggampalle	Equidistant from Nagar and Gudur—5 miles; and 13 miles from Mahbubabad Railway Station	Mutyalamma Jatara	From Shravana Suddha Padyami (July-August). 1 month	Local, religious	Mutyalamma, image in human form	Local congregation. Hindus	...	...	
37 Guduru	13 miles from Mahbubabad Railway Station	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sita Ramaswamy	100; local congregation. Hindus	...	...	
38 Nerada	2 miles from Gudur	Narasimhaswamy festival	Magha Suddha Purnima (January-February). 1 day	Local, religious	Narasimhaswamy, stone image	Local congregation. Hindus	...	...	
39 Jayaram	16 miles from Manukota as also Mahbubabad	Mutyalamma Jatara	In Makha Karti in Shravanam (July-August). 1 day	Local, religious	Mutyalamma, stone image in zoomorphic form	Local congregation. Hindus	...	...	
40 Veeraram	3 miles from Warangal—Khammam road, 16 miles from Manukota and 20 miles from Mahbubabad by road	Mutyalamma Jatara	Shravana Purnima (July-August). 1 day	Local, religious	Mutyalamma, image in zoomorphic form	Local congregation. Hindus	...	...	
41 Abbayapalem	18 miles from Mahbubabad Railway Station	Sri Agastheswaraswamy Kalyanotsavam	From Magha Bahula Triodasi (February-March). 3 days	Local, religious	Agastheswaraswamy, image in human form	Local and from nearby villages. Hindus	...	...	
42 Kandikonda	1½ miles from Mahbubabad—Abbaya-palem bus route and 12 miles from Mahbubabad Railway Station by bus	Sri Kandagiri Narasimhaswamy festival	Kartika Purnima (October-November). 1 day	Widely known, religious	Kandagiri Narasimhaswamy antihill	10,000; local and from distant places. All communities	Eatables, utensils, lanterns, books, photos, pictures, ready-made clothes, toys and other goods	Free feeding is arranged	
43 Korivi	About 5½ miles from Mahbubabad Railway Station and 6 miles from Manukota Railway Station	Sri Korivi Veerabhadraswamy festival	Magha Bahula Triodasi to Phalgun Amavasya (February-March). One month and 3 days. Fair—One month	Widely known, religious	Veerabhadraswamy stone image, 5 feet high in human form with 12 hands holding weapons in awful appearance	2,000; local and from distant places. Hindus	Eatables, utensils, torchlights, books, photos, pictures, agricultural implements and other fancy goods	Pandals are erected and hotels are opened. A cattle fair is also held	
44 Gundrathimadugu	A Railway Station on Hyderabad—Vijayawada section of the Central Railway	Sri Rama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. Hindus	...	Mutyalamma is worshipped in Shravanam (July-August)	
45 Razolu	2 miles from Gundrathimadugu Railway Station and 6½ miles from Mahbubabad	Sivaratiri	Magha Bahula Chaturdasi (February-March). 1 day	Local, religious	Siva, a Sivalingam	Local congregation. Hindus	...	...	

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and des- cription of the deity connected with the fair or festival	Estimated congregation— local or other- wise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors —any other special features)	
1	2	3	4	5	6	7	8	9	10
5. MAHBUBABAD TALUK—Contd.									
139 46 Balapala	5 miles from Gun- drathimadugu Rail- way Station and 9½ miles from Mahbu- babad	Sri Rama Navami	Chaitra Suddha Navami (March- April). 1 day	Local, religious	Sri Rama	Local congre- gation. Hindus	...	...	...
141 47 Chelkodu	Nearest Railway Station is Dornakal at a distance of 5½ miles	Sri Rama Navami	Chaitra Suddha Navami (March- April). 1 day	Local, religious	Sri Ramaswamy	300; local congregation. Hindus	...	...	...
142 48 Peruman- dasankesa	7 miles from Dorna- kal Railway Station as also from Chinnai- palle on Manukota— Khammam Road and 16 miles from Mah- bubabad	Sri Sita Rama Kalya- nothsavam	Chaitra Suddha Navami to Ba- hula Vidiya (Ap- ril-May). 9 days	Local, religious	Sri Rama, image with Sita and Lak- shmana	600; local and from nearby villages. Hindus	Eatables and fancy goods	Sivaratri and Mutyala lamma Uthsavam are also celebrated on Magha Bahula Cha- thurdasi (February- March) and in Srava- nam (July-August) respectively	...
145 49 Manne- gudem	12 miles from Mah- bubabad	Sri Venka- teswaraswa- my festival	KartikaPurnima (October-Novem- ber). 1 day	Local, religious	Venkateswaraswa- my, picture of the deity	Local congre- gation. Hindus	...	...	...
147 50 Ravigudem	Equidistant from Dornakal Railway Station and Manu- kota—8 miles	Mansingh Jatara	Phalguna Sud- dha Dasami and Ekadasi (Febru- ary-March). 2 days	Local, in memory of Mansingh, a saint of the Sugalis	Mansingh, stone image	Local and from nearby villages. Lambadis	...	...	...
150 51 Vennaram	5 miles from Dorna- kal Railway Station and 12 miles from Khammam	1 Sri Venka- teswara- swamy festival	Phalguna Sud- dha Chathurdasi to Bahula Cha- viti (March-Apr- il). 6 days	Local, religious	Venkateswaraswa- my, image in hu- man form with four hands hold- ing disc and conch in two hands and with abhaya and varada hastams	300; local and from nearby villages. Hindus	Eatables	...	...
52 Dornakal	Railway Junction on Kazipet-Vijayawada broad gauge section of the Central Rail- way	1 Mutyala lamma festival	In Sravanam (July-August). 1 day	Local, religious	Mutyalamma, represented by stone	Local congre- gation. Hindus	...	...	...
154 53 Ammapalem	Nearest Railway Station is Dornakal at a distance of 1½ miles	2 Mahbub- Subhani Urs	11th of Rabi-us- Sani (August- September). 1 day	Local, in memory of the saint	Mahbub Subhani, tomb	200; local con- gregation. Muslims	...	...	...
2 1 Komar- velly	3 miles from Hyder- abad—Siddipet road via Thimmareddy- palle, 6 miles from Jangaon — Siddi- pet road and 28 miles from Jangaon Railway Station of which 23 miles can be covered by bus and 5 miles by bullock cart	Sri Malli- karjuna- swamy festi- val	From the last Sunday in Mar- gasiram upto Phalguna Ama- vasya (Decem- ber-March). All Sundays during a period of 3 months	Widely known, religious	Mallikarjuna- swamy or Malla- mna, 4 feet high, coloured, earthen awe-inspiring im- age in human form in a sitting posture with 4 hands holding trisulam, khadgam, nagasthra and a bowl along with his consorts, Golla Kethamma and Baliji Medala Devi in human form	A couple of laks; local and from dis- tant places. Hindus	Eatables, uten- sils, lanterns, torches, mirrors, combs, books, photos and toys	A few choultries and hotels	...
15 2 Konne	4 miles from Alam- puram which is on Siddipet—Aleru bus route	Sri Rama Navami	Chaitra Suddha Navami (March- April). 1 day	Local, religious	Sri Rama	1,500; local and from nei- ghbouring villages. Hindus	Eatables, combs, mirrors and toys	...	...
24 3 Chityala	26 miles from Aleru Railway Station	Sri Gopala- swamy fes- tival	From Jaistha Suddha Pancha- mi (May-June). 9 days	Widely known, religious	Gopalaswamy	400; local and from distant places of the district. Hindus	...	...	...
35 4 Bekkallu	25 miles from Jangaon	Sri Rama- lingeswara- swamy fes- tival	Magha Suddha Purnima to Bahula Ashtami (February- March). 8 days	Widely known, religious	Ramalingeswara- swamy	400; local and from distant places of the district. Hindus	...	...	...
41 5 Tarigo- ppula	Equidistant from Jangaon Railway Station and Ghan- pur 15 miles all by cart track	Sri Chenna- kesava- swamy fes- tival	Phalguna Suddha Dasami to Bahu- la Padyami (February- March). 7 days	Local, religious	Chennakesava- swamy, image of Vishnu	Local and from nearby villages. Hindus	Eatables	...	...
59 6 Maddur	4 miles from Musth- gala and 24 miles from Jangaon Rail- way Station	Dawood Shah Urs	19th and 20th of Rajab (Novem- ber-December). 2 days	Local, in memory of Dawood Shah, a saint	Dawood Shah, tomb	200; local and from surround- ing villages. All communi- ties	Sweetmeats	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors —any other special features)
1									
2									
3									
4									
5									
6									
7	Bachanna-peta	10 miles from Aleru Railway Station	Sri Chenna-kesavaswamy festival	Jaistha Ekadasi to Bahula Tadiya (May-June). 8 days	Local, religious	Chennakesava-swamy	300; local congregation. Hindus	...	...
8	Koduvaturu	3 miles from Siddi-pet—Aleru bus route, 14 miles from Jangaon and 50 miles from Warangal	Sri Siddheswaraswamy festival	On all Saturdays and Mondays in Sravanam (July-August). About 8 days	Widely known, religious	Siddheswara-swamy, Sivalingam	5,000 to 6,000; local and from distant places of the district. Hindus	Eatables and toys	Few choultries are available. Free feeding is arranged
9	Bandanagar	3 miles from Siddi-pet—Aleru bus route and 16 miles by cart track from Jangaon Railway Station	Sri Rama festival	Kartika Purnima (October-November). 1 day	Local, religious	Sri Rama, brass image in human form	500 to 1,000; local and near-by villages. Hindus	...	...
10	Veldi	1 mile from Hyderabad—Warangal bus route and 25 miles from Jangaon Railway Station	Sri Rama festival	Chaitra Suddha Navami to Triodasi (March-April). 5 days	Widely known, religious	Sri Rama	6,000; local and from other parts of the district. Hindus	...	...
11	Ippugudem	12 miles from Raghunathapalle Railway Station	Sri Venugopala-swaramy festival	Jaistha Suddha Ekadasi to Chaturthi (May-June). 4 days	Widely known, religious	Venugopala-swamy	500; local and from distant places of the district. Hindus	Eatables and toys	...
12	Komalla	A mile from Hyderabad—Warangal bus route, 4 miles from Raghunathapalle Railway Station and 10 miles from Jangaon	Sri Venugopala-swaramy festival	Vaisakha Suddha Vidiya (April-May). 1 day	Local, religious	Venugopala-swaramy, brass image	Local congregation. Hindus	...	On Magha Bahula Chaturthi (February-March) Siva Uthsavam is celebrated
13	Raghunathapalle	A Railway Station on Wadi—Kazipet section of Central Railway, 7 miles from Jangaon and 30 miles from Warangal	Siva Kalyanotsavam (Sivaratri) festival	Magha Bahula Triodasi to Amavasya (February-March). 3 days	Local, religious	Mahadeva, stone Sivalingam	Local congregation. Hindus	...	On Sravana Bahula Triodasi (August-September), Yellamma Jatara is celebrated. Ramulavari Kalyanam is celebrated from Chaitra Suddha Navami (March-April) for 3 days
14	Jangaon	Taluk headquarters and a Railway Station on Hyderabad—Kazipet section of the Central Railway	Sri Rama Navami (Kalyanotsavam)	Chaitra Suddha Navami to Bahula Vidiya (March-April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
15	Siripuram	6 miles from Jangaon Railway Station	Pochamma Jatara	A day convenient to the villagers in Sravanam (July-August). 1 day	Local, religious	Pochamma, stone image in human form	Local congregation. Hindus	...	...
16	Jeedikal	8 miles from Aleru Railway Station, 16 miles from Jangaon Railway Station via Aleru by bus and 32 miles from Warangal	Sri Ramachandra Kalyanotsavam	Kartika Purnima to Bahula Dwadasi (November-December). 13 days	Widely known, religious	Sri Rama, image in human form	10,000; local and from all over Andhra Pradesh. Hindus	Necessities of the pilgrims	Choultries are available and free feeding is arranged. Sri Rama Navami is also celebrated on Chaitra Suddha Navami (March-April)
17	Gumadavelli	8 miles from Jangaon Railway Station	Mutyala Aradhana	In Sravanam (July-August). 1 day	Local, religious	Mutyamma, stone image in human form	Local, congregation. Hindus.	...	...
18	Kothapalle	About a mile to the east of Jangaon—Suryapet bus route and 9 miles from Jangaon Railway Station	Posamma Jatara	Sravana Bahula Navami to Triodasi (August-September). 5 days	Local, religious	Posamma, stone image in human form	Local, congregation. Hindus	...	...
19	Nawabpet hamlet of Vaddecherla	7 miles from Jangaon Railway Station	Sri Kodanda Ramaswamy festival	From Chaitra Suddha Navami (March-April). 9 days	Local, religious	Kodanda Ramaswamy	500; local congregation. Hindus	...	...
20	Lingalaganpuram	On Jangaon—Suryapet bus route via Nellutla and 6 miles from Jangaon Railway Station	Sri Narasimhaswamy festival	Sravana Bahula Ashtami (August-September). 1 day	Local, religious	Narasimhaswamy, stone image in human form with lion's head	Local congregation. Hindus	...	In Vaisakham also the festival is celebrated for a day. Bonams are offered to Pochamma and Mahan Kali in Sravanam (July-August) ...
21	Chinnamaduru	12 miles from Jangaon Railway Station	Sri Venugopala-swaramy festival	From Phalgun Suddha Purnima (March-April). 8 days	Local, religious	Venugopala-swaramy	250; local congregation. Hindus	...	...
22	Kadavendi	1 mile from Sitapuram, 2 miles from Jangaon—Suryapet bus route, 19 miles from Jangaon Railway Station and 50 miles from Warangal	Sri Vanakonda Lakshmi Narasimhaswamy festival	Phalgun Suddha Purnima to Bahula Shashti (March-April). 7 days	Local, religious	Vanakonda Lakshmi Narasimhaswamy, image in human form with lion's head	Local congregation. Hindus	...	...
23	Devurupula	20 miles from Jangaon Railway Station and 50 miles from Warangal	Sri Mallanna Mahadevaswamy festival	From Magha Bahula Ekadasi (February-March). 2 days	Local, religious	Mallanna Mahadevaswamy	200; local congregation. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No. and name of Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance of the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation—local or otherwise. Do all communities of the State participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
6. JANGAON TALUK—Contd.									
24	163 Palakurthy	18 miles from Ghanpur Railway Station	Sri Somaswamy festival	Magha Triodasi to Panchami (February-March). 8 days	Widely known, Sud-religious	Somana haswamy, Sivalingam	5,000 to 6,000; local and from distant places of the State. Hindus	Eatables, utensils, lanterns, photos, medicines, cloth, mirrors, combs, books, etc.	Choultry is available and free feeding is arranged
25	171 Edunuthula	30 miles from Jangaon Railway Station	Sri Ramachandraswamy festival	Vaisakha Sud-dha Purnima to Buhula Athami (May-June). 9 days	Local, religious	Ramachandra-swamy	200; local congregation. Hindus	...	...
26	173 Valmadi	10 miles from Jangaon—Suryapet bus route, 12 miles from Warangal—Khammam bus route and 20 miles from Raghunathapalle Railway Station	Sri Rama Navami	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Sri Rama, image	3,000; local and from neighbouring villages. Hindus	Eatables, lanterns, torchlights, combs, mirrors, books, photos, cloth, bamboo baskets, utensils etc.	...
27	181 Gantakunta	8 miles to the south of Warangal—Khammam bus route and 11 miles to the north of Jangaon—Suryapet bus route and Tirmalgiri	Sri Rama Ekadasi (January-February). 1 day	Pushya Bahula Local, religious	Local, religious	Sri Rama, image with Sita, Lakshmana, Bharata, Satrugna and Anjaneya	1,500; local and from near by villages. Hindus	Eatables, bananas, etc.	...

128

APPENDIX-III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy	Location of Town/Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	4
1. WARANGAL TALUK			
Warangal Market	...	Paddy, groundnut, jowar, greengram, maize, redgram, gingelly, onions	All days except public holidays
Ghanpur Market	...	Paddy, groundnut	-do-
2. PARKAL TALUK			
Parkal Cattle Market	...	Cattle	Sunday
Parkal Market	...	Food grains and vegetables	-do-
3. MULUG TALUK			
(There are no markets in this taluk)			
4. NARASAMPET TALUK			
Narasampet Cattle Market	...	Cattle, poultry, sheep, goats, clothes, beads, bangles, and other Lambadi ornaments, agricultural implements, earthen pots	Sunday
Nekkonda Cattle Market	...	Cattle, poultry, sheep, goats, clothes, beads, bangles, and other Lambadi ornaments, earthen pots, mats, eggs, chappals, tamarind and agricultural implements	Tuesday
5. MAHBUBABAD TALUK			
Mahbubabad Market	...	Paddy, greengram, gingelly, groundnut	All days except public holidays
6. JANGAON TALUK			
Jangaon Market	...	Paddy, jowar, redgram, greengram, groundnut, castor seeds, chillies, coriander and jaggery	All days except public holidays

129

Source : 1. From the Collector, Warangal, Letter No. D-2/7068/1961, Dated 16-10-1961
2. From the Tahsildar, Parkal, Letter No. C/62/7296, Dated 5-9-1962
3. From the Tahsildar, Narasampet, Letter No. B-5/5089/62, Dated 12-9-1962

APPENDIX-IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January-February	2 days	Warangal	Oargonda	Lakshmi Narasimhaswamy festival	Eatables, lanterns, mirrors, combs, pictures and photos
	3 days (once in 2 years)	Mulug	Medaram	Sadalamma Jatara	Eatables, utensils, torchlights and cloth
	1 day	Mulug	Annaram	Karukonda Sowdamma Jatara	Eatables, etc.
	1 day	Jangaon	Gantlakunta	Sri Rama Pattabishekam	Eatables, bangles, etc.
	4 days	Warangal	Hasanparthi	Yerragattu festival	Eatables, utensils, lanterns, pictures, photos, toys, baskets, cloth and agricultural implements
February-March	6 days	Warangal	Madikonda	Venugopalaswamy Kalyanothsavam	Sweetmeats
	10 days	Warangal	Madikonda	Siva Kalyanam	Plantains, agarbathis, camphor, vermilion, sweetmeats and other eatables
	2 days	Mulug	Palampet	Ramappa festival	Eatables, utensils, lanterns, earthenware, glassware, toilet goods, books, photos, mill and handloom cloth, toys and agricultural implements
	11 days	Mulug	Bhoopathipuram	Karukonda Sowdamma Teertham	Sweets and cocoanuts
	4 days	Narasampet	Gundam	Sivaratri (Gundam Teertham)	Eatables, lanterns, torches, handloom cloth, mirrors, combs, readymade dresses, etc.
March-April	2 days	Narasampet	Enchaguda	Kommamma Teertham	Eatables, bangles, etc.
	3 days	Mahbubabad	Torrur	Sivaratri	Eatables, etc.
	One month	Mahbubabad	Korivi	Sri Korivi Veerabhadra-swamy festival	Eatables, utensils, torchlights, books, photos, pictures, agricultural implements and other fancy goods. A cattle fair is also held
	7 days	Jangaon	Tarigoppula	Sri Chennakesavaswamy festival	Eatables
	8 days	Jangaon	Palakurthy	Sri Somanathaswamy festival	Eatables, utensils, lanterns, photos, medicines, cloth, mirrors, combs, books, etc.
March-April	18 days	Warangal	Kogilvooy	Chennakesavaswamy festival	Eatables, mirrors, combs and pictures
	16 days	Warangal	Kommala	Lakshmi Narasimhaswamy Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, ayurvedic drugs, pictures, photos, cloth, toys and agricultural implements
March-April (Concld.)	9 days	Warangal	Thatikonda	Sri Rama Navami	Eatables, copper and brass utensils, bangles and fancy goods
	2 weeks	Warangal	Nasikal	Sita Rama Kalyanam	Eatables, lanterns, mirrors, combs, books, pictures and photos
	5 days	Warangal	Chinthanekkonda	Sri Rama Navami	Articles of worship, eatables, torchlights, mirrors, combs, etc.
	1 day	Mulug	Govindaraopeta	Sri Rama Navami	Eatables, pulses, utensils, torchlights, mirrors, combs and cloth. A cattle fair is also held
	9 days	Mulug	Damervai	Sri Rama Navami	Eatables, etc.
April-May	5 days	Mulug	Katapuram	Sri Rama Navami	Eatables, etc.
	1 day	Narasampet	Papaipet	Bhukya Hanumu festival	Cloth, bangles, sweets, cocoanuts and toddy
	2 days	Narasampet	Bollikonda	Sri Rama Kalyanothsavam	Eatables, utensils, toilet goods, bangles, books, photos, cloth, toys and cocoanuts
	1 day	Mahbubabad	Narasimlagudem	Lakshmi Narasimhaswamy festival	Eatables, etc.
	16 days	Mahbubabad	Peddamuppavaram	Siva Aradhana	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and cloth. A cattle fair is held on each Sunday
May-June	6 days	Mahbubabad	Vennaram	Sri Venkateswaraswamy festival	Eatables
	1 day	Jangaon	Konne	Sri Rama Navami	Eatables, combs, mirrors and toys
	7 days	Jangaon	Valmadi	Sri Rama Navami	Eatables, lanterns, torchlights, combs, mirrors, books, photos, cloth, bamboo baskets, utensils, etc.
	8 days	Mulug	Malluru	Sri Lakshmi Narasimhaswamy Kalyanam	Eatables, brass utensils, lanterns, mirrors, combs, books, pictures, handloom cloth, cumblis and agricultural implements
	1 day	Mahbubabad	Narasimlagudem	Lakshmi Narasimhaswamy festival	Eatables, etc.
July-August	9 days	Mahbubabad	Perumandlasankesa	Sri Sita Rama Kalyanothsavam	Eatables and fancy goods
	45 days	Mahbubabad	Narasimlapeta	Narasimhaswamy Brahmothsavam	Eatables, utensils, lanterns, mirrors, combs, books, photos, pictures, toys and agricultural implements
	4 days	Jangaon	Ippugudem	Sri Venugopalaswamy festival	Eatables and toys
	8 days	Jangaon	Koduvaturu	Sri Siddheswaraswamy festival	Eatables and toys
	5 days	Mahbubabad	Chinnamuppavaram	Sri Venkateswaraswamy festival	Sweetmeats
September-October	1 day	Mahbubabad	Kandikonda	Sri Kandagiri Narasimhaswamy festival	Eatables, utensils, lanterns, books, photos, pictures, readymade clothes, toys and other goods

APPENDIX-IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
October-November (Contd.)	1 day	Warangal	Zafargadh	Sri Lakshmi Narasimhaswamy festival	Eatables, utensils, articles of worship, mirrors, combs, books, pictures, photos, agricultural implements, handloom cloth, toys, plastic goods, bangles, baskets, leather ropes and earthenware. Cattle and fowls are also sold
November-December	3 days	Parkal	Parkal	Sri Kumkumswara-swamy festival	Eatables, utensils, lanterns, religious books, clothes, domestic requirements, toilet goods, toys, etc.
	2 days	Jangaon	Maddur	Dawood Shah Urs	Sweets
	13 days	Jangaon	Jeedikal	Sri Ramachandra Kalyanothsavam	Necessities of the pilgrims
March-April to May-June	1½ months	Mahbubabad	Maripeda	Sri Venkateswaraswamy festival	Eatables, utensils, lanterns, books, photos, mirrors, combs, cloth, toys and agricultural implements
December-January to March-April	4 months	Warangal	Gorrekunta	Mallikarjunaswamy festival	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, handloom sarees and blouses, and earthen toys
	3 months	Warangal	Narayanagiri	Gattu Mallanna festival	Eatables
December-March	All Sundays during a period of 3 months	Jangaon	Komarvelly	Sri Mallikarjunaswamy festival	Eatables, utensils, lanterns, torches, mirrors, combs, books, photos and toys

GLOSSARY

<i>Abhaya hasta</i>	. Raised right palm of deities representing the protection—affording attitude in a posture of reassurance	<i>Appalu</i>	. A preparation with rice and jaggery
<i>Abhishekam</i>	. Religious rite of pouring or sprinkling sacred water on the image of a deity	<i>Appam</i>	. Cholam bread
<i>Aderalu</i>	. Pots	<i>Aradhana</i>	. Special worship
<i>Adhyanothsavam</i>	. A kind of festival	<i>Aradhanotsavam</i>	. Special worship and festival
<i>Adhyayana</i>	. Reciting of Vedas	<i>Archana</i>	. Worship
<i>Adhyanothsavam</i>	. Reciting of Vedas	<i>Arghya</i>	. Oblation
<i>Adi Sesha</i>	. The serpent-god on which Sri Vishnu reposes	<i>Ashram or Ashramam</i>	. Hermitage
<i>Agamasastra</i>	. A text on the performance of ceremonies	<i>Ashtadigbandhanam</i>	. Establishing a talisman at each of the eight corners of the village lest an evil spirit should enter the enclosed space
<i>Agarbathis</i>	. Pastils	<i>Ashtadikpalakas</i>	. The eight divinities guarding the eight sides
<i>Agnigundam</i>	. A ritual during a festival	<i>Ashtothra, sata, trisata, sahasranamarchanas</i>	. Worship by uttering 8 or 100 or 300 or thousand names of God or Goddess
<i>Agnihotra sthapana</i>	. Invocation of the God of Fire	<i>Ashurah</i>	. Mourning day
<i>Agnihotra Udyasana</i>	. Farewell to fire God or end of sacrifice to fire God	<i>Ashurkhana</i>	. Ten-day house. Place where <i>alams</i> or standards are kept for 10 days during Moharram festival
<i>Agnihotra Udyasana</i>	. Farewell to fire God or end of sacrifice to fire God	<i>Asoka</i>	. A kind of tree
<i>Ahorathrahanam</i>	. A ritual during a festival	<i>Aswa</i>	. Horse
<i>Akasavani</i>	. Celestial voice	<i>Aswamedha</i>	. Sacrifice of horse
<i>Alams</i>	. Standards which are commonly made of copper and brass, though occasionally of gold or of silver	<i>Aswauthsavam</i>	. Procession on the vehicle of horse
<i>Alankaram</i>	. Decoration	<i>Aswavanaseva or Aswaseva</i>	. Procession on the vehicle of horse
<i>Alidha pada</i>	. A posture of sitting in which the right knee is advanced and the left leg retracted	<i>Avarnarchana</i>	. A ritual during a festival
<i>Allah</i>	. Almighty	<i>Avatars</i>	. Incarnations
<i>Ananthavahanam</i>	. Anantha vehicle	<i>Ayiranusandhanam</i>	. A ritual during a festival
<i>Angaranga bhogams</i>	. Processions and rituals with pomp	<i>Ayyavarlu</i>	. The name by which Brahmins are generally called by the other communities
<i>Ankuraropana</i>	. A ritual during a festival	<i>Badari</i>	. A tree—Fizijphus Jujisbon
<i>Ankurarpana or Ankurarohana</i>	. Inauguration	<i>Balapalu</i>	. Slate pencils
<i>Ankusam</i>	. An elephant goad	<i>Baliharanam</i>	. Cooked rice thrown round the temple deity
<i>Annam</i>	. Cooked rice	<i>Banda</i>	. Rock or a big stone
<i>Annanaivedyam</i>	. Offering of cooked rice made to God and consumed later	<i>Bandlu</i>	. Carts
<i>Annasantarpana</i>	. Free feeding	<i>Bandlu kattadamu</i>	. Tying the carts
<i>Antarala</i>	. Ante-chamber	<i>Bandlu tiruguta or Bandla pradakshana</i>	. Taking bullock carts round the temple
<i>Anthervahini</i>	. Underground current		

<i>Basavapuranam.</i>	<i>Puranam</i> relating to Basava	<i>Buthi</i>	Curd and cooked rice with condiments
<i>Bhajan</i>	Singing in chorus in praise of God		
<i>Bhajana brindams</i>	<i>Bhajan</i> troupes		
<i>Bhajantri darwaja</i>	The place where the drums were beaten for alerting on the approach of the enemies	<i>Chadivimpulu</i>	Gifts or presentations
<i>Bhakshyam</i>	A sweetmeat	<i>Chakra</i>	Discus, the weapon of Lord Vishnu
<i>Bhavi</i>	Non-Lingayat	<i>Chakrateerthotsavam</i>	Taking the <i>chakram</i> (discus of Lord Vishnu) to a well or pond for bathing it in the waters chanting hymns
<i>Bheripuja</i>	Worship of the drums		
<i>Bhogams</i> or <i>Bhogadulu</i>	Rituals with pomp		
<i>Bhookailasam</i>	The abode of Lord Siva on earth	<i>Chalibindi</i> or <i>Chalimidi</i>	A preparation of soaked rice with jaggery
<i>Bhuvarloka</i>	The astral plane	<i>Chappati</i>	Wheat bread
<i>Bndeteertham</i>	Bringing water from the well or pond with music for <i>abhishekam</i>	<i>Charanambulu</i>	Two legs
<i>Bismillahi Allah.</i>	God is great	<i>Chaturmasa vratam</i>	Four months' <i>vratam</i>
<i>Ho Akbar</i>		<i>Chelimi</i>	Small pit dug for water spring
<i>Boddu banda</i>	Foundation stone of the temple	<i>Chembu</i>	Vessel of copper, brass or even earth
<i>Boddurayi</i>	A round stone fixed in earth at the time of construction of the village with certain ceremonies to protect the village from the bad effects of evil spirits and diseases	<i>Cheruvulu</i>	Tanks
		<i>Chowraṣṭa</i>	The place where four roads meet
<i>Bommalakoluvu</i>	Arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion	<i>Daddhojanam</i>	A preparation of cooked rice with curds
<i>Bonalu</i>	A preparation of rice and greengram intended for offering to a deity	<i>Dakshina</i>	Cash paid to <i>pujari</i> or <i>purohit</i> on ceremonial occasions; south
<i>Bonamulu cheyuta Bottu</i>	Preparing <i>bonalu</i>	<i>Dakshinachara sampradayam</i>	A south Indian custom or convention
<i>Brahmothsavam</i>	The sectarian mark worn on the forehead	<i>Damaru</i> or <i>Damaruka</i>	A small drum
<i>Bugga</i>	Grand festival	<i>Danava</i>	Demon
<i>Bugulu</i>	Spring; stream of water	<i>Danthyali</i>	<i>Danthy</i> -elephant and <i>alt-row</i>
<i>Burrakathas</i>	Fear	<i>Darga</i>	Place of religious importance for Muslims, generally having a tomb
	Folklore related to some God or hero, usually related to the accompaniment of a special type of drum and a stringed instrument	<i>Darsan</i>	Audience
		<i>Daru devaram</i>	Wooden gate
		<i>Darwaja</i>	Gate or door
		<i>Dasapala</i>	Offering of ten varieties of fruits
		<i>naivedyam</i>	
		<i>Dasahara</i>	Removal of ten sins (<i>dasa</i> -ten i.e., ten sins and <i>hara</i> that which removes or expiates)
		<i>Deepam</i>	Light (burning lamp)
		<i>Deeparadhana</i>	Burning of oil lamp
		<i>Deepastambham</i>	Lamp pillar

<i>Deepothsavam</i>	Festival of burning of oil lamps	<i>Enugula bavi</i>	Elephants' well
<i>Devalaya Dwara.</i>	Visiting the main gate of a temple	<i>Enugula boyyaram</i>	Underground path for the elephants
<i>Darsanam</i>	Celestial beings	<i>Enuguvahanam</i>	Elephant vehicle
<i>Devas</i> or <i>Devatas</i>	Visiting the deity		
<i>Devata darsanam</i>	The way of the Gods	<i>Fakirs</i>	These are an order of religious mendicants of the Muslim persuasion; Muslim saints
<i>Devayana</i>	The physician of Gods		
<i>Dhanwantari</i>	The room where prepared food is kept; choultry	<i>Fatihah</i>	Offering in the name of the God or saint
<i>Dharmasala</i>	Original idol		
<i>Dhruva vigraha</i>	The way of smoke		
<i>Dhumayana</i>	Incense		
<i>Dhupam</i>	Inauguration of the festival (flag hoisting)	<i>Gadh</i>	Fort
<i>Dhwajaroohanam</i>	A ritual during a festival	<i>Gadha</i>	Truncheon
<i>Dhwajapata udwasana</i>	Pillar in front of the temple; flag staff	<i>Gadi</i>	A building; a room
<i>Dhwajastambham</i>	Conclusion of the festival (removing the flag)	<i>Gadiya</i>	A measure of time (seven <i>gadiyas</i> =3 hours)
<i>Dhwajavarohanam</i>	Wearing new clothes for commencing a festival or sacrifice	<i>Gajjelu</i>	Morris bells
<i>Dikshavastradharana</i>	Procession of a deity on a swing	<i>Gana</i>	A company (of deities)
<i>Dolothsavam</i>	Pond	<i>Ganamu</i>	Dance with hair unfurled
<i>Dona</i>	Plundering by thieves	<i>Gandadeepam</i>	Taking burning wicks under a canopy; the wicks burning before the image of a deity
<i>Dongaladopu</i>	Pile	<i>Gandham</i>	Sandalwood paste
<i>Donti</i>	A ritual during a festival in which the deity is robbed and the culprits traced	<i>Gandharvas</i>	A class of semi-divine beings. Celestial musicians
<i>Dopothsavam</i>	Plunder	<i>Gandhavali</i>	Sprinkling <i>bukka</i> and <i>gulal</i>
<i>Dopu</i>	A kind of story relating plundering	<i>Gandhothsavam</i>	Worship with sandalwood paste
<i>Dopu katha</i>	Head; Polegar	<i>Ganneru</i>	Oleander
<i>Dora</i>	Reciting Vedas	<i>Gantam</i>	Pen made of iron to write on palmyra leaves
<i>Dravida Veda Parayana.</i>	A ritual during a festival	<i>Ganuga</i>	A crusher
<i>Drusti Kumbham</i>	The twelve renowned Tamilian saints of ancient times, also known as Alwars	<i>Garbhalayam</i> or <i>Garbhagudi</i>	Sanctum sanctorum
<i>Dwadasa Divya Suris</i>	Sentinels on either side at the entrance of a temple	<i>Garuda</i>	Sacred kite, the vehicle of Lord Vishnu
<i>Dwarapalas</i> or <i>Dwarapalakas</i>		<i>Garudamudda</i>	Decoration of the deity as a bridegroom
		<i>Garudaseva</i> or <i>Garudothsavam</i>	Procession of a deity on the vehicle of a sacred kite
<i>Edurukollu</i>	A ritual observed during marriage ceremony of the God and his consort. The deity is welcomed as a bridegroom	<i>Garudavahanam</i>	Vehicle in the form of a sacred kite
<i>Ekadasa rudrabhishekam</i>	Performing <i>rudrabhishekam</i> eleven times	<i>Ghana</i>	Above average or thick
		<i>Giri</i>	Hill
		<i>Gopikavastrapaharana</i>	The stealing of saris of <i>Gopikas</i> i.e., milkmaids by Sri Krishna while they were taking a bath

Gotram	Clan	Jadatha ichuta	To shake the head
Gowrava sanmanamulu	A ritual during a festival	Jagarana or Jagaram	Keeping awake throughout the night, pernoctation
Gramadevata	Presiding female deity of the village	Jagirdarini	A woman feudal chief holding an assignment of land from a ruler in return for military or other service
Gramaseethaluyanthram	A talisman that ensures peace and prosperity	Jamu	Three hours duration
Gramaseva	A ritual during a festival	Jandalu	Flags
Grihasta	Married person	Jandhyam	Sacred thread around the neck worn by Brahmins, etc., after the <i>Upanayanam</i> ceremony
Gundam	Pool; pit	Jangam	A clan of beggars who follow Veera saivism
Gundu	Boulder	Japala gundu	A big rock on which local Brahmins perform oblations
Gundumalla	A display of trained men waving in the air torches prepared of palm sticks with lighted oil cloth at the top	Jatara	Fair having religious importance
Gunta	Ten cents	Jayanti	Birthday celebration
Gurrala boyyaram	Underground path for the horses	Jeedi	The marking nut or the nut of the tree, "Semecarpus Anacardium"
Gurrala madira	Horse stable	Jinka	Deer
Gurrapuvahanam	Horse vehicle	Kadapa	Threshold
Guru	Aacharya; revered preceptor; teacher	Kadapameedakanuka	A kind of offer
Hamsa	Swan	Kailasam	The abode of Lord Siva
Hamsavahanam	Swan vehicle	Kal	Rock or stone
Hanumantha	Monkey God	Kalamanda	A wild plant with thick white greasy liquid substance within its leaves
Hanumathseva	Procession on the vehicle of Hanuman	Kalapu koora	A curry of several vegetables
Harati	Wave - offering generally with lighted camphor or wick dipped in ghee	Kalasabhishekam	Worship of vessel
Harikatha	Legend of exploit of some God or hero related with singing classical music and dance	Kalasam	A vessel of copper or brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed around with their tips upwards
Homabaliharanam	Offering of fire and <i>baliharanam</i>	Kalasasthapana	Installation of a <i>kalasam</i>
Homam	Sacrifice	Kaliyuga	<i>Yuga</i> is an age; especially, a sub-division of the life of the universe. There are four such sub-divisions. The last and present one is called <i>Kaliyuga</i>
Homannabaliharanam	Offering of fire and rice, and <i>baliharanam</i>		
Idgah	Open place where a wall is constructed on a raised platform on the western outskirts of the village or town		
Imam	Muslim priest		
Imambara	House of the <i>imam</i>		
Isa	The governor or leader		
Isha	The night prayer		
Itihasa	A great authority on the religious rites of the Hindus		

Kalyanam	Marriage	Kshetram	A holy place; land
Kalyanamantapam	Wedding hail	Kudumulu	A bun or cake of cereal flour mixed either with jaggery or salt and boiled in steam
Kalyanothsavam	Marriage ceremony	Kumbhothsavam	Worship of a deity by placing a heap of cooked rice before it
Kamadahanam	Holi festival signifying an incident when Kama, the God of love, was reduced to ashes by Lord Siva	Kumkum	Vermilion
Kandulu	Redgram	Kunta	A small tank or pond; a measure of land
Kankanavisarjana	Removing the <i>kankanam</i> i. e., yellow thread tied round the wrist during marriage and other ceremonies	Lakka medalu	Houses of lac
Kanuma panduga	The third day of Sankranti	Laksha kumkumarchana	Worship with vermilion-one lakh times
Kanya	Sign Virgo	Lalasthanambu	Forehead
Karayugamunu	Two hands	Langer khana	Kitchen
Karma	The law that binds everyone to enjoy or suffer the consequences of one's actions in former life. This concept is based on the widely held Hindu theory of rebirth. In general, it is used synonymously with fate or destiny	Lanka	The famous city of Ravana in Ceylon referred to in the epic Ramayana
Kari panduga	Festival with non-vegetarian preparation	Ledi	Deer
Kathakalakshepam	Spending time in hearing stories of Gods	Linga	Phallic stone representation of Lord Siva (A phallus)
Kazi	Muslim priest	Maddi	A tree—Terminalia alata
Keerti-stambhas or keertitoranal	The gateways in the fortress by which name they are locally called	Madhyam	Toddy or liquor
Khadgam	Sword	Mahadasiravachanam	Supreme blessing
Khiamath	Destruction of the world	Mahamantapa	A spacious hall with pillars and roof, all of stone; a structure for placing an idol
Khima	A kind of minced meat preparation	Maharshi or Mahamuni	Great sage
Kodavandlu	Sickles	Maharudrabhishekam	Religious rite of pouring or sprinkling sacred waters on the image of Siva
Kolatam	A dance to the beat of short sticks held in the hands	Mahothsavam	Great festival
Kolupu	Festival	Makara	Sign Capricornus
Koluvu	SEE <i>bommalakoluvu</i>	Makarasankramanam	The time when the Sun returns to the north. (ALSO SEE <i>Uttarayana-punyakalam</i>)
Konda	Hill	Mamool	Payment in cash or kind made to domestic servants or others as a custom
Koneru	Pond, tank	Mandaleswara	Head of a small region
Kora meesams	Sharp moustaches	Mandiram	A temple-like erection
Kota sakthi	Guardian deity of the fortress	Mani	Gem
Koti lingams	One crore of Lingams	Mantapa or Mantapam or Mandapam	A small room with pillars and roof all of stone; a structure for placing an idol
Krotha	New		

Mantram	. Incantation or spell. In Sanskrit and other languages derived from it, it also denotes hymn, sacred text and mystical verse	Narasimha	. Human body with lion's face (Man-lion)
Mantri	. Minister	Navarathrulu or Devi Navarathrulu	. Festival of nine nights, generally Dasara
Margali uhsavam	. A kind of festival	Navili nara	. A kind of tree
Matrika-nyasa	. A set of gesticulations accompanied by short prayers	Niluvu dopidi	. Giving away all the ornaments on the person. Women in married status remove the <i>tali</i> also and have a <i>pasupu kommu</i> (turmeric seed) in its place
Math or mutt	. Place of residence of <i>fakirs</i> , <i>byragis</i> and other religious mendicants of this description. A religious institution with authority over a sect	Nirathanna Datha	. Giver of food unfailingly
Mirimidi	. A ritual during a festival	Nitya devataradhana	. Daily special worship of the deity
Moktar	. An employee of the <i>jagirdarini</i>	Nityahomam	. Sacrifice of fire daily
Mugalu	. Big morris bells	Nityakarma	. A ritual during a festival
Muggu	. Floor decoration made with designs drawn with flour	Nityaradhana	. Daily special worship
Mujavar	. Muslim priest — one who conducts worship, a ministrant	Nityoupasana	. Praying a deity daily
Mukhamantapam	. Entrance hall; front hall	Nuthendadichathmara	. A ritual during a festival
Mula vigraham	. Presiding deity	Nuvulamuddalu	. Balls of gingelly, cocoanut, jaggery and spices
Muni	. Sage	Nyasa	. Touching parts of the body while chanting or repeating certain hymns
Muppulu	. Dangers	Nyaz	. Offering sweets or food in the name of God or saint
Muthaiduva	. A woman in married status		
Muthpravaram	. Sacredness	Pachapanduga	. Festival observed when the fields are green
		Padukas	. Sandals or footwear
Nagabali	. Worship on the last day of the festival; the concluding ceremony during a marriage	Palaharam	. Eatables
Nagabandham	. The knot on the neck of <i>nandi</i>	Palav	. A non-vegetarian dish prepared with rice and mutt-on
Naga pratimas	. Images of cobra	Pallaki edurukollu	. <i>Edurukollu</i> in a palanquin
Nagastra	. Snake weapon	Pallakiseva	. Procession of a deity in a palanquin
Nagaswaram	. Piped musical instrument. A kind of clarinet used by the snake charmers	Palle or puram	. Village
Nagini	. A woman snake charmer	Panakam	. Jaggery solution tastefully spiced
Nagulu	. Cobra	Pancha	. Five
Naivedyam	. Offering in kind made to God and consumed later	Panchalohas	. An alloy of five metals viz., copper, brass (or gold), tin (or silver), lead and iron
Namaskara mudra	. Posture of salutation	Panchamrutabhishekam	. <i>Abhishekam</i> with <i>panchamrutam</i>
Namaz	. Prayer	Panchangam	. Almanac
Nandi	. Sacred bull-vehicle of Lord Siva	Panchanga sravanam	. Hearing the almanac
		Panduga	. Festival

Panivattam	. Pedestal on which a Sivalingam stands		are commonly made of copper and brass, though occasionally of gold or of silver)
Panneram	. Soaked greengram dhal salted and spiced	Peetam	. Seat
Pappulu	. Fried Bengalgram dhal	Pelalu	. Puffed cholam
Paragana	. Region	Pinda	. Food presented at a <i>sra-ddha</i> to the spirit
Paramannam	. A sweet preparation with rice, milk and sugar or jaggery; a special sweet preparation for the occasion; chips of wheat flour fried in oil or ghee and again cooked in jaggery or sugar syrup	Pinda pradanam	. Offering <i>pinda</i>
Paramapadhothsavam	. Festival invoking blessings of heaven	Pitru-loka	. Abode of the dead or manes
Parani	. Turmeric powder mixed with chunam; a feast after a fast	Pitrus	. The spirits of departed ancestors
Paruveta	. A ritual during a festival; <i>paru</i> means run and <i>veta</i> means hunt	Pongal or pongali	. A preparation with rice and greengram dhal
Parvata	. Mountain	Ponna	. A kind of tree
Parvathabali	. A ritual during a festival	Ponnothsavam	. A ritual during a festival
Pasam	. The noose of ropes used binding the enemies; the weapon of Siva and Ganapati	Potta panduga	. Festival celebrated when the crops are about to give yield
Pasupu	. Turmeric	Prabandhachathmara	. A ritual during a festival
Pasurvedilingam	. A Lingam at the touch of which any metal would turn into gold	Prabandharambham	. A ritual during a festival
Pasuvula panduga	. Festival of animals, generally bulls	Prabha	. A long vertically projected stand conically shaped at the top covered with a designed cloth
Patnamulu	. A kind of offer	Prabhodika	. Awakening
Pattabhishekam	. Coronation	Pradakshina	. Going round the deity or the temple
or Pattabhishekamahothsavam		Pradakshina uthasavam	. A ritual during a festival
Pavalimpu uthsavam	. A ritual observed by keeping the image of the deity on the bed	Pramadganas	. Courtiers of Lord Siva such as Bhrunji, etc.
Peddalalo kaluputa	. To help the dead to join the ancestors by performing certain ceremonies on <i>Bhadrpada Bahula Amavasya</i>	Pranacharam	. A local term for <i>shastanga pranamam</i>
Peddala panduga	. A festival celebrated in commemoration of the departed elders	Prasadam	. Eatable distributed after offering to a deity
Peerla panduga	. A festival of <i>alams</i> (Moharram)	Pratharhomam	. A ritual during a festival
Peerlu	. <i>Alams</i> (in the form of a palm or standards which	Preta	. Dead body; spirit
		Puja	. Worship
		Pujari	. Priest—One who conducts worship—a ministrant
		Pulagam	. Cooked rice and greengram dhal
		Pulihora	. A preparation with rice and tamarind juice, etc.
		Purana kalakshepam	. Spending time in listening to <i>puranas</i> i.e., sacred legends
		Puranas	. Stories relating to God
		Puranic	. Pertaining to <i>puranas</i>
		Purnahuti	. A ritual during a festival
		Purnam	. A paste of dhal and jaggery
		Purohit	. Priest
		Pushkarini	. Sacred pond

<i>Pushpa yagam</i>	Worship with many kinds of flowers	<i>Saligram</i>	A little stone or a sort of fossilized shell or ammonite worshipped by the Vaishnavas which bears circular or spiral lines or trees like markings supposed to have a mystical meaning and to be typical of Vishnu
<i>Puttuvendrukalu</i>	The hair at birth		
<i>Pyalalu</i>	Puffed cholam or paddy		
<i>Pyalapindi muddalu</i>	Balls of puffed cholam or paddy powder; jaggery and spices with copra		
<i>Racchakatta</i> or <i>Racchabanda</i>	The village community plat form	<i>Samanthakamani</i>	Name of the precious diamond gifted to Satyabhama, consort of Lord Krishna, by her father Satrajit
<i>Raghunatha</i>	Lord of Raghu dynasty		
<i>Rajabhogam</i>	A ritual during a festival	<i>Samaradhana</i>	Free feeding
<i>Rakshasa gullu</i>	Abodes of demons	<i>Sami</i>	A kind of tree—prosopis spicigera
<i>Rakshasas</i>	Demons; evil minded strong beings similar to <i>asuras</i> who are enemies of the <i>suras</i>	<i>Samkalpa</i>	Intention or vow (repeated before performing the regular <i>puja</i>)
<i>Rakshasi</i>	She-demon	<i>Samudram</i>	Sea
<i>Ramanujanuthamdadi</i>	A ritual during a festival	<i>Samvadam</i>	Discourse
<i>Rangavalli</i>	Ornamental lines, figures and designs drawn with chunam or rice flour	<i>Sankhu</i>	Conch
<i>Ratha</i> or <i>Ratham</i>	Chariot or temple car	<i>Sanniddalwars</i>	Twelve Vaishnava saints
<i>Rathotsavam</i>	Car festival; chariot procession	<i>Santarpana</i>	Free feeding
<i>Ratri dopu</i>	<i>Dopu</i> in the night (A ritual)	<i>Santi</i>	A kind of ceremony
<i>Regipandlu</i>	Zizyphus jujuba fruits	<i>Saptamatrukas</i>	Seven female deities (mothers)
<i>Roja</i>	Fasting	<i>Sapta rishis</i>	Seven sages
<i>Ruthvigvaranam</i>	A ritual during a festival	<i>Saptasatihavanam</i>	A kind of special worship
		<i>Sarannavarathroth-savam</i>	A festival of nine nights, generally Dasara
		<i>Sata ghatabhishekam</i>	<i>Abhishekam</i> of the deity with 100 potsful of water
<i>Sadassu</i> or <i>Sadasyam</i>	Ceremonial gathering before the deity	<i>Satagopam</i>	The silver crown in the temple to touch the devotees on their heads as a mark of blessing; name of a Vaishnava saint
<i>Sadhu</i>	One who has renounced the world and its concerns		
<i>Sahasra ghatabhishekam</i>	<i>Abhishekam</i> of the deity with 1,000 potsful of water	<i>Semiyalu</i>	Vermicelli
<i>Sahasranamarchana</i>	Worship by uttering thousand names of God or Goddess	<i>Senadhipati</i>	Commander-in-Chief
<i>Sahityam</i>	SEE <i>vayanam</i>	<i>Senani</i>	Captain
<i>Saiva sampradayam</i>	Saivite custom or convention	<i>Sesha</i>	Serpent-king
<i>Sajja</i>	Bulrush or Spiket millet	<i>Seshavahanam</i>	Serpent-vehicle
<i>Sakatothsavam</i>	Procession on a decorated carriage	<i>Seva</i>	Worship or procession
<i>Sakinalu</i>	An eatable	<i>Shakti</i>	Female deity in an aweinspiring form
<i>Salabhanjikal</i>	Images	<i>Shastanga pranamam</i>	To prostrate with the eight parts of the body touching the earth. The eight parts are: two hands, two legs, chest, forehead and two shoulders

<i>Sherbet</i> or <i>Sharbath</i>	A sweet drink	<i>Tarpana paksha</i>	The fortnight of offerings
<i>Sheviyat</i>	Religious law	<i>Tatakam</i>	Lake
<i>Siddhas</i>	Those who have attained special powers through penance. A class of heavenly beings	<i>Taziyahas</i>	<i>Alams</i> procession
		<i>Teertham</i>	Festival; sacred place; sacred or sanctified water; stream
<i>Sigalu uguta</i>	To dance in ecstasy in great devotion	<i>Teppatirunala</i>	Float festival
<i>Sikhara</i>	Covering for the tower; peaks	<i>Teppothsavam</i>	Float procession
<i>Siri</i>	Wealth	<i>Thakkali</i>	A kind of tree
<i>Sisuhantaka</i>	Murderer of a child	<i>Thambulam</i>	The whole apparatus of betel <i>i.e.</i> the leaf, the nut, the chunam and the spicery in the manner the Indians take it; generally betel leaves and areca-nuts
<i>Sivamutho natyamu cheyuta</i> or <i>sigamutha-uguta</i>	To dance in ecstasy when possessed by a diety	<i>Thirukkalyanothsavam</i>	Marriage ceremony
<i>Sri pushpa yagam</i>	SEE <i>Pushpa yagam</i>	<i>Thirumanjanothsavam</i>	A ritual during a festival
<i>Sthalapuranam</i>	History of the place	<i>Tirthankara</i>	A Jain saint who has passed over the gulf which separates human beings from the Godhead
<i>Sthambhanakodelu</i>	A kind of offer		
<i>Sthapana</i>	A ritual during a festival	<i>Todakkam</i>	A ritual during a festival
<i>Sunku panduga</i>	The name of a festival	<i>Tridandam</i>	The staff of an ascetic
<i>Suvasinyarchana</i>	A ritual during a festival	<i>Triratnavratam</i>	A kind of <i>vratham</i>
<i>Swarloka</i>	Heaven	<i>Trisulam</i>	Trident
<i>Swarnalingam</i>	A Sivalingam of gold	<i>Tulabharam</i>	Weighing oneself in gold and giving it away in charity to the poor Brahmins
<i>Swayambhu</i>	Self-manifest		
<i>Swayamvaram</i>	Voluntary choosing of a husband by a princess	<i>Tulasi</i>	Holy basil (<i>Ocimum sanctum</i>)
<i>Takbirs</i>	Hymns		
<i>Talambralu</i>	A ritual at which the bride and the bridegroom pour rice over the heads of each other during the marriage ceremony immediately after the <i>tali</i> is tied	<i>Udayavarseva</i>	A ritual during a festival
		<i>Ugadi pachadi</i> or <i>chedu</i> or <i>gojju</i>	A liquid preparation with new tamarind, fresh water, jaggery or sugar and fresh margosa flowers
<i>Tandava</i>	A kind of dance (generally applied to the dance of Siva in a furious mood)	<i>Undrallu</i>	A preparation of steamed rice, etc.
<i>Tappetas</i>	Wide flat drums	<i>Unnatabhujamulu</i>	Shoulders
<i>Ta-ra-vi</i>	20 <i>rakhaths</i> (part of the prayers at <i>namaz</i>)	<i>Upadesa mudra</i>	Posture of imparting enlightenment
<i>Tarpanam</i>	Offering at annual ceremony. Generally speaking the <i>tarpanam</i> cannot be offered by woman, by a man whose parents are alive or by a Brahmin not invested with the sacred thread	<i>Uramu</i>	Chest
		<i>Urs</i>	Muslim festival celebrated in memory of a saint
		<i>Usirikaya</i>	Phyllanthus emblica
		<i>Uttarayanapunyakalam</i>	The year is divided into two seasons, <i>Uttarayana</i> and <i>Dakshinayana</i> according as whether the Sun is towards the Tropic of Cancer or the Tropic of Capricornus

Uthsavam	Celebration, as applied to the pagoda ceremonies; festival	Vayanam	A day's ration complete in itself all kept in a new winnow
Uthsava vigrahams	Procession images	Vedaparayanam	Reciting <i>Vedas</i>
Utti	An amusing competition in which a smooth wooden pillar fixed to the earth vertically is smeared all round with greasy substance and by climbing which he takes the prize containing rice and some cash kept tied in a piece of cloth at the top	Veerabhadrapallem	A ritual during a festival
		Veeragallu	Stone slabs on which the figures of local heroes who sacrificed their lives are carved
		Velpu	Lord
		Vendrukalu	Hair
		Venna	Butter
		Veyikandla bonam	An offering made to god by making holes to a pot, placing a light in it and carrying it to the temple on head
Vadappu	Soaked green gram dhal, salted and spiced	Vibhuti	Purified or sacred ash
Vaidyas	Ayurvedic doctors	Vighnams	Obstacles
Vamsam	Family	Viswarupadarsanam	Showing of the original form of Sri Mahavishnu, in his all pervading, all including form
Vanabhajana	Dinner arranged in a garden or picnic in the precincts of the village	Vittanapu panduga or Vittu panduga	Seed sowing festival
Vanamu	A ritual during a festival	Vratam	Vow
Vangadesam	Bengal	Vuyyala stambhamulu	Swing pillars
Varadahastam	A pose of the hand of deities signifying the attitude of conferring a boon or bestowing favours	Yagnam	Sacrifice
Varu poyuta	To pour liquor across the entrance of the temple	Yagnasala	Hall where <i>yagnam</i> or holy sacrifice is celebrated
Vasantam	Coloured water	Yogamaya	A personified delusion. The great illusory energy of Vishnu, by whom the whole world is deluded
Vasantothsavam	Sprinkling of coloured water		
Vathulaharati	Wave-offering with lighted cotton wicks dipped in ghee or oil		

INDEX

Name of village or town (1)	Taluk (2)	Page (3)	Name of village or town (1)	Taluk (2)	Page (3)
Abbapuram	Mulug	35	Guduru	Mahbubabad	65
Abbayapalem	Mahbubabad	66	Gumadavelli	Jangaon	80
Agapeta	Mahbubabad	62	Gundam	Narasampet	43
Agrampad	Warangal	4	Gundepudi	Mahbubabad	63
Aleru	Mahbubabad	59	Gundrathimadugu	Mahbubabad	68
Ammapalem	Mahbubabad	71	Gundrepalle	Narasampet	45
Anepuram	Mahbubabad	64	Gunnepalle	Mahbubabad	62
Annaram	Mulug	38			
Annaram Sharif	Warangal	26	Harpirala	Mahbubabad	61
Atmakur	Warangal	4	Hasanparthi	Warangal	2
Bachannapeta	Jangaon	75	Idulapusapalle	Mahbubabad	58
Balapala	Mahbubabad	63	Ingurthi	Mahbubabad	53
Bandanagaram	Jangaon	76	Inole	Warangal	24
Bekkallu	Jangaon	75	Ippugudem	Jangaon	77
Bhimaram	Warangal	3	Itikalapalle	Narasampet	42
Bhoopathipuram	Mulug	38			
Bollikonda	Narasampet	46	Jangaon	Jangaon	78
Brahmanakothapalle	Mahbubabad	60	Jayapuram	Mahbubabad	59
			Jayaram	Mahbubabad	65
Chandragonda	Narasampet	44	Jeedikal	Jangaon	78
Chandraiahpallem h/o Bhanjipeta	Narasampet	41			
Chelkodu	Mahbubabad	69	Kadavendi	Jangaon	82
Chelvai	Mulug	36	Kadipikonda	Warangal	16
Cherlapalem	Mahbubabad	61	Kadipikonda	Mulug	39
Chilupuru	Warangal	19	Kamaram	Mahbubabad	66
Chinnamaduru	Jangaon	82	Kandikonda	Mulug	37
Chinnamuppavaram	Mahbubabad	59	Kanneboyinapalle	Mahbubabad	52
Chintalapalle	Mahbubabad	51	Kantayapalem	Mulug	38
Chinthanekkonda	Warangal	25	Katapuram	Warangal	14
Chityala	Jangaon	75	Kazipet	Mahbubabad	56
			Kesamudram	Parkal	29
Damervai	Mulug	37	Kodavatancha	Jangaon	76
Danthalapalle	Mahbubabad	61	Koduvaturu	Warangal	3
Datta	Mahbubabad	62	Kogilvoy	Jangaon	77
Devanooru	Warangal	1	Komalla	Jangaon	73
Devaruppula	Jangaon	82	Komarvelly	Jangaon	73
Dhanasari	Mahbubabad	57	Kommaguda h/o Lakshmiapuram	Mahbubabad	57
Dharmasagar	Warangal	2	Kommala	Warangal	5
Dornakal	Mahbubabad	71	Kondai	Mulug	39
Dwarakapet h/o Sarvapuram	Narasampet	42	Kondaparthi	Warangal	16
Edunuthula	Jangaon	83	Konne	Jangaon	74
Enchaguda	Narasampet	43	Korivi	Mahbubabad	67
Eturagaram	Mulug	39	Kothapalle	Warangal	15
			Kothapalle	Jangaon	80
Gangaram	Mulug	39	Kummarakuntla	Mahbubabad	62
Gangaram	Narasampet	48	Kuncoru	Warangal	21
Gantlakunta	Jangaon	83			
Gatlakanparthi	Parkal	27	Lankepalle	Narasampet	41
Geesgonda	Warangal	6	Lingagiri	Narasampet	46
Ghanapur	Warangal	21	Lingalaghanpuram	Jangaon	81
Gorrekunta	Warangal	6			
Govindaraopeta	Mulug	36	Maddur	Jangaon	75
Gudur	Narasampet	48	Madikonda	Warangal	16
			Mahbubabad	Mahbubabad	58

Name of village or town (1)	Taluk (2)	Page (3)	Name of village or town (1)	Taluk (2)	Page (3)
Malluru . . .	Mulug . . .	40	Raghunathapalle . . .	Jangaon . . .	77
Mannegudem . . .	Mahbubabad . . .	70	Rajanpalle . . .	Narasampet . . .	47
Maripeda . . .	Mahbubabad . . .	64	Rajolu . . .	Mahbubabad . . .	68
Matedu . . .	Mahbubabad . . .	60	Rajulakothapalle . . .	Mahbubabad . . .	53
Medaram . . .	Mulug . . .	37	Rangapuram . . .	Mulug . . .	36
Mogilicherla . . .	Warangal . . .	7	Ravigudem . . .	Mahbubabad . . .	70
Mucherla . . .	Narasampet . . .	48	Regonda . . .	Parkal . . .	28
Mungimadugu . . .	Mahbubabad . . .	64			
Mupparam . . .	Warangal . . .	1	Sandragudem h/o		
			Karlappalle . . .	Mulug . . .	36
Narasampet . . .	Narasampet . . .	42	Sannuru . . .	Warangal . . .	26
Narasimlagudem . . .	Mahbubabad . . .	58	Shaimpet . . .	Parkal . . .	28
Narasimlapeta . . .	Mahbubabad . . .	62	Siripuram . . .	Jangaon . . .	78
Narayanagiri . . .	Warangal . . .	17			
Nasikal . . .	Warangal . . .	21	Tallapusapalle . . .	Mahbubabad . . .	58
Nawabpet h/o			Tarigoppula . . .	Jangaon . . .	75
Vaddecherla . . .	Jangaon . . .	81	Teegalaveni . . .	Narasampet . . .	47
Nekkonda . . .	Narasampet . . .	45	Thatikonda . . .	Warangal . . .	18
Nellikuduru . . .	Mahbubabad . . .	52	Thimmampet . . .	Narasampet . . .	41
Nerada . . .	Mahbubabad . . .	65	Tirumalagiri . . .	Parkal . . .	28
			Torrur . . .	Mahbubabad . . .	51
Oargonda . . .	Warangal . . .	3			
			Uggampalle . . .	Mahbubabad . . .	65
Palakurthy . . .	Jangaon . . .	82	Upparapalle . . .	Mahbubabad . . .	56
Palampet . . .	Mulug . . .	31			
Panikara . . .	Narasampet . . .	44	Valmadi . . .	Jangaon . . .	83
Papaipeta . . .	Narasampet . . .	43	Veeraram . . .	Mahbubabad . . .	66
Parkal . . .	Parkal . . .	27	Veldi . . .	Jangaon . . .	76
Pathipaka . . .	Narasampet . . .	45	Velkotte . . .	Mahbubabad . . .	51
Peddammupavaram . . .	Mahbubabad . . .	61	Venkatapuram . . .	Narasampet . . .	46
Peechara . . .	Warangal . . .	18	Vennaram . . .	Mahbubabad . . .	70
Penchikalpet . . .	Narasampet . . .	41			
Penugonda . . .	Mahbubabad . . .	57	Warangal . . .	Warangal . . .	8
Perumandlasankesa . . .	Mahbubabad . . .	69	Yellampeta . . .	Mahbubabad . . .	64
Pongugodu . . .	Narasampet . . .	43	Zafargadh . . .	Warangal . . .	22

