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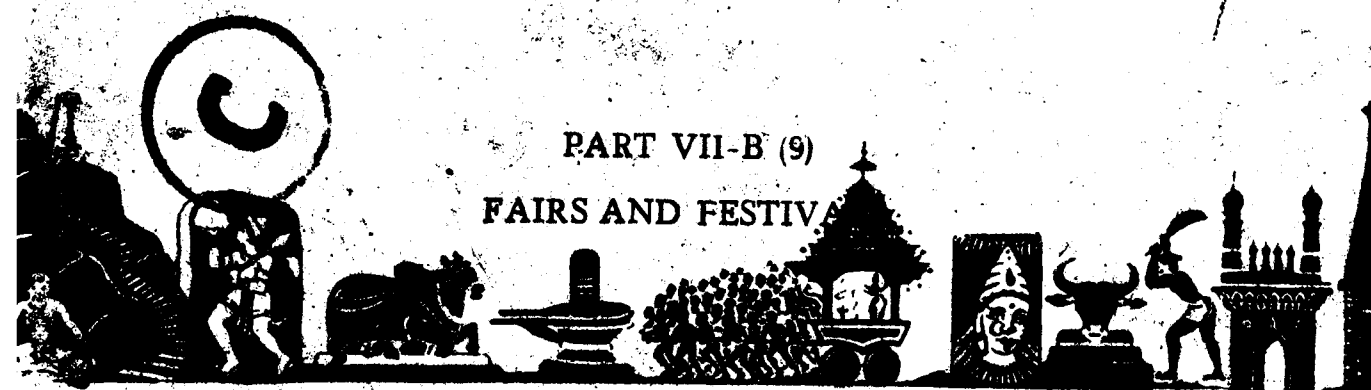


CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (9)
FAIRS AND FESTIVALS



(9. Cuddapah District)

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh

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With the compliments of
The Superintendent of Census Operations, Andhra Pradesh
Hyderabad



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1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

PART I (with Sub-parts)	..	{ General Report Report on Vital Statistics 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]
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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
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PART VIII-A	..	Administration Report—Enumeration
PART VIII-B	..	Administration Report—Tabulation
PART IX	..	Maps
PART X	..	Special Report on Hyderabad City

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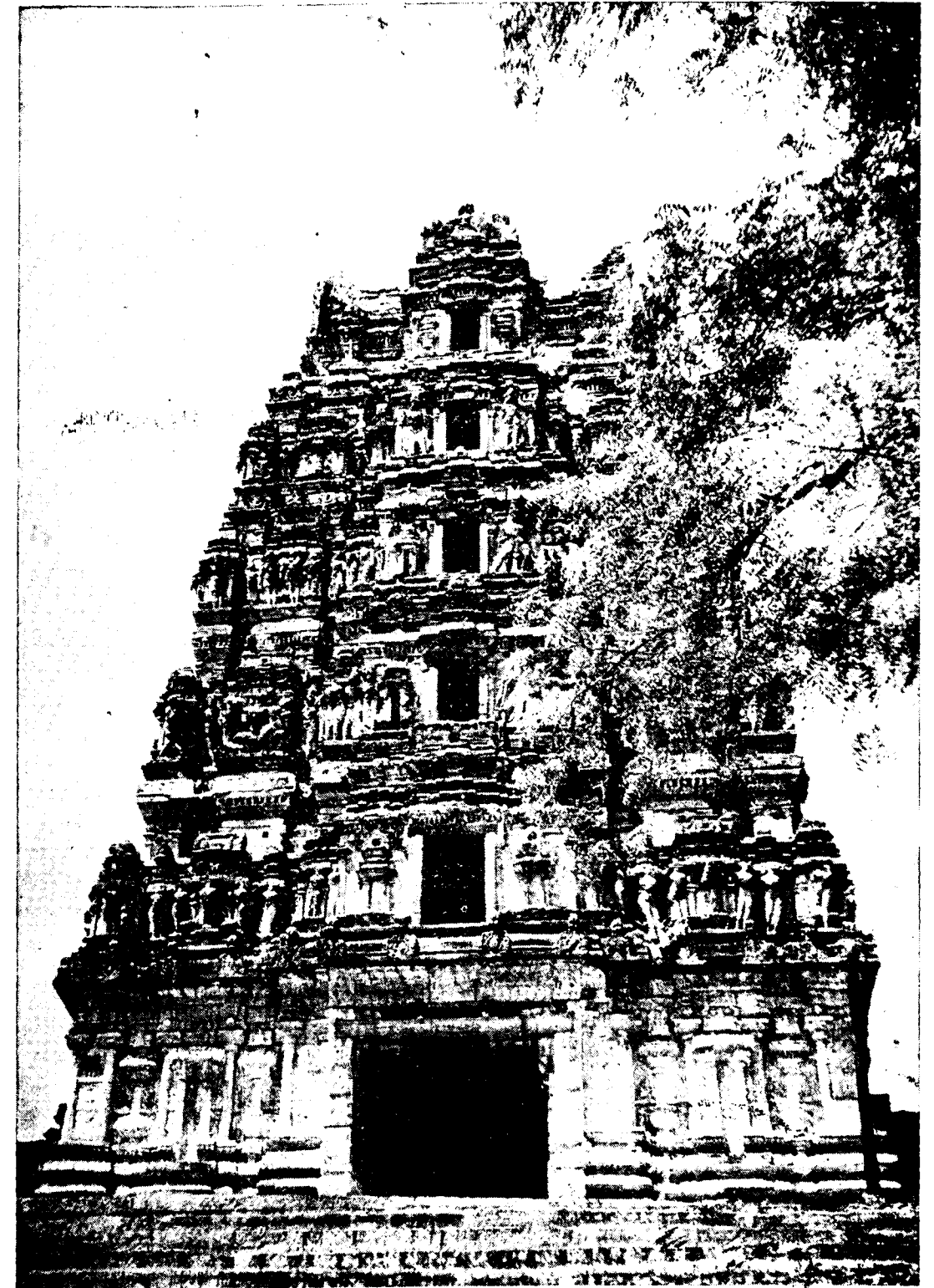


PHOTO PLATE I
Tower at the entrance of Kodandaramaswamy temple, Vontimitta, Sidhout Taluk

—Courtesy : Commissioner for H. R. & C. E. (Admn.) Dept., A. P., Hyderabad.



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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 *Nabadwipadhipateranugya* 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 pried 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 sufficient 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 handiwork 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 1960. 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 Governments at their disposal. State Superintendents were quick to recognise that such a survey 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, Shri 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.

2. 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."

3. 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.

4. 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 Census duties 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.

5. 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 Mahbubnagar 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

6. In each volume, the matter is arranged by district and taluk. 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.

7. 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.

8. 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
Chaitram	March-April
Vaisakh	April-May
Jaistham	May-June
Ashadham	June-July
Shravanam	July-August
Bhadrapadam or Bhadra	August-September
Asvini or Asvin	September-October
Kartikam	October-November
Margasiram	November-December
Pushyam or Pausa	December-January
Magham	January-February
Phalgunam	February-March

9. 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.

10. 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.

11. 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 may also take this opportunity to record my appreciation of the services of my Deputy Superintendents Shri K. Purushotham Naidu, M.A., and Shri K. V. N. Gowd, B.Com. (Hons.), who helped me in finalising the questionnaire and the monographs, and the hard and sustained efforts put in by the Tabulation Officer, Shri P. Pattayya and the devoted attention that the Research Assistant Shri M. K. Nagappa gave to this work and the excellent work done by my office artist, Shri M. Krishnaswamy in producing the fairs and festivals maps and the other illustrations. The printing was ably supervised by the Assistant Tabulation Officer, Shri T. Brahmiah.

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 anthropomorphic¹ 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 'prasad' 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 artisanry 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, jattras, theatres, musical soirees, etc., that are organised in the fair. What are the most common themes of the jatra 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 jatra 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

ప్రశ్నలు :-

గ్రామం పేరు :-

పిర్కా పేరు :-

తాలూకా పేరు :-

జిల్లా పేరు :-

(ఎ) గ్రామం.

1. గ్రామపు డనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి. అత్యంత సమీపంలో వున్న రైల్వే స్టేషను పేరు, దాని దూరం, యెటాగు లేక ఇతర మార్గం, దాని దూరం తెలుపండి. తాలూకా, సబ్ డివిజనులు ప్రధాన కార్యస్థలాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

2. గ్రామ స్పట్టుకను చారిత్రక లేక పురాణిక ప్రాముఖ్యమైన నా ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాలేమిటి? అలాంటి లేమిటి? వివిధ వర్గాల ప్రధాన జీవనోపాధి లేమిటి?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

(బి) గ్రామంలో దేవతారాధన, ఉత్సవాలు, పండుగలు వాటికి సంబంధించిన జాతరలు లేక పండుగలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా):-

(i) దేవతల ఆరాధన, ఉత్సవాలు:-

6. ఉత్సవం పేరు, సంవత్సరం, సమయం. (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి. ముఖ్యంగా తెలుగుమాసముతో ఏ తిథినుండి ప్రారంభమగుచో ప్రాయశః.)

7. ఉత్సవం ఎంత కాలంనుంచి జరుగుచున్నది? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణం గాని ఉంటే దయతో గాని వివరించండి. ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి ప్రాంతానికి కులానికి చరగనికి మూలమే సంబంధించి, అంగీకరించే చరిత్రమైన ఉన్నదా? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరుతెల్పి విగ్రహారూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబదేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు

రూపంగాని లేక పక్షి తీరదేవతగాని రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏదేవతలుగాని లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అట్టి కులాలవారి దేవాలయాలలో ప్రవేశం లభిస్తుందా?

9. ఈ ఉత్సవం ఏదైనా మహాత్ముని లేక పేరు యొక్క జన్మదినం సంవత్సరంగా గాని మరొక సంవత్సరంగా గాని జరుపబడుతుందా? ఆ మహాత్ముని లేక పేరుయొక్క జీవితాన్ని గూర్చి మన జాతీయముగూర్చి నమ్మకంగా వాటి ఉండ, ఆయన జీవితానికి సంబంధించి వున్న చరిత్రను గాని, ప్రచారంలో వున్న ఏదైనా కథను గాని తెలుపండి.

10. దేవతారాధన, ఉత్సవం ఏదేనినైతే ప్రారంభ మవుతాయో అది ఎంత కాలం పరకు జరుగుతాయో ఉత్సవపు ఏర్పాట్లు ఎన్నడు ప్రారంభమవుతాయో ఉత్సవపు ఏర్పాట్లను ఏ సంధియి వద్దెలా ప్రత్యేకమవుతుందో పేర్కొనండి. ఆరాధన, ఇతర ఉత్సవాల వ్యవస్థ, విధానాన్ని నమూనాగా తేలిపిగా వివరించండి. ఏర్పాట్ల ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి? ఉత్సవాలలో పాముకాయక విందులు, ఉపరి భోజనాలు (శిగ్గు వగైరా), ప్రసాదం అందరకూ పంచడం జరుగుతాయో?

11. ప్రజలలోకి కొంతమందిగారు దేవతకు మున్నగుములు జరుపవచ్చాయో వివరించుటకు దేవతకు ఏమిటి అర్పించబడుతున్నాయి? వదుల లేక బుర్ర బుర్రలు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బుర్రలు పరకు కార్యక్రమంలో ఏ భూమిక పోషిస్తాయి?

12. ఆదేవతా, ఉత్సవాలకి ప్రధాన సోపానాలు, అనుచరులు, పాదగణి లేక కులానికి చెందినవారు? పూజారి బ్రాహ్మణ, వర్ణ, కోట్రం, పంచపాంచవర్ణ, పాల్కు (పాపి)- కిటి వర్ణం నాలుగిటి.

13. పాము దేవతలకు పామునాచి ఉత్సవాలలో పామువులు పామువారు పాములారా? పామువులు కాని వారి ఉత్సవాలలో పామువులు పాములారా? ఏ మేరకు ఆ పాము పాములారా? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉత్సవాలలో పాములారా ఉన్నాయో?

14. ఉత్సవ సంవత్సరంగా ఏ ప్రత్యేక మన వర్ణనకైనా చెందిన సాధవులు, పాములు ఒక పాట నమావేశమవుతారా? నమావేస్తున్న వానతా మంత్రం గాని ఉపాసకమంత్రం గాని?

15. మత సంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ రివాజ్లైనా

ఉపవాసాలు, విందులు, రాత్రిళ్లు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా?

(ii) జాతర లేక సంత (తీర్థాలు, తిరునాళ్లు, 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, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైనా వుందా?

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది? ఏన్ని రోజులపాటు జరుగుతుంది? ప్రజలెంత మంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏ ఏర్పాట్లు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల సగటు నిష్పత్తి ఎంత? ప్రజలు యాత్రికులు జాతరకెళ్ళడానికి లభించే ప్రధాన నామావాలేమిటి?

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

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వేన్ని ఏర్పాటు చేయబడతాయో? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది?

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

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన ఆప్పడాలు, ఇతర ఆహార పదార్థాలు.

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

(సి) సామాను—లాంతర్లు, టార్నిలైట్లు, 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 (కట్ పీసులు), కుట్టిన బట్టలు, లుంగీలు, సతరంజాలు, చాపలు మొదలైనవి.

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

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు మొదలైనవి. మామూలుగా ఈ కళా వృత్తమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్ముకానికి తెస్తారు? అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి? సత్రాలేమైనా వున్నాయా? ప్రత్యేకంగా పెండ్లాలు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవానికిగాని, జాతరకుగాని ఇతరవోట్లనుంచి వచ్చే సందర్శకులు, యాత్రికులు ఒకరోజు కంటే ఎక్కువ కాలం వుంటారా?

22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యూజిక్కు, జూదం, లాటరీ, నాటకాలు, సంగీత కచేరీలు మొదలైన వాటివివరాలు పేర్కొనండి. నాటకాలు మొదలైన వాటిలో సాధారణంగావుండే విషయాలేమిటి? ఏ ఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా? ఆ బృందంనాయకుని పేరు, చిరునామా తెల్పండి. నాటకాలలోని పాటలను, ప్రధానవిషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, విశేషముగాని ఎంతమంది? వాటిలో పాల్గొనేవారు ఎంతమంది?

23. ఆరాధన, ఉత్సవ సందర్భాలలో మద్యం గాని ఏదైనా ఇతర మత్తు పదార్థం గాని సేవించడం మతాచారం దృష్ట్యా అవసరమా?

24. ఇతర విషయాలు. ఏ ఇతర అంశాలనైనా వివరించండి.

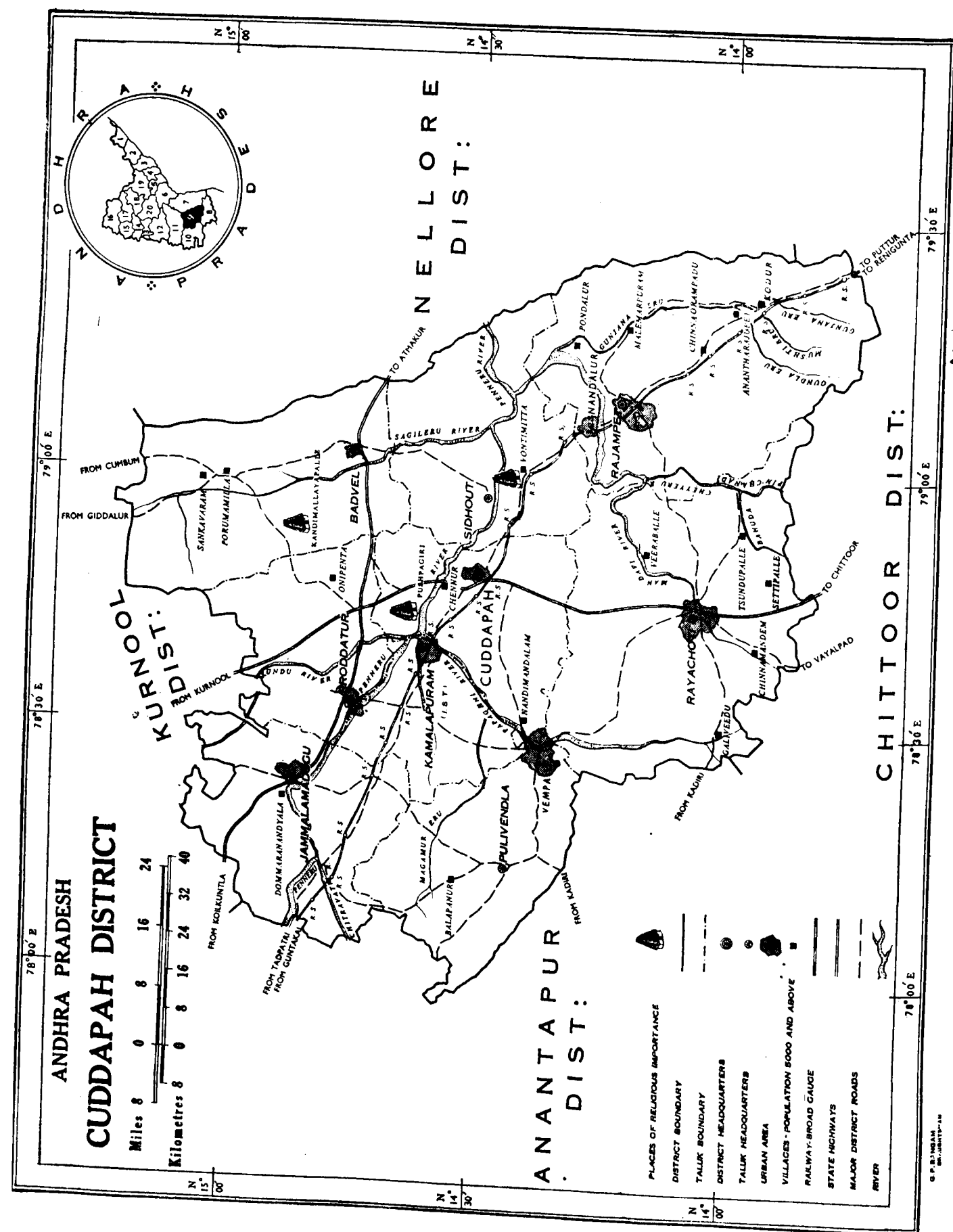
విలేఖరి పేరు :-

చిరునామా :-

వృత్తి :-

సమాధానం పంపే తేదీ :-

CUDDAPAH DISTRICT



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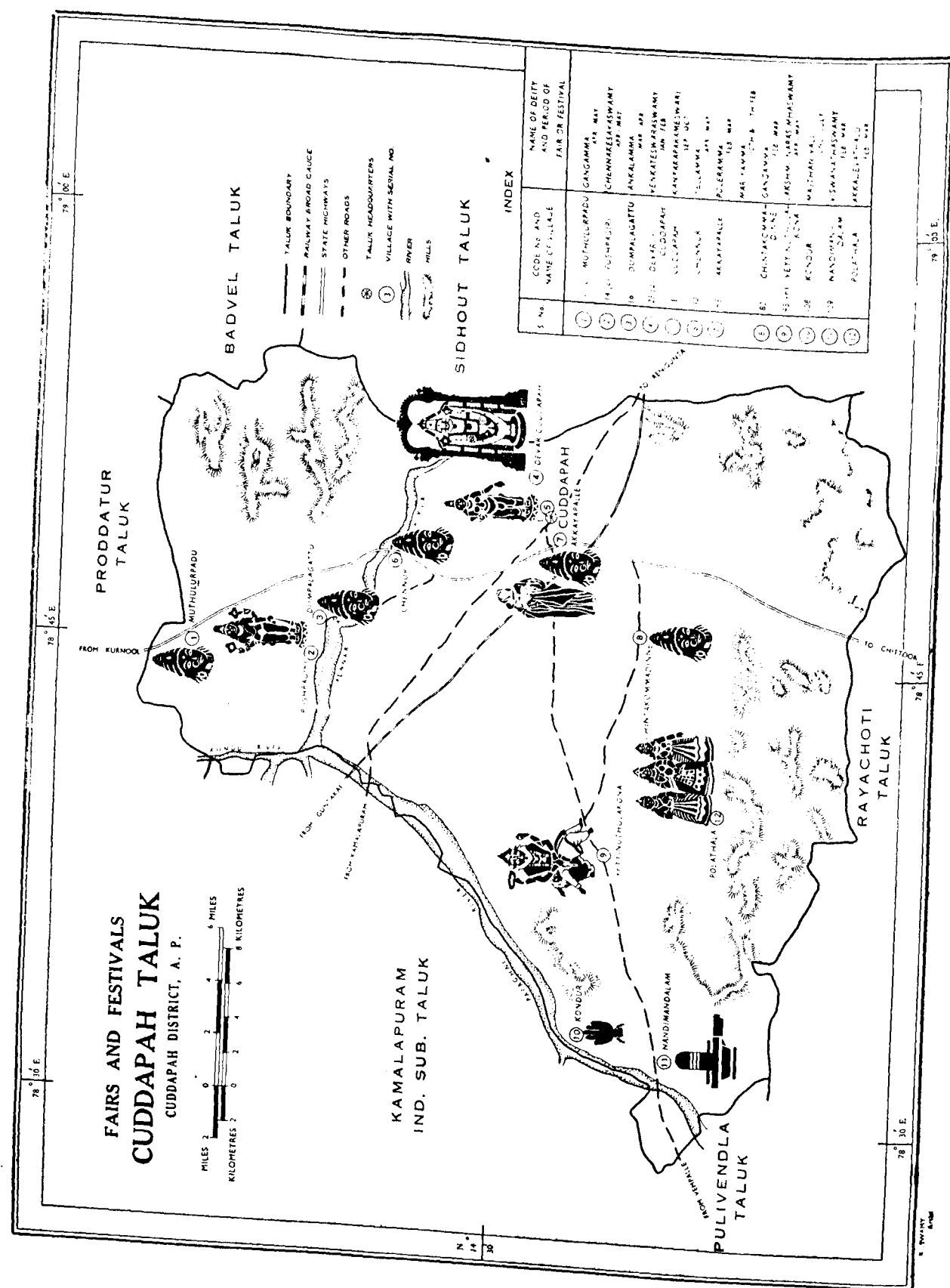
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CUDDAPAH TALUK



Section I

CUDDAPAH TALUK

MUTHULURPADU, hamlet of BHUMAYIPALLE — Situated at a distance of 8 miles from Kamalapuram, which is a Railway Station, by foot-path and 20 miles from Cuddapah town.

The total population of the village is 2,643 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Sudra; Scheduled Castes (494); Scheduled Tribes (21) and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Gangamma, Siva, Rama, Anjaneyaswamy and Chennakesavaswamy are the places of worship in the village. The image of Gangamma is in female form.

Gangamma Jata is celebrated for 3 days from the full moon day in Vaisakham (April-May). On the first day the pujari accompanied by the trustees and the elders of the village goes round the village with accompaniment of music and collects rice from each house according to the capacity to pay, to meet the expenses of the festival. This is called biyyapukolatha (rice given in a measure). Siddhas, Yettadis, Yerukulas, sanyasis and haridasas are invited on the second day to recite the puranic stories which are also enacted with the help of youngsters. Clothes, vermilion, coconuts and incense are offered and animals sacrificed on the third day in fulfilment of vows. Competitions among bullocks in dragging stone slabs, races and weight-lifting among men are conducted on this day. Bells and anklets made of gold and silver are awarded to the best of the bullocks and medals to men. The image of the deity is taken out with music on that night, the devotees take bath and narrate the stories relating to Gangamma to the congregation. After day break, they all return home with the image of the deity. The festival is of ancient origin but of local significance only. Hindus are the chief patrons of the festival. Four to five thousand people from the village and the neighbourhood belonging to all communities participate. Pujari is a Balija.

A fair is held in this connection in the land near the temple dedicated to the deity. Eatables, glass-ware, pictures of Hindu deities, baskets, dolls, etc., are brought and sold in the fair.

Bhajans, kolatams, sports, swings, circus, magic, etc., afford entertainment to the visitors. Choultries are available for visitors.

SOURCE : Sri Lanka Chinna Subbarayudu, Tailor, Mythulurpadu, Bhumayipalle (P.O.)

2. PUSHAGIRI, hamlet of KOTLURU — Situated on the Pennar at a distance of 5 miles from Gangayapalle Railway Station on Madras-Bombay broad gauge section of the Southern Railway and 10 miles to the north-west of Cuddapah town. One has to board Cuddapah-Kurnool bus, get down at Upparapalle which is 5 miles away from Cuddapah and either walk five miles or go by bullock cart to reach the village.

"The hamlet takes its name from the sacred hill of Pushpagiri, the most important religious centre in the district."

"Two fantastic stories are told to account for the name Pushpagiri or Hill of Flowers. Some say that a Brahmin desirous of mingling the bones of his father in the holy Ganges, passed this way and, setting down his burden, went to bathe in the Pennar. On his return from the river he found the bones had been converted into jasmine flowers. Content with this miracle and assured that his father's soul had gone to Heaven, he resolved to go no further and cast the flowers upon the waters of the Pennar. The place where the miraculous conversion of bones took place gradually assumed the form of a hill, to which the name of Pushpagiri was given to mark its wonderful origin.

The second story, which is declared to be more credible, is as follows : An old man of the Kapu caste, much worried by his troublesome sons who neglected the estate and passed their time in quarrelling, found himself obliged to labour in the fields himself and accordingly went forth to plough with a pair of old bulls. Having worked for some hours, he drove the cattle to a large and deep madugu or pool nearby, to give them water. To his astonishment, the bulls, as soon as they had quenched their thirst, were transformed and became young and strong. The old farmer wondering at this phenomenon stepped into the pool himself and on emerging found himself changed in feelings and appearance to a youth of sixteen. His wife meanwhile, after upbraiding her sons for sending such an old man to work in the fields had taken food in a basket and gone out to search for him. She found no signs of him and passing near the pool asked the young man if he had seen her husband. The youth, recognizing the old woman as his wife, revealed his identity and told her the story of the transformation of himself and the bulls by the virtue of the wonderful pool. The woman would not believe, but scolded the young man for deceiving her. He, after bearing with her for some time, lost patience and dragged her to the pool and made her bathe. In a moment she too was

transformed and became youthful like her husband, whom she forthwith recognized. They then partook of the food she had brought and returned home in the evening with the young bulls. Their sons naturally failed to recognize them, but the truth was gradually forced upon them and also became known to others, who in their turn bathed in the wonderful pool, renewed their youth and became immortal. This state of things was discovered by Narada, the wanderer in the three worlds, who went and reported to Brahma in *satyaloka* that his mandates of destiny had become null and void by reason of a pool in the world which contained *amruta* or nectar and rendered men immortal. Brahma marvelled how a pool in the world could contain nectar which had been hidden even from the *rakshasas*; but on enquiry he learned from Narada that it was indeed a fact, as *garuda* when taking nectar from *devaloka* to relieve the sufferings of his mother had been attacked by the God Indra with his diamond sword and let fall a drop into this very pool. Being at a loss how to remedy the matter Brahma invoked the aid of Mahavishnu. The latter forthwith ordered Anjaneya to drop a hill into the pool and cover it up. This mandate was obeyed but the hill instead of sinking into the water floated on the surface like a flower. Then the Gods all joined together and weighed it down while Vishnu and Rudra clamped it firmly by the imprint of their feet at each end, which are now represented by two temples. That the two temples are on the same side of the hill and not at either end is explained by the fact that one of them must have been subsequently removed from its original place.¹

"Vaishnavites sometimes call it Tirumala Madhya Ahobilam from its position mid-way between Ahobilam in Kurnool and the famous Tirupati hill, both places of great sanctity, while Saivites speak of it as Madhya Kailasam as it is situated between Varanasi (Benares) and Chidambaram which are known to devout Saivites respectively as Uttara and Dakshina Kailasam."

Sri Jagadguru Sankaracharya established a *peetam* here to preach *Advaita*.

The total population of the village is 2,525 and it is made up of the following communities: Caste Hindus — Brahmin, Kshatriya (Raju), Golla; Scheduled Castes (241); Scheduled Tribes (5) — Chenchu; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and employment in the temples.

There are temples of Chennakesavaswamy, Kasi Viswanatha, Santhana Malleswara, Vaidyanathaswamy, Trikotswara, Rudrapadam, Bhimeswara with several

sculptured panels, Indranatheswara, Kamalabhaveswara, Srichakram installed by Sri Jagadguru Sankaracharya, Papavinatheswara, Sakshi Malleswara, and other temples numbering 108 relating to this sacred place. Some of these temples were constructed by a Chola King to avert the evil effects of a curse on him. The inscriptions in the temple of Santhana Malleswara mention the existence of five shrines dedicated to Vijnanatha (Vaidyanatha) bearing several interesting sculptural representations such as Kamalasankara, Durgadevi and Rudrapadam Rameswara.

"Of the several temples on the Pushpagiri hill overlooking the river the greatest is the temple of Chennakesavaswamy with its lofty five-storied *gopuram*. The front entrance is approached by a flight of steps from the Pennar corresponding to a similar flight on the opposite or right bank of the river which leads from the village."³

The *gopuram* has artistic carvings representing the gift of an arrow, Pasupathastra, by Siva to Arjuna and the delivery of Gita by Lord Krishna to Arjuna. Some scenes from Ramayana and Mahabharata are also depicted. The image of Chennakesavaswamy resembles that of Sri Venkateswara of Tirumalai hills, with four hands wearing *sankhu* (conch), *chakra* (wheel), etc.

Sri Chennakesavaswamy *Brahmothsavam* is celebrated for ten days from *Chaitra Bahula Triodasi* to *Vaisakha Suddha Sapthami* (April-May). *Ankurarpunam*, *dhvajarohanam*, *simhavahanam*, *purushamrugam*, *hanumadvahanam*, *garudotsavam*, *gajarohanam*, *rathotsavam* (chariot procession), and *alakaladipu* are the rituals observed for the first nine days, one each day. The festival concludes with *chakra snanam* (wheel bath) and *vasantotsavam* (sprinkling of coloured water) on the tenth day: Cocoanuts, incense, fruits and flowers are offered to the deity. On *Akshara Tadiya* (*Vaisakha Suddha Tadiya*) which is considered to be sacred, devotees take their bath in the river and then do *tharpanam* to their elders who are dead. This festival is of an ancient origin. The trustees appointed by the Hindu Religious and Charitable Endowments (Admn.) Department conduct the festival. About 10,000 devotees from various parts of this district and the neighbouring districts belonging to all communities congregate. A Vaishnavite Brahmin is the *pujari* appointed on a monthly salary basis. *Prasadam* is distributed to all.

A fair is held in this connection, in the Government land adjoining the village. Utensils of all sorts, eatables, lanterns, mirrors, combs, pictures of Gods, photos, books containing stories, mill and handloom goods of Pullampet and Madhavaram of Cuddapah District, wooden, earthen and rubber toys, etc., are brought and sold in the fair. A cattle fair is also held where weight-dragging competitions are held for bulls.

1. Pages 183-184 of Cuddapah District Gazetteer, Volume I, 1915.
2. Page 183 of Cuddapah District Gazetteer, Volume I, 1915.

3. Page 184 of Cuddapah District Gazetteer, Volume I, 1915.

Merry-go-rounds, swings, circus, sports, story-telling, dances, magic, *bhajans*, music, etc., are organised for providing entertainment to the visitors.

There are choultries with no boarding facilities. Free feeding is arranged for Brahmins and Vaisyas by collecting contributions. During the festival, a Rural Dispensary is opened and a Special Magistrate is posted to try criminal cases, if any, then and there.

A festival is also celebrated to Siva during the above period. The rituals performed are the same as those for Chennakesavaswamy, but for observing *sesnavahanam*, *nemali vahanam* and *nandiseva* on the 4th, 5th, and 6th days respectively.

SOURCE: 1. The Tahsildar, Cuddapah.

2. 'Places of Interest in Andhra Pradesh', published by the Information and Public Relations Department, Hyderabad.
3. Srimati V. Anandamma, Assistant Mistress, Police Line School, Cuddapah.
4. Sri Matta Subbi Reddy, Managing Trustee, Chennakesava and Vaidyanathaswamy temples, Mattapalli, Pushpagiri (P.O.), (Via) Chennur.

3. DUMPALAGATTU — Situated 15 miles from Cuddapah Railway Station on Madras-Bombay broad gauge section of the Southern Railway.

The total population of the village is 670, comprising several sub-communities of Caste Hindus, the population of Scheduled Castes and Scheduled Tribes being 141 and 8 respectively. Agriculture is their chief means of livelihood.

Ankalamma *Jatara* is celebrated for 3 days from *Chaitra Purnima* (March-April). Local people congregate. Only Hindus participate in the festival.

SOURCE: 1. Collector, Cuddapah.

2. Superintendent of Police, Cuddapah.

4. DEVARICUDDAPAH, hamlet of UKKAYAPALLE, familiarly known as Devuni Cuddapah, is situated 4 miles from Cuddapah Railway Station on Madras-Bombay broad gauge section of the Southern Railway.

The total population of the village is 788 and it is made up of the following communities: Caste Hindus — Brahmin, Baliya, Pitchiguntla and Scheduled Castes (438). The chief means of livelihood of the people is agriculture.

There is a big temple of Sri Venkateswaraswamy in the village with a black stone image of the deity in human form beautifully sculptured. A Sivalingam is also installed in the temple.

Sri Venkateswaraswamy festival is celebrated for 10 days from *Magha Suddha Sapthami* (January-February). *Rathotsavam* forms an important ritual of the festival when the image of the deity made of brass is taken out in the village decorated on a chariot. Pre-

sentations, cocoanuts, fruits, flowers, etc., are offered in fulfilment of their desires or vows. The devotees observe fast after having their bath early in the morning on *Magha Suddha Sapthami*. The festival is of ancient origin. The trustees appointed by the Government undertake the responsibility of organising the festival with the income derived from the Inam lands belonging to the temple. Two thousand people from the village and the neighbourhood belonging to all communities participate in the festival. Pilgrims going to Tirupati via Cuddapah do not generally fail to visit this shrine. The *pujari* is a Brahmin.

A few shops sell eatables, utensils, combs, mirrors, pictures, books, and toys, etc., during the festival.

Choultries are available for pilgrims and free feeding is also arranged to all communities.

SOURCE: 1. Sri J. Sivakumar, Teacher, Special Municipal Elementary School, 17th Ward, Cuddapah.

2. Sri K. Pullaiah, Teacher, Samithi Special School, Pathacuddapah.

5. CUDDAPAH — "The headquarters of the district, lies in the angle formed by the two branches of the Palakonda hills, one of which proceeds northwards and merges into the Nallamalais while the other passes due westwards a few miles south of the town." "It is 166 miles from Madras and in latitude 14° 32 ft. N., longitude 78° 54 ft. E., 507 feet above the level of the sea." It is a railway station on Madras-Bombay broad gauge section of the Southern Railway. Bus communications emanate from this town connecting it to several places in Kurnool, Anantapur, Chittoor and Nellore Districts.

It is a historical place once ruled by the great Palavas, Cholas, Pandyas, Vijayanagar Kings and Kakathiya. It was described in the Gazetteer of Southern India, 1855 that

"Cuddapah was formerly a place of considerable consequence in the time of the Hindu Rajas of Beejanuggur; its immediate rulers were the chiefs of Chitwail. It was taken from the Hindus by Mahommud Kuli Kuttub Shah, the sovereign of Golcondah, in A.D. 1589, who according to Ferishta, broke the celebrated idol of the great temple and sacked the city. It was afterwards ruled by Afghan nobles under the Adil Shahi and Kuttub Shahi sovereigns of Bejapur and Golcondah. These Afghans made themselves independent after the fall of their sovereigns. The founder of the Mohamedan city of Cuddapah was a noble, named Neknam Khan who accompanied the celebrated Mir Jumla, (the Vazier of the Mahomedan King of Golcondah), on his expedition into the Balaghat and Carnatic. He was left in charge of the Chinnor taluk, (present Chennur in Cuddapah taluk) and he annexed to his territory the lands and fortresses of Gundikota, Sidhout, Budwail, Cumbum, and Jummaul-madoogoo, which were taken by conquest

from the Poligars tributary to the Beejanuggur Rajas. He built the present city on the site of the encampment of Mir Jumlah's army.

Cuddapah was taken by Hyder Ali about 1779 A.D. He carried the Nawab, Halim Khan, with all his family captives to Seringapatam, leaving Cuddapah and its dependencies under the Government of Mir Sahib. Halim Khan is supposed to have died a violent death at Seringapatam. His son-in-law, Syed Mahomed, who had escaped to Paugtoor, subsequently made an effort to regain his father-in-law's dominions, and took the forts of Cumbum and Budwail, but was defeated near Purmawella by Kummuruddin Khan; he escaped with a few horsemen to Paugtoor, whence he repaired to Hyderabad where he died. Cuddapah remained under the sway of Hyder and Tippoo, until the first siege of Seringapatam in 1792, when it fell to the Nizam. After the death of Tippoo, in 1799, it was ceded by the treaty of 1800 to the British, with the rest of the Balaghat Ceded Districts. The fort, which is in ruins, is principally of mud with round brick and stone towers; it encloses the ruins of the palace and out-buildings of the Afghan rulers of Cuddapah, now used as the Civil cutcherry, treasury, jail, and Post Office. The treasury, formerly the *Asar-i-Shereef* or shrine, on which some relics of Mahomed were kept, a low minareted building and the mosque in front of which spouted a *Jet d'eau* in the middle of a square fount, are in the best repair; few traces remain of the old palace: part of the site is occupied now by the jail. The principal fountain has been filled up and the *Dewan khaneh* (*Dewan's Office*) has been converted into an hospital. The present post office was formerly the residence of the Pathan chief Mussad Ali Khan. The street leading from the principal gate to the Cutwall's choultry, was the scene of a dreadful murder, perpetrated in 1831 on the person of Mr. Macdonald of the Civil Service, by an enraged set of Mahomedan bigots. A tumult had arisen in the town and he had proceeded there to quell it, when he was cut in pieces, as well as the guard of sepoy who accompanied him. The town of Cuddapah is populous and dirty; the houses generally of mud, and badly constructed, some are tiled, but the majority are thatched. The palace of the Nawab is still to be seen as a mud fort close to the *pettah*; it is used as a cutcherry. Within the fort is the prison."

"It was at first called Nikumabad, but subsequently took that of the ancient Hindu village adjoining viz., Kurpah Koil". The origin of the name Cuddapah cannot, however, be determined with any certainty. It is generally considered to be so called on account of its position on the threshold *gadapa* of the pass that leads through the Vontimitta valley to the sacred hill of Tirupati. Moreover, pilgrims before proceeding to Tirupati pay their homage to Sri Venkateswara at De-

varicuddapah, a mile from this town and hence this place derived its name as Gadapa. Cuddapah might have been a corrupt form of Gadapa. The other interpretation is that the word might have been derived from *kripa* meaning mercy in Sanskrit. In old records, until the 18th century, the name of the place was written as Kurpa or Kurpah. This place was associated with the names of poets like Allasani Peddana, Bammara Pothana, Thallapaka Chinnanna, Ayyalaraju Ramabhadru and Kummari Molla (Poetess) as having resided there.

The total population of the town is 49,027 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Reddy, Balija, Pichiguntla, Medara, Sale, Maratha, Mangali (Barber), Gujarathi (Marwari); Scheduled Castes (2,833)—Mala; Scheduled Tribes (499)—Yenadi, Yerukula; Muslims; Christians and Kabulis. Agriculture, agricultural labour and other traditional occupations constitute their chief means of livelihood. Slab making industry and Barytes industry provide labour for some people.

The temples of Kanyakaparameswari with her image made of *panchalohas* (five metals, i.e., brass, iron, bronze, lead and copper) in human form decorated with silver and gold ornaments and pendants, Sri Raghavendraswamy, Subrahmanyaswamy, Siva, Anjaneyaswamy, Saibaba, Pandurangaswamy, Poleramma, Ankamma and Hajarat Khaja Syed Shah Mohammed Hussain *darga*, several mosques and churches are the places of worship in this town.

Kanyakaparameswari festival is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Cocoanuts, fruits and flowers are offered by the Vaisyas. It is being celebrated for the past 100 years but is confined to this town only. Arya Vaisya Association, for which every Vaisya is a paying member, undertakes the organisation of the festival as well as daily worship of the deity from the trust created for that purpose and the income derived from the Inam lands dedicated to the temple. The festival is limited to Vaisyas only belonging to the town. Sri Gattupalle Subbarayudu, a Brahmin of *Srivathsa gotram* is the *pujari* for the temple and Sri Guru Bhaskaracharya Ramamurthy Sarma, another Brahmin, is the priest for that community. *Prasadam* is distributed to the devotees present. Free feeding is arranged.

Sri Raghavendraswamy *Aradhana* is celebrated from *Sravana Purnima* (July-August) for 3 days. *Abhishekam* and *archana* are the rituals observed for the first two days and the festival concludes with a procession of the Swamy on the third day. Cocoanuts and incense are offered. The festival is of ancient origin but is of local significance. Madhva Brahmins are the chief patrons for the festival. Local people congregate. *Pujari* is a Madhva Brahmin of *Bharadwaja gotram*. *Prasadam* is distributed to all present.

Sri Subrahmanyaswamy festival is celebrated in *Sravanam* (July-August). Cocoanuts and incense are offered. This festival is being celebrated for the last 16 years, but is of local significance. Jangams, Goldsmiths and Vaisyas are the chief patrons. Devotees from this town and the neighbourhood congregate. The deity is worshipped mostly for the cure of diseases, relief from evil spirits and to be blessed with children. Brahmins and Jangams are the *pujaris* with hereditary rights.

Anjaneyaswamy festival is also celebrated twice a year on *Magha Suddha Navami* (January-February) and during *Dasara*, i.e., from *Asviyuja Suddha Padyami* to *Dasami* (September-October).

Saint Hazrat Khaja Syed Shah Mohammad Hussain *Urs* is held in *Kartikam* (October-November) for 8 days in Narakah street. About 25,000 persons congregate from distant places.

- SOURCE : 1. Sri U. Subbaiah, Headmaster, Municipal Hindu Elementary School, Bellam Mandi, Cuddapah.
2. Sri P. Subbanacharlu, Teacher, Bacherao Street, Cuddapah.
3. Sri P. Devanandam, Headmaster, Special Municipal Elementary School, Saipet, Cuddapah.
4. Sri A. Muni Rathnam, Head Teacher, Municipal Special Elementary School, Prathapavandla Street, Cuddapah.
5. Cuddapah District Gazetteer, Volume I, 1915.
6. Gazetteer of Southern India, 1855.

6. CHENNUR — Situated on the right bank of the river Pennar seven miles north-west of Cuddapah.

The total population of the village is 8,755 comprising of several sub-communities of Caste Hindus, the population of Scheduled Castes and Scheduled Tribes being 881 and 162 respectively. Agriculture is their chief means of livelihood.

"It has about half a dozen Hindu temples including Yellamma temple, a masjid of some importance and a *darga*, none of which calls for particular notice".

Yellamma *Jatara* is celebrated for 2 days from *Vaisakha Purnima* (April-May). Local devotees congregate. All communities partake in the festival.

"The village contains two choultries, one in the middle of the village and the other, of more recent construction, on the road from Cuddapah about two hundred yards north of the Yellammadevata temple".

- SOURCE : 1. Collector, Cuddapah.
2. Superintendent of Police, Cuddapah.
3. Cuddapah District Gazetteer, Volume I, 1915.

7. AKKAYAPALLE — Situated one and half miles from Cuddapah Railway Station and half a mile to the north-west of Cuddapah town.

The total population of the village is 2,616 and it is made up of the following communities: Caste Hindus; Scheduled Tribes (10); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and cottage industries.

There is a temple of Poleramma in the village with her stone image in human form. In Mariapuram nearby there is a church where the image of the deity Mariamma is in female form. There are mosques also in the village.

Poleramma *Jatara* is celebrated for two days during Sivaratri, i.e., *Magha Bahula Triodasi* (February-March). Cocoanuts, *panakam*, *panyaram*, *guggillu* (cooked Bengal-gram) are offered and animals sacrificed in fulfilment of vows. This festival is being celebrated for the past hundred years but is of local significance. Madiga Nagayya is the patron and Pilli Gurayya is the trustee. One thousand devotees of the village and other parts of the taluk belonging to all communities participate.

A fair is held in connection with this festival in a plot of one acre near Poleramma temple for 2 days. Fifty shops and ten hawkers sell combs, eatables, pictures and photos of national leaders, historical personages, etc., ribbons, and toys of various kinds.

Swings, dramas, gambling, harnessing of *sidi bandi*, weight-dragging competition for bullocks afford entertainment to the visitors.

Mariamma *Jatara* is celebrated on 10th and 11th of February every year. Sugar, cocoanuts and cash are offered to the deity. It is being celebrated for the past 12 years. Crumlish, a Scotch priest of Roman Catholic Mission is the patron. One thousand people of the village and nearby villages within a radius of 10 miles belonging to all communities participate.

A fair is held for 2 days in this connection, in a plot of 2 acres near the church.

Fifty shops are opened and ten hawkers come there to sell eatables, pictures, dolls, mirrors, combs and varieties of toys.

Dramas are enacted by the teachers of the local R. C. M. School, which afford entertainment to the visitors.

SOURCE : Sri V. Naga Malliah, Teacher, Panchayat Samithi School, Nabhikota, Cuddapah.

8. CHENTAKOMMADINNE — Situated about a mile west of the road from Cuddapah to Rayachoti and some six miles south of Cuddapah.

The total population of the village is 4,756 and it is made up of the following communities: Caste Hin-

dus — Gujarathi (Marwari); Scheduled Castes (449); Muslims; Christians and Kabulis, Muslims being predominant. The chief means of livelihood of the people is agriculture.

There is a temple of Gangamma (village deity) in the village with a small stone slab without any specific form.

Gangamma *Jatara* is celebrated for 2 days from *Phalguna Suddha Navami* (February-March). Fowls, goats, rams, etc., are sacrificed in fulfilment of vows. This festival is being celebrated for the last 80 years. About 5,000 people of the village and from other parts of the district belonging to all communities participate.

Prasadam is distributed to all. Free feeding is arranged.

SOURCE: 1. Smt. N. Irene Liela, Teacher, Special Municipal School, Kagithalapet, Cuddapah.
2. Sri P. Venkataappa, Teacher, Municipal Elementary School, Bellam Mandi, Cuddapah.

9. VEYYINUTHULAKONA, hamlet of PENDLI-MARRI — Situated 3 miles from Pendlimarri and 13 miles from Cuddapah town.

The total population of the village is 1,770 comprising of several sub-communities of Hindus, the population of Scheduled Castes and Scheduled Tribes being 166 and 11 respectively. Agriculture is their chief means of livelihood.

Lakshmi Narasimhaswamy festival is celebrated for 3 days in *Vaisakham* (April-May). Three thousand devotees of the village and from the neighbourhood congregate. All communities participate in the festival.

SOURCE: Superintendent of Police, Cuddapah.

10. KONDUR — Situated at a distance of 4 miles from Cuddapah-Vempalle bus route and 26 miles from Cuddapah Railway Station.

The total population of the village is 1,895 and it is made up of the following communities: Caste Hindus — Brahmin, Kshatria (Raju), Kapu, Balija, Chakali (Washerman), Mangali (Barber); Scheduled Castes (287)—Madiga, Mala; Scheduled Tribes (14) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The *darga* of Masthan Vali with the image of the saint in the form of a *peer* (palm) and Sri Chennakesavaswamy temple with the image of the deity in human form are the places of worship in the village.

A legend goes to say that 65 years ago one Hyder Saheb, son of Pedda Fakru Saheb, was living by agriculture in Kondur. One day while baling out the water from the well to the fields, he behaved in a peculiar manner by quivering with an awe-inspired

face and later jumped into the well shouting *dhin*. His brother Pedda Masum Saheb who was working in the fields immediately jumped into the water to fetch his brother but could not find him there. Later Hyder Saheb was seen sitting on the water (in *padmasana* posture). When his brother persuaded him to come up, he jumped up to the edge of the well in one leap and ran towards the *darga* shouting *dhin*. He got installed in the *darga* the *peer* which was being prepared in the village one week prior to the above incident. Masthan Vali, a saint who attained *jeeva samadhi* in Kocheruvu, Anantapur District is said to have come out of it spiritually and settled here after this incident. Many a miracle was shown by Hyder Saheb during his life time. He used to get inspiration when he wore the garland made of silver coins containing Urdu script and the mud and sticks given by his hand to others were turning into sugar and *udubattis* (pastils) respectively. Hitherto, a procession was being taken out every Thursday but now only a festival is being celebrated annually. However, oil lamps are burnt even now. Issueless people, and those suffering from incurable diseases go around the *darga* with wet clothes on Thursdays and then sit in the *darga*. They, possessed by Hyder Saheb, were disclosing whether their efforts were efficacious. Sheik Masum Saheb is the present *mujavar* and he is now performing the deeds of Hyder Saheb. It is, however, said that its importance is slowly dwindling away.

Masthan Vali *urs* is celebrated for 2 days from *Ashadha Suddha Dwadasi* (June-July) immediately after Moharram. Umbrellas made of silver, cocoanuts, sugar, copra and flowers are offered in fulfilment of vows. This festival is being celebrated for the last 65 years. Kapus are the chief patrons. Approximately 2,000 pilgrims from this village and other villages in the district belonging to all communities congregate without any distinction of caste or creed. Shaik Masum Saheb is the present *mujavar* with hereditary rights. *Prasadam* in the shape of copra, flowers and *vibhuthi* (sacred ash) is distributed to all.

A small fair is held in this connection for two days where eatables and articles required for worship are sold.

Music and *kattesamu* (competitions among men in stick-fighting) entertain the visitors.

There is a choultry for accommodating visitors.

SOURCE: 1. Sri P. Rama Raju, Head Teacher, Zilla Parishad Special Elementary School, Kondur.
2. Sri S. Masum Saheb, *Mujavar*, Kondur.

11. NANDIMANDALAM — A large village situated on the right bank of the Papagni about six miles north-east of Vempalle, at the trijunction of the three taluks of Pulivendla, Kamalapuram and Cuddapah. It is half a mile from Cuddapah-Pulivendla bus

route, eighteen and half miles from Krishnapuram Railway Station and twenty and half miles from Cuddapah. It is situated amidst two hillocks.

It is said that there are 40 *nandies* (bulls) around this village. Generally the number 40 is known as *mandalam* in Telugu. Thus the name Nandimandalam came into use.

The total population of the village is 5,609 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Devanga, Talari, Yadava, Muthrasi, Kummari (Potter), Chakali (Washerman), Mangali (Barber); Scheduled Castes (518)—Madiga, Mala; Scheduled Tribes (17) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Viswanathaswamy temple on a hillock on the bank of the Papagni to the west of the village with the image in the form of a Sivalingam (the procession images of Siva and Parvati are in human form), Sri Konda Ganga Bhavani temple on a hillock which is to the north of the former hillock, Chowdeswari temple, Sri Chennakesavaswamy temple and five Srirama temples are the places of worship in this village. There is a *peerla chavidi* also with the silver *peer* of Sri Masthanswamy.

Viswanathaswamy festival is celebrated during Sivaratri for one day, i.e., on *Magha Bahula Chaturdasi* (February-March). The image of the deity is taken out in procession on that day. Cocoanuts are offered to the deity. The devotees take bath in the Papagni river and observe fasting and *jagaram*. It is being celebrated for the past 28 years and is of local significance. The chief patrons are Sri Maddirala Kondalaiah Setty, Sri Venkatakonda Konda Reddy, Subbaiah,

etc. The rich merchants have donated lands to this temple for daily *puja*. The Hindu devotees of the village congregate without any distinction of caste or creed. *Prasadam* is distributed to all.

Harikathas are held now and then. Of the five temples relating to Srirama, only in the temple managed by Bairisetti Siddanna daily *bhajans* are performed. In the other 4 temples, *bhajans* are held occasionally during holy days.

Every Sunday Konda Gangamma is worshipped by the *pujari*. Devotees from the neighbouring villages also come to worship this deity and for fulfilling their vows by observing tonsure ceremonies. Procession is taken out now and then in her name in this village. The temple has got Inam lands.

SOURCE: 1. Sri Chundupalle Venkata Veeraiah, *Karnam*, Nandimandalam.
2. Sri Kopuru Subbaiah, Teacher, Nandimandalam.

12. POLATHALA — Situated at a distance of 17 miles from Cuddapah Railway Station in the Reserve Forest area.

Akkadevathala festival is celebrated for 2 days during Mahasivaratri, i.e., on *Magha Bahula Chaturdasi* and *Amavasya* (February-March). Ten thousand devotees from the nearby and distant places belonging to all communities congregate in the forest area during the period of the festival. Free feeding is arranged in the choultries and drinking water is made available.

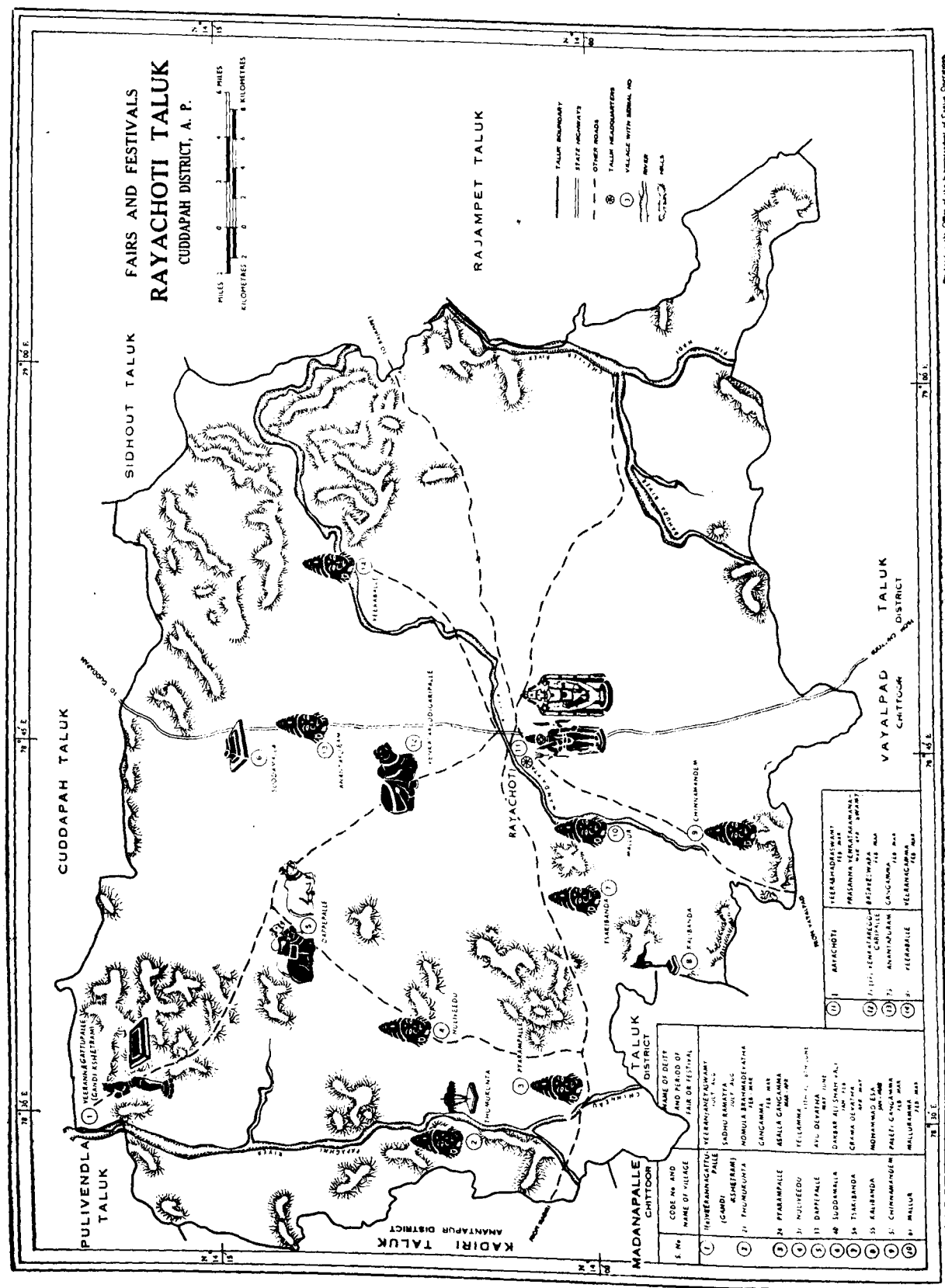
SOURCE: 1. Collector, Cuddapah.
2. Superintendent of Police, Cuddapah.



RAYACHOTI TALUK

Section II

RAYACHOTI TALUK



VEERANNAGATTUPALLE, hamlet of IDU-PULAPAYA, popularly known as **GANDI KSHETRAM** — Situated on the border of Rayachoti and Pulivendla taluks at a distance of about 3 miles from Vempalle town in Pulivendla taluk and about 30 miles from Rayachoti, the taluk headquarters. Vempalle is connected by bus from Kadiri and Tadpatri in Anantapur district and Yerraguntla and Cuddapah in Cuddapah district. From Vempalle the short distance can be covered by walk or cart. Pilgrims from Chittoor district should reach by bus Kondavandlapalle via Rayachoti and cover the distance of 1 mile from Kondavandlapalle by walk or cart.

The importance of the place is on account of the temple of Veeranjaneyswamy on the bank of the river Papagani familiarly known as **Gandi Anjaneyaswamy temple**. **Gandi** is the term used for a narrow passage between two hills and river Papagani flows through this **gandi** or pass. **Gandi** is at a distance of 6 furlongs from Veerannagattupalle. Formerly it was called **Hiranyaghattam**. There is a dilapidated temple of Lord Veerabhadraswamy renowned for its architecture. Veerabhadraswamy is popularly called **Veerranna** and this may be the origin of the name **Veerrannagattupalle** for the village. It might have also derived its name after the presiding deity, **Veerranjaneyswamy** at the famous sacred place, **Gandi**.

The total population of the village is 1,524 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (197) and Scheduled Tribes (33). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of **Veerranjaneyswamy** at **Gandi** on the bank of the **Papagani** river is the place of worship attracting people from the neighbouring districts. About 2 furlongs from the **Anjaneya** temple towards **Veerrannagattupalle** there is **Sri Bhumanandasramam** established in 1930 and in it there is also **Ramalingeswara Mandiram**.

River **Papagani** is reputed to be sacred at all places. But the following five places are of special sanctity. They are the **Nandi hills**, **Gandi**, **Kesavatheertham** near **Pavurallagutta**, **Bhaskarakshetram** near **Vempalle** and **Sangamam** near **Kamalapuram** where the river joins **Pinakini**. The places where the rivers flow from south to north are rare and noted for sacredness and **Papagani** flows from south to north at **Gandi**. At a distance of 4 furlongs from **Gandi** on the opposite bank of **Papagani** near **Veerrannagattupalle**, the hill **Pavurallagutta** or **Paravathadri** is said to be the **Kesavatheertham**. **Namalagundu**, a rock on the western bank of the river,

is also a place of visit near **Gandi**. Every one that visits it puts **namams** on the rock. **Mathanga** caves and **Dasaraiah** caves are also noted in the vicinity.

The legend about **Gandi** says that while Lord **Rama** was proceeding to **Lanka** (Ceylon) **Vayudeva** (the wind God), father of **Anjaneya**, was doing penance at this place. **Rama** spent some time here. **Vayudeva** requested **Rama** to visit this place again on his return journey to **Ayodhya**. **Rama** complied with the request after putting an end to the demon king, **Ravana**. In order to accord welcome to the Lord, **Vayudeva** tied across the river from one top of the hill to the other a wreath of gold flowers which is described in the following **sloka** in **Vayupuranam**:

“రామే స్వదేశం గమితే
Rame Swadesangamithe

వాయుస్సర్వ సురోత్తమః
Vayussarva Suroththamaha

స్వర్ణ చూడామృతై స్సమ్యక్
Swarna Chuthankuraissamyak

ద్వారంతం సమపూజయత్
Dwarantham Samapujayath.”

Before leaving the place, Lord **Rama** drew a picture of **Anjaneya** on a rock with the end of His bow. It was installed by **Vyasarishi**. (This **Vyasarishi** is believed by some to be **Vyasarayacharlu**, the **Acharya** of **Madhvas** who was born on 22-4-1447 and to whom the installation of 202 images of **Hanuman** is attributed.) Perhaps on account of this legend, the **Gandi Kshetram** was known as **Vayu Kshetram** or **Vayu Teertham** in **pauranic** days.

The image has no little finger. It is believed that by the time the sculptor who was evidently giving an impressive shape to the figure drawn by **Rama** reached the fore-finger, blood began to flow from the image and he stopped there. The image at the feet of Lord **Anjaneya** is that of **Udgavi Acharyulu** or **Gandi Acharyulu**. It is he that first constructed the **sanctum sanctorum** and brought the temple to the notice of the public. He has inscribed his name on the rock by the side of **Anjaneya** as **Vasanthacharyulu**. He has ordained that the members of his family should worship **Anjaneya** every day and offer to himself the **naivedyam** which was offered to the Lord. His desire is being carried out even today.

The sanctity of **Gandi** can also be found in the following passages:

“Scarcely less famous is the passage of the **Papagani** through the **Palkonda** range

near Vempalle. Here the hills attain a height of nearly two thousand feet, and the river takes a winding course between towering cliffs till it emerges in the plain that stretches towards Cuddapah. The legend runs that when the news of Rama's victory over Ravana was brought, a triumphal wreath of gold was hung across the gorge, and it is said that its semblance, which is only seen at the approach of death by those whom the Gods love, appeared to Sir Thomas Munro on his last journey to Cuddapah."

"A short time before his death, whilst on his way to Bellary, Sir Thomas travelled through the district of Cuddapah. He passed from the upper tableland of the subdivision to the valley below the ghauts by means of the narrow gorge where the Papaghni breaks through the hills. Whilst riding, he suddenly looked up at the steep cliffs above, and remarked to the natives riding behind him, 'What a beautiful garland of flowers they have stretched across the valley'. They all looked, but said they could see nothing: 'Why, there it is! All made of gold!' Again they looked, but saw nothing. Sir Thomas made no further remark but one of his old native servants quietly observed 'alas! a great and good man will soon die'. A few days afterwards, and Sir Thomas Munro had passed away."

Lord Munro most unexpectedly died of cholera at Pathikonda in Kurnool district about 6 months after the Gandhi incident. There appears to be a stone inscription recording that the wreath would be visible only to great people who would attain salvation in 6 months after seeing the golden wreath.

Sri Veeranjaneyaswamy Tirunala is celebrated during the entire month of *Sravanam* (July-August). The Saturdays of the month attract large crowds. The devotees take their bath at Papaghni, worship the Lord and fulfil their vows. The *dhyanam* or *mantram* adopted for the worship of Veeranjaneyaswamy is —

శ్రీ పాపఘ్ని విమలతటినీ తీర శేషచలస్థం

Sri Papaghni vimalathatini theera sesha-chalastham

ప్రేమాలోక ప్రణయసరసం గండి సత్ శేషవ్రాసమ్

Premaloka pranayasarasam Gandi sath-kshetravasam

భూమానందాశ్రమ జననదోహసి కాంక్షి ద్వయంతం

Bhūmanandasrama janasadopasi thanghri dwayantham

భక్తశ్రావణ కరుణచలం నేమి వీరాంజనేయం

Bhaktashranika karunachalam nemi Veeranjaneyam.

"అనందంబుగ శేషశైలతటమం దారుది కాపఘ్ని తి

Anandambuga Seshasailathatamam daru-dibapaghni thee

రానం గండి యనన్ బ్రసిద్ధమగు శ్రేత్రం బందు వేంచేసి ఘా

Ranam Gandi yanan brasiddhamagu-kshetram bandu venchesi Bhu

మానందాశ్రమవాసభక్తశ్రేమన్ శ్రోతుచున్నట్టి నీ
Manandasramavasabhakthathathi breman-brochuchunnati ni

వేపాకెక్కటి దిక్కటంచు గొలుతున్ వీరాంజనేయ
వ్రభా!
Venakekkati dikkatanchu goluthun Veer-anjaneyaprabhu."

This is an ancient celebration attracting devotees from Cuddapah and the neighbouring districts. Sri Kavali Venkatachalama Reddy and Sri Sriramula Venkatasubbaiah are the present trustees. Two to three thousands of Hindu devotees from Cuddapah and the neighbouring districts congregate during the celebration. But pilgrims from distant places like Madras, Bombay, Mysore and other parts of Andhra Pradesh are found to visit the place during the other months to enjoy the solitude and peace of the place. Several stop here for weeks and months and pilgrims are found practically at all times. Those suffering from hysteria, mental trouble and evil spirits spend 21 or 41 days doing *seva* (worship) to the Lord and get relief. *Archakas* are Pancharathra Vaishnavas, descendants of Udgavi Acharyulu.

There are some choultries and rooms for the pilgrims to halt. The choultry constructed by Sri Tadi-marri Bhujangarao is the biggest and quite spacious. The daily requirements are obtainable at Vempalle and Veerannagattupalle.

In Bhoomanandasramam the death anniversary of the *sadhu*, Sadhu Ramayya, who died in the year *Pramadhi* on *Sravana Bahula Thriodasi* (July-August) is celebrated annually on that *Triodasi*. During summer, religious discourses are held in the *asramam* inviting learned men. The *asramam* is improved by the munificent devotees of the neighbourhood. The present Manager, Shri Ramakrishnanandaswamy, residing there from 1940, is said to be evincing great interest.

SOURCE: 1. Article on 'Kadapajilla Gandikshetram' in *Andhra Prabha* daily dated 21-6-1904 by Sri M. O. Pullareddy.
2. Gazetteer of Cuddapah District, Volume I, 1915.
3. A Manual of the District of Cuddapah, 1875.

2. THUMUKUNTA — Situated at a distance of 24 miles from Kadiri Railway Station by motor-route, 24 miles from Rayachoti and 33 miles from Lakkireddipalle.

The total population of the village is 1,471 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali (Goldsmith), Kapu, Ballija, Thogata, Vadde, Yakari, Chakali (Washerman), Mangali (Barber), Dayala; Scheduled Castes (72); Scheduled Tribes (18) — Yerukula; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Eswara in this village. A village deity Sri Nomula Brahmadevatha is in the form of an umbrella, tied with peacock feathers. Her temple is in Eguvamoolapalle, hamlet of Thumukunta.

Sri Nomula Brahmadevatha festival is celebrated during Mahasivaratri, i.e., on *Magha Bahula Chathurdasi* and *Amavasya* for two days (February-March). During the two days before the festival, those troubled by evil spirits are treated by some devotees getting possessed by the Devatha. Cocoanuts and fruits are offered. The festival is celebrated from ancient times and is of local significance with local congregation. All communities participate. *Pujari* is a Yakari with hereditary rights.

Gangamma *Jatara* is celebrated in *Phalgunam* (February-March) on a day convenient to the devotees. Intoxicants are used during the festival.

A fair is held with the subscriptions collected from the villagers. It is held for a day and two nights with about 20 shops selling only eatables, cocoanuts, etc. Two thousand local people and from the neighbouring villages congregate.

Kolatams and *bhajans* afford entertainment to the visitors.

SOURCE: Sri J. Rama Subbatah Chetty, Teacher, Madar Sahebgaripalle.

3. PYARAMPALLE — Situated at a distance of 2 miles to the north of Rajampet-Kadiri road, 21 miles from Lakkireddipalle and 48 miles from Cuddapah Railway Station.

The total population of the village is 1,010 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Thogata, Vadde, Boya, Golla, Chakali (Washerman), Mangali (Barber); Scheduled Castes (72) — Madiga, Mala; and Muslims. Kapus are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Asalla Gangamma in Salevandlapalle, hamlet of Pyarampalle. A man possessed of the *Avu Devatha* told that in the fort wall was the deity's skull which was accordingly found. The sex of the baby in the womb of the Nawab's mare even before its birth was also once predicted. Nawab was pleased and gave an Inam of 36 acres of dry and 8 acres of wet land.

Asalla Gangamma *Jatara* is celebrated on *Chaitra Bahula Vidiya* (March-April). Devotees fulfil their vows. Decorated carts are taken round the temple and sheep and rams are sacrificed. It is a 40 year old festival. One thousand devotees, local and from the nearby villages, congregate. Kapus are the patrons. Late Salanarayana was the *pujari*. One of his family members or wife is performing the *pūja* at present.

A fair was being held in connection with this festival once in 4 years but it has not been taking place from the last 4 years. One thousand people from this

village and from the neighbouring villages used to congregate. Nearly 40 shops were being opened. Fancy goods, sweetmeats, utensils, glassware, pictures, mill clothes and baskets were being brought and sold.

Bhajans by the villagers, *tirugudu chekka* (a game played by clapping hands) by women afford entertainment to the visitors on the *jatara* day.

SOURCE: Sri P. Peeranna, Head Teacher, Pyarampalle.

4. NULIVEEDU — An extensive village situated among low hills on the by-road which leads from Galivedu to Konampet. It has more than forty hamlets and Galivedu is the headquarters of a firka Revenue Inspector. The fort to the south-east of the village is said to have been built by Kaluva Nayanivaru of the family of Ekili poligars. The interior is now overgrown with scrub-jungle and nothing remains of the fort but its broken walls and southern gateway. Such irrigation facilities as the village possesses have been provided by damming the narrow valley which runs between the hills from the south-east boundary some three miles northwards. A chain of tanks and *kuntas* has thus been formed, the principal of which is the Merugula-cheruvu.

The total population of the village is 4,328 and it is made up of the following communities: Caste Hindus — Vadia Raju, Kapu, Baliya, Vadde, Chakali (Washerman), Mangali (Barber); Scheduled Castes (289); Scheduled Tribes (157) and Muslims. The chief means of livelihood of the people are agriculture, weaving and trade. Some Muslims find employment in tanning. Date mats are manufactured by Vaddes.

There is a temple of the village Goddess Yellamma who is in female form. Her image was made of *panchalohams* (five metals, i.e., brass, iron, tin, lead and copper) and decorated with a sari and ornaments.

Yellamma *Jatara* is celebrated for 4 days in *Ashadham* (June-July) near Nagooruvandlapalle, a nearby hamlet of this village. On the first day, an animal is sacrificed in recognition of the Goddess as the presiding deity of the village and *abhishekam* is performed. Then the image is decorated with sarees and silver and gold jewels. *Bonalu* (cooked rice) is offered by the villagers. The next ritual is to sacrifice animals and bathe the image with the blood. *Kumbhapukoodu* (cooked rice), mixed with the blood of the sacrificed animals, is kept before the Goddess and distributed as *prasadam*. People of the neighbouring villages come there with *bonala bandlu* (carts with cooked rice) for offering to the Goddess and distributing it as *prasadam*. They also bring *panakam* (jaggery solution tastefully spiced) and *panyaram* (soaked green gram dhal) in carts decorated with coconut leaves and offer it to the Goddess. On the last day *sudibandi* is got up. A tall wooden pole is fixed vertically over a cart and a lamb is tied to its upper end with hooks of iron thrust into its body. The Devatha is kept in the cart, taken round the temple and also through the streets of the

place in procession. Finally, the idol is kept in the temple after removing the jewels for preservation with the *pujari* till the next festival.

The festival is celebrated for the past 150 years but is confined to this village and a few neighbouring villages. Four thousand people congregate. All except Harijans participate. *Bajjas* are the *pujaris* with hereditary rights.

Several fancy cloth stores and sweetmeat stalls, utensil shops are opened during the festival.

SOURCE: 1. *Sri P. Devadnam, Teacher, Nakkalavandlapalle, hamlet of Nuliveedu.*
2. *Pages 221-222, Cuddapah District Gazetteer, Volume I, 1915.*

5. **DAPPEPALLE** — Situated at a distance of 5 miles from Lakkireddipalle and 14 miles from the taluk headquarters Rayachoti and the nearest Railway Station is Cuddapah at a distance of 32 miles.

During the period of the Reddy Kings, this village was under the control of a Daphedar. Hence it acquired the name Dapepalle which in course of time changed into Dappepalle.

The total population of the village is 2,150 and it is made up of the following communities: Caste Hindus — Reddy, Mutracha, Valmiki, Vadiya, Balija, Golla, Kuruva; Scheduled Castes (180) — Madiga, Mala; Scheduled Tribes (14) — Yenadi; and a few Muslims. The chief means of livelihood of the people are agriculture, sheep and cattle rearing and other traditional occupations.

Anjaneyaswamy temple, village deity's temple and Brahmagiri — a cave with the images of a cow, Erredaiah and Paseddaiah in the form of a cow, red bull, and white bull respectively are the places of worship (erra is red, pasi is white).

During the times gone by, two bulls were born amongst the livestock of a Kapu family. One was red and the other was white. They were called Erreddu, (red bull), Paseddu (white bull). From the beginning there were certain features found special about that pair. Left free to graze even in the fields, they graze only grass without touching or damaging the crop. When rains fail, three boundaries used to be marked in the field demarcating them as week's boundary, fortnight's boundary and month's boundary. The pair of bulls along with its mother were used to be then worshipped. The bulls and their mother cow, thereupon used to go and stand upon one of the demarcated boundary lines and it used to rain within the period as indicated by that boundary line. The images of these bulls and of their mother cow are kept and worshipped in the hillock Brahmagiri near the village in a cave. Even now when rains fail, the *pujari* who belongs to Golla (Yadava) community takes bath and goes to the cave with wet clothes on, worships the Avu Devatha (the name for the cow and the two bulls)

and offers cocoanuts, milk, sugar, incense and eatables. It would rain within a week to the greatest relief of the ryots of the neighbouring villages. Thus the ryots have developed a great devotion towards Avu Devatha.

There is an interesting anecdote connected with the place. Once a group of villagers together with some Government officials went to the hillock and expressed to the devotee there, their desire to see the idols. He told them that they could have the *darsan* if they went to the cave with a pure heart. The visitors took their bath and went into the cave, but the Devatha flew away in the form of a bird to Palakonda (a nearby range of hillocks). The devotee told them that the Devatha disappeared because they did not go there with pure hearts. He began to blame the visitors that they deprived the rights of neighbouring villagers of their sole solace and their comfort by their impure presence. The Officers wanted to know the amount of expenditure for bringing the Devatha back to the original place. A sum of Rupees 10,000 was stipulated and it was paid. This amount was spent for performing special *pujas* to bring back the disappeared Devatha and feeding the devotees and the cows for a week. At the end of the week the Devatha came back to the original place. About 30 or 40 acres of land was granted for the daily *puja*, the triennial celebrations of the festival and the maintenance of the *pujari* family.

Avu Devatha festival is celebrated from *Jaistha Suddha Panchami* (May-June) for 3 days at least once in three years. On the first day the devotees go to the cave and worship the deity. The deity is brought in a *poola kavidi* (carrier decorated with flowers) and installed in the place intended. On the second day the several other deities who have to be invited according to custom are brought. On the third day the invited Devathas or deities are offered *puja* and those that follow them are fed. In the evening those deities are given a send off and this deity is taken back after performing *puja* to the cave in the hill. Ordinary umbrellas, silk umbrellas, embroidered umbrellas and peacock feathers are offered to the deity in fulfilment of their vows and name their children as Avulakka, Eddaiah, Pasanna, etc. This festival is of ancient origin and of local significance. Golla community patronizes the festival and there is 40 acres of Inam land to the deity. Local people congregate without any distinction of caste or creed. A Golla of Mekala *gotram* is the *pujari* with hereditary rights. Free feeding is arranged.

A fair is held in connection with this festival and eatables, utensils, mirrors, combs, Ayurvedic drugs, pictures and agricultural implements etc., are brought and sold.

Some Hindus worship Obulesu, the bullock God. They name their children as Obulesu and Julamma. Once in 20 years this festival is observed.

Weekly *puja* is observed in Anjaneyaswamy temple. Once a year Sri Vemi Reddy Chinna Nagi Reddy's son, Sri Reddanna, celebrates Anjaneyaswamy *Uthsavam*. There is 4 acres 64 cents of Inam land,

given by one Mandole Saheb (Sri Mandole, a Government official who had developed devotion to the deity).

SOURCE: *Sri Kuppam Pakkir Saheb, Head Teacher, Panchayat Samithi Elementary School, Chin-nagireddigaripalle, Dappepalle (P.O.).*

6. **SUDDAMALLA** — Situated at a distance of one mile to the west of Cuddapah-Rayachoti bus route and 22 miles from Cuddapah Railway Station.

The total population of the village is 1,415 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Vadrangi (Carpenter), Velama, Kapu, Balija, Yadava, Thogata, Kummari (Potter), Mangali (Barber); Scheduled Castes (167) — Adi Andhra, Mala; Scheduled Tribes (17); Muslims and Christians. Kapus are in majority. The chief means of livelihood of the people is agriculture.

There is a *gori* (tomb) of Darbar Ali Shah Vali.

Darbar Ali Shah Vali *Urs* is celebrated for one day in *Magham* (January-February). It is being celebrated for the past 60-70 years and has gained much importance for the past 2 years. It is confined to this district with a congregation from all parts of the district. All communities participate. Muslims are the patrons. But the Vaisya community is organising the festival for the past two years. *Sadhus* and *fakirs* gather here at the time of the *urs*.

SOURCE: *Sri S. Nagesa Rao, Karnam, Suddamalla.*

7. **TSAKIBANDA** — Situated between Rayachoti and Chinnamandem village and 4 miles from Madanapalle-Rayachoti bus route. On the nearby hillock, there are ruins of some ancient buildings which are believed to be those of some Naidus who resided there in olden days.

The total population of the village is 2,531 and it is made up of the following communities: Caste Hindus—Kapu, Balija, Kuruva, Vadde, Kummari (Potter); Scheduled Castes (113) — Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

There are temples of Eswara, Hanuman and Venkateswara in this village. There is no temple for the Village Goddess. Her image is made of mud in human form. There is also a mosque.

Grama Devatha (village deity) *Jatara* is celebrated once a year in the dark fortnight of *Chaitram* (April-May) for 3 days according to the convenience of the villagers. Grama Devatha is believed to be the daughter of a potter and the daughter-in-law of a washerman. *Bonalu* and *naivedyam* are offered. Animals are sacrificed in fulfilment of vows. Domestically, devotees observe fast, take bath in the nearby rivers and enjoy feasts. It is a festival extending to four more villages with a congregation of 10,000. All people participate

1. Page 288, A Manual of the District of Cuddapah, 1875.

irrespective of caste or creed. Kummari Gundiah (Potter community) is the *pujari*. There is free feeding, and *prasadam* is distributed to all.

A fair is held in connection with this *jatara* in a plot of one square mile. There are 1,000 shops and 400 hawkers. Glassware, foodstuffs, sweetmeats, utensils, pictures, cloth and books are sold.

Games, *bhajans*, music concerts, dramas, *baligudu* (kabaddi) afford entertainment to the visitors.

"In this village, there is a pool of water at the foot of a hill. Persons who are desirous of getting children, wealth, etc., go there and pour oil into the water. The strange part is that the oil does not, as is ordinarily the case, float on the surface in greasy bubbles, but sinks down and never again rises. They also offer betel leaves, on which saffron and *kumkum* is placed. If these leaves sink down and after some time re-appear without the saffron and *kumkum*, but with the marks of nails upon them, the person offering will gain his wishes. The contents of the leaves and the oil are supposed to be consumed by some divine beings at the bottom of the pool."

SOURCE: *Sri S. Khasim Saheb, Head Teacher, Special Panchayat Samithi Telugu School, Tsakibanda.*

8. **KALIBANDA** — Situated at a distance of 6 miles to the west of Chinnamandem which can be reached by cart track and 15 miles to the south-west of Rayachoti. Buses run upto Chinnamandem.

The total population of the village is 687 and it is made up of the following communities: Caste Hindus — Kapu, Kummari (Potter), Golla, Boya, Chakali (Washerman), Mangali (Barber), Ekila; Scheduled Castes (159) — Madiga, Mala; Scheduled Tribes (24) — Yerukula, Yenadi; and Muslims. The chief means of livelihood of the people are agriculture, labour, cattle and sheep breeding and other traditional occupations.

There is a temple of Paletamma in this village.

Janda Uthsavam (flag festival) or *Urs* is celebrated on a day according to the convenience of the villagers between Sankranti and Sivaratri (January-March) in the name of Mohammad Esa. *Quran* is read, *janda* (flag) is taken in procession and *gandham* is offered. The patrons are Gollas (shepherds). It is a local festival. All people, except Scheduled Castes, local and of neighbouring villages, participate. Gurram Basiah of Golla caste takes more interest in the management of this *urs*.

Paletamma *Jatara* is held annually on a day convenient to the villagers in a plot of 4 square furlongs of Government land. This is being conducted for the past several years. Two to three thousand people, local and from the surrounding villages within a radius of 8 miles, congregate.

Forty or fifty shops sell eatables, sweetmeats, utensils, glassware, pictures of Gods and National leaders and agricultural implements.

SOURCE: Sri P. Jeevaratnam, Head Teacher, Special Panchayat Samithi School, Kalibanda.

9. CHINNAMANDEM — Situated some ten miles south-west of Rayachoti on the right bank of the Mandavya river and a little west of the road to Gurramkonda and 42 miles from Cuddapah Railway Station.

The total population of the village is 5,768 and it is made up of the following communities: Caste Hindus — Brahmin; Scheduled Castes (389); Muslims and Christians. The chief means of livelihood of the people are agriculture and labour.

"There are two ruined forts in the village, the history of which is not known. There is a sacred pool of unknown depth in the hills which separate the village of Paramatakona, once a part of Chinnamandem, from Tsakibanda. The hill in which it is situated is locally known as Akkadevatala konda or 'hill of the holy sisters.' The pool has the appearance of a well sunk in the solid rock and is about fifteen feet in diameter. In the hot weather the water sinks to a depth of twenty or twenty-five feet below the brim and in the rainy season rises nearly to the top. It used formerly to overflow — as is evident from the appearance of the face of the rock on the Paramatakona side — but never does so now because, as the people say, a shepherd boy once committed the sacrilege of drinking from it; hence, however, heavy be the rains the water does not rise higher than about three feet from the top. A few hundred yards west of the pool is a natural cave which is called the temple of the Akkadevatalu. Six or seven stones within the cavern represent the Goddesses and their footprints are clearly visible on the flat stone in front of the temple entrance."

There is a temple of Paleti Gangamma with her stone image in the village.

"Once in two or three years a festival takes place at the expense of any person who desires to show his gratitude to the Goddesses for blessings received. A cardinal feature of the ceremonies performed is the offering of food to the Goddesses beneath the water. The offerings are let down into the water by the *pujari*, which sink at once, a few fragments subsequently rise to the surface to show that they have been accepted. The *pujari* also offers saffron and *kumkum* on a betel-leaf in the same way, and if, when the leaf rises again to the surface, it shows the impression of finger nails, it is confidently believed that the wishes of those who then perform vows will be fulfilled. People desirous of some blessing, especially the childless who wish for an offspring, fulfil their vows at the temple and feed an assembly on the hill.

The place is generally visited in the month of November when the water in the sacred pool will have reached its highest level. There are inam fields set apart for the performance of worship to these Goddesses, and the *pujari* is a Brahmin."

Paleti Gangamma *Jatara* is celebrated on *Phalguna Suddha Panchami* and *Shasti* (February-March) for 2 days. *Bonalu* is offered to the deity. Rams, fowls and goats are sacrificed. Domestically devotees observe *jagaram*. It is being celebrated for the past 200 years and is widely known. Government have taken up the management. Two thousand people, local and from the other parts of the district, congregate. All communities participate. There is free feeding.

A fair is held in connection with this festival in a Government plot by the side of the Travellers' Bungalow and on both sides of Cuddapah-Madanapalle road. About 2,000 people, local and other parts of the district, congregate. Nearly 50 shops are opened and there would be about 100 hawkers. Glassware, sweetmeats, dolls, cloth, ready-made clothes, pictures and books are brought and sold.

Circus, magic, lotteries, dramas are arranged to entertain the visitors.

SOURCE: 1. Sri Sibyala Sankara Rao, Karnam, Chinnamandem.
2. Gazetteer of the Cuddapah District, Volume I, 1915.

10. MALLUR — Situated at a distance of 34 miles from Cuddapah Railway Station.

The total population of the village is 3,037 and it is made up of the following communities: Caste Hindus; Scheduled Castes (315) and Scheduled Tribes (66). The chief means of livelihood of the people is agriculture.

There is a temple of Malluramma in the village.

Malluramma *Jatara* is celebrated on *Phalguna Purnima* and *Bahula Padyami* (February-March) for 2 days. It is a local festival with 2,000 local congregation. Only Hindus participate.

SOURCE: Collector, Cuddapah.

11. RAYACHOTI — The headquarters of the taluk on the banks of the Mandavya river. This place is connected only by road. The Cuddapah-Chittoor trunk road passes through Rayachoti. Rayachoti is 33 miles from Cuddapah. The nearest Railway Station is Kalikiri on the Pakala-Dharmavaram line 28 miles to the south.

In the 14th Century it was under the sway of Kakatiya rulers of Warangal who took it from the Hoyasalas and then it passed into the hands of Vijayanagar Kings. From old inscriptions it is clear that the original name was Raja-vidu or the 'King's dwelling'.

place'; but the early history of the place is obscure and it is impossible to say to what dynasty the King or Chief who settled here belonged."

The total population of the town is 16,721 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Jangama, Sale (Weaver), Balija, Boya, Chakali (Washerman); Scheduled Castes (850); Scheduled Tribes (20); Dudekula and Muslims. The chief means of livelihood of the people are agriculture, labour and trade. Trade, which is largely in the hands of Balijas, is chiefly carried on with Cuddapah, Rajampet and Vempalle. Superior types of cloth are woven and embroidered by weavers of the Sale (Weaving) caste and sold locally."

There are temples of Lord Veerabhadraswamy and Kusuma Haranath. Veerabhadraswamy's image is 5 feet high in male human form, along with his consort Bhadrakali. Saiva Kings installed the image of Veerabhadra removing the idol of Yellamma from the pedestal. The image of Yellamma is retained in the temple. There are tombs of Sheriff Ali and Khaja Rangin Shah Vali. There are also temples of Prasanna Venkataramanaswamy, Eswara, Anjaneyaswamy and Gangamma in Masapet, a village included in Rayachoti town. The image of Gangamma is in the form of an animal. There are also a Bairagi *mutt* and a mosque.

Veerabhadraswamy *Kalyanothsavam* is celebrated from *Magha Bahula Dwadasi* to *Phalguna Suddha Ashtami* (February-March) for 12 days.

"Some curious practices are observed in connection with the worship of this God. Early in the morning of the day of the car festival, a big ruby of the size of a nutmeg is placed between the two eyebrows of the God to represent the third eye of Siva. In front of the idol is placed a large heap of boiled rice so as to catch the first glance of the ruby eye at the rising of the sun. Till this is done the doors are shut and the people are prevented from entering lest they should be instantly killed by the fierce rays from the eye of Siva. The person who conducts the ceremony stands behind the idol, out of the range of the eye, and remains there till the rite is over. At another time of the year the God is taken out hunting. He is carried to a small *mantapam*, half a mile from the town, and there placed on the ground. The place is said to be full of scorpions, but while the God takes his rest there his attendants can catch the scorpions and hold them without being stung though at other times they are as venomous as the rest of their tribe."

Naivedyam is offered on the ninth day. Cocoanuts are offered to the deity. It is celebrated from the 13th Century. The temple and the festival are of very great importance. Residents of Bellary and Chittoor Districts, Bidar, Dharwar, Mysore and other places particularly Veerasaivas congregate in thousands. The

1. Page 219 of Cuddapah District Gazetteer, Volume I, 1915.

management is by a committee of five Hindus. Hindus only participate. *Pujari* is a Jangam appointed four years ago. *Prasadam* is distributed to all. The temple is of great importance to Veerasaivas and Saivaites in Karnataka. The history of the installation of Veerabhadra deserves research and attempts are being made in that respect.

Sheriff Ali *Urs* is celebrated on 28th and 29th of April for 2 days. He was a *guru*, a native of Secunderabad, who died here. It is a local festival with a congregation of a thousand. All communities participate.

Khaja Rangin Shah Vali *Urs* is celebrated on 23rd and 24th of April for 2 days. He was a retired Police constable who became *moulvi* and died here. He was a native of Galivedu. It is a local festival with 1,000 visitors. All communities participate in the festival.

Sri Prasanna Venkataramanaswamy *Brahmothsavam* is celebrated on *Chaitra Suddha Dasami* to *Bahula Panchami* (March-April) for 11 days in Masapet, a village included in Rayachoti town. It is said that 15 years ago a *sadhu* got the figure of Anjaneya stitched on a square cloth along with pieces of red cloth. He tied the cloth to a pole as a flag, took it in procession in the streets of this village and then finally tied it to a tamarind tree in Prasanna Venkataramanaswamy temple. There is no outbreak of cholera in the village since that time. So tying a stitched cloth with Anjaneya's figure became a part of the festival. Devotees fulfil their vows. Domestically they observe cleanliness, fasting, feasts and entertainments such as *harikatha kalakshepams*. It is celebrated for the past 500 years and is of local significance. The people of this village without any distinction congregate. *Pujari* is a Vaishnava with hereditary rights. There is free feeding. *Prasadam* is distributed to all.

Srirama Navami is also celebrated in Masapet from *Chaitra Suddha Navami* to *Bahula Tadiya* (March-April) for 10 days. It is of ancient origin but of local significance.

Pandari *bhajans* and street dramas are conducted during the festival periods.

It is recorded in the Gazetteer of the Cuddapah district that

"In old Rayachoti near the river to the west of the town is a stone very conspicuously set up, with a Tamil inscription dated S.S. 1155 which corresponds to A.D. 1233. It records a grant to a temple by a certain king, but none of the names given can be identified with any place in the vicinity. The King is called Nissankapratapa Raya, lord of Karkatapura. Another inscription of the same date at Abbavaram, a village included in the Rayachoti Union, mentions the name of another King, Thomba, who was first ruling from Kalukatayapuram and then Marujavaduyandapuram his capital. It is probable that Karkatapura and

Kalukatayapuram refer to the same place and it is possible that Thomba who 'was first ruling' there was expelled there from by Nissankapratapa who calls himself 'Lord of Karkatapura'. It is not known to what dynasties these kings or chiefs belonged." 2

- SOURCE: 1. Sri C. Adinarayana, Village Level Worker, Gorlamudinedu, Rayachoti.
2. Sri M. Satyanarayana, Teacher, Masapet, hamlet of Rayachoti.
3. Gazetteer of the Cuddapah District, Volume I, 1915.

12. VENKATAREDDIGARIPALLE, hamlet of BAN-
DLAPALLE — Situated at a distance of 1½ furlongs to the east of Cuddapah-Chittoor trunk road and 4 miles to the north of Rayachoti.

Venkatareddy was the first person to set up a family in this village. Hence, the village got the name Venkatareddigaripalle. There is also a small tank nearby called Venkatareddi Kunta.

The total population of the village is 2,909 and it is made up of the following communities: Caste Hindus — Kapu, Yadava, Kuruva, Chakali (Washerman), Mangali (Barber); Scheduled Castes (320) — Madiga, Mala; Scheduled Tribes (14) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There are temples of Lord Basaveswara, Lord Rama, Lord Vishnu and Goddess Banda Pallamma in the village. Lord Basaveswara is in the form of a bull in a thatched house.

Basaveswara festival is celebrated from *Magha Bahula Chathurdasi* to *Amavasya* (February-March) for two days. The idol made of earth is brought into the village at 3 O'clock in the evening on *Chaturdasi* by a devotee who observes fasting. A procession is arranged with *bhajans* and the idol is brought at 12 O'clock in the night to the temple which is to the east of this village. Cocoanuts, silver umbrellas, cloth umbrellas are offered in fulfilment of their vows. Domestically devotees observe fasting before *Basava puja*. It is of ancient origin but of local significance. The people from this and neighbouring villages numbering 300 congregate. All Hindu communities participate. *Pujari* is a Yadava with hereditary rights enjoying the inam lands.

A fair is held in connection with this festival in the inam land belonging to the temple on Sivaratri and the subsequent day till 3 A.M. The local people and from neighbouring villages congregate. *Bhajans* and *kolatam* (a play with two sticks struck in a rhythmic manner) are conducted.

SOURCE: Sri M. Abdul Khader, Venkatareddigaripalle.

13. ANANTAPURAM — Situated at a distance of 2 miles to the east of Lakkireddipalle and the nearest Railway Station is Cuddapah at a distance of about

20 miles. One has to take a bus from Cuddapah to Chittur, 25 miles away and from Chittur walk a distance of 2 miles to reach this village. It appears to have got the name Anantapuram as there existed Anantapadmanabha temple in olden days in this place.

The total population of the village is 1,304 and it is made up of the following communities: Caste Hindus — Kapu, Balija, Yadava, Ediga, Vadde, Chakali (Washerman), Mangali (Barber); and Scheduled Castes (114) — Madiga, Mala, Balijas, Edigas and Vaddes are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of the village deity Gangamma with her image in black stone. There is a rivulet by the side of the temple and there are choultries around it. To the north of the river there is a temple of Lord Siva.

Gangamma Jatara is celebrated annually. The temple plot was once a jungle. Peramvandlu, the residents of Anantapuram, were reported to have cut and heaped up the thorny bush and placed a black stone to keep it in position. The next day they went with a bullock cart to bring it from the hedge. But they could not lift the heap. Meanwhile a man possessed of the deity Gangamma revealed her existence and her determination to get established there and wanted a temple to be constructed. A temple, wells and choultries were built. From that time onwards *Gangamma Jatara* is celebrated from *Magha Bahula Amavasya* to *Phalguna Suddha Vidiya* (February-March) for three days. Wells and *koneru* (pond) are repaired and temporary lavatories constructed a week in advance of the festival. *Bonams* and cocoanuts are offered. Animals and fowls are sacrificed. Devotees observe *jagaram* (keeping awake throughout the night) on *Phalguna Suddha Padyami*. Carts are decorated with several designs and *vahanams* made up with coloured papers. The bulls harnessed to these carts are decorated with bells, big and small and various other ornaments. The carts are taken in procession round the temple with music and fire works. Procession image is brought from Kurnootala, 4 miles to this village. Kapus are the patrons. It is celebrated for the past 300 years and widely known. Nearly 50,000 Hindus, local and from Anantapur, Chittoor and Cuddapah Districts congregate. *Pujari* is a Yadava of Chellu family. *Prasadam* is distributed to all.

A fair is held in this connection in a Government plot from *Magha Bahula Amavasya* to *Phalguna Suddha Vidiya* (February-March). Nearly 50,000 people congregate. Merchants from Chittoor, Anantapur and Cuddapah Districts open numerous shops. Utensils, glass-ware, books, cloth, ready-made clothes, mats, pictures of Gods and National leaders, toys, baskets and agricultural implements are brought and sold.

There are choultries and hotels. The shady trees afford good shelter to the visitors. A dispensary is opened to look after the health of the visitors.

Merry-go-rounds, circus, lotteries, gambling, dramas, magic, etc., entertain the pilgrims.

SOURCE: Sri Murikinati Pichaiah, Cultivator, Anantapuram.

14. VEERABALLE — Lies under the Seshachalam hills on the right bank of the Mandavya river, one mile to the west of Mustikonda. There is a direct road to Rayachoti which is about ten miles south-west. It is 30 miles from Cuddapah by cross country road with no bus route for 7 miles and 44 miles from Cuddapah Railway Station by bus route.

"Two miles south of the village-site is one of the largest tanks in the taluk with an ayacut of 400 acres. It is formed by the erection of a dam a mile and half long across the *vanka* which is fed by hill streams from the Seshachalam close by and also receives the drainage of the uplands of Polimerapalle north of the Bahuda valley'. There must have been a *veerabali*, a special sacrifice, prior to the construction of this village. Hence the name Veerabali. It was the stronghold of Veerasaivas and perhaps that fact was responsible for calling the village as Veerapalle. (Veerasaivas are those Saivas who would end their life, if, by any accident, they lose the lingam given by *guru*. Saivism was improved and Veerasaivism was made prominent by Bhakthi Bhandari Basaveswara of Kalyana. He was born a Brahmin and became the minister of the Jain King Bijjala. He believed that the unity of Hindu society lay in the abolition of the caste system. He himself became a Veerasaiva and wore lingam on his body. He claimed that the lingam was given to him by Sangameswara at the time of his birth. The landmark in his mission was the conversion of a Brahmin family and a Harijan family into Veerasaivism and connecting the families by marriages. He maintained one lakh and 96 thousand Jangams for spreading the religion. He is believed to be an *Eswaramsa sambhuta*. He showed several miracles. He deciphered an inscription revealing a hidden treasure. He suddenly lifted his hand while sitting with the King in the *darbar* and when questioned he explained that he had to lift up his hand to hold the milkmaid and her pot of curds as she cried out for his help when she slipped on the road. On verification, it was found that the milkmaid who cried out 'Basava' was actually helped by Basaveswara from danger. To quote one legend about Veerasaivism (i.e., *Veerathvam* in Saivism) that Veerabhadra, son of Lord Siva, who killed Daksha for insulting Parvathi and making her burn herself in the sacrificial fire, unconsciously allowed a portion of his garment touch one of the *pramadhas* (saints) in Lord Siva's presence. It was such a sin that Veerabhadra had no choice but to be born a Dhobi in the world to wash off that sin. He got into the Veerasaiva's fold and the Jangam, whom he approached for a Sivalingam, gave him a small grinding stone. He was instructed that he should wear it on his body or keep it always connected to his body with a rope. Madivala Machaiah

(Washerman Machaiah, Veerabhadra's name during his washerman life in the world) was so innocent and such a firm believer in the preachings of Basaveswara that he wore the grinding stone on his body. While engaged in his duties he used to keep the stone at a distance invariably connected by a rope to his body. This was a strange case attracting the curiosity and derision of many that had no faith in such belief particularly of those who were opposed to the propaganda of Basaveswara. One of the mischief-mongers cut the rope that was connected to Machaiah's body with Sivalingam, the grinding stone. At once Machaiah fell down lifeless in the river where he was engaged in his duty. He was such a great believer and such a great Veerasaiva that he died immediately after he lost the connection with the Sivalingam given by his *guru*. Blood was flowing from the rope where it was cut. The news was carried to Basaveswara, who rejoined the rope and Madivala Machaiah came back to life. There are several such legends showing that Veerasaivas voluntarily and some even involuntarily gave their life for Saivism. Therefore, they are classed as *Veeras* (heroes) and their religion is *Veerasaivism*).

The total population of the village is 5,313 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Veerasaiva (Lingayat), Kapu, Yakila, Balija, Valmiki, Thogata, Kummari (Potter), Chakali (Washerman), Mangali (Barber); Scheduled Castes (816); Scheduled Tribes (57) and Muslims. The chief means of livelihood of the people are agriculture, labour, trade, other traditional occupations and employment.

There are temples of Veeranagamma with a stone image of the Goddess in female form, Chinagangamma, Lord Siva and Lord Vishnu in the village. Yerrapu Reddy Yerramachi Reddy constructed Hari Haradula temple (Eswara and Vishnu) 200 years ago. He gave some Inam lands. There are five sanctuaries in the temple, two for Sivakesava and the other three for Ganga, Parvathi, and Anjaneya. Siva temple is built out of stone and that of Rama with wood.

Veeranagamma *Jatara* is celebrated from *Phalguna Suddha Chathurdasi* to *Bahula Padyami* (February-March) for 3 days. *Chidi bandlu* and *prabhalu* are taken round the Goddess. Cocoanuts and presents are offered in fulfilment of their vows. It is celebrated for the past 60 years. About 10,000 to 15,000 people of all communities including those from the neighbouring taluks participate. *Pujari* is a Yakila with hereditary rights.

A fair is held in connection with this festival in a plot of 20 acres patta field for 3 days. Ten to 15 thousand people, even from distant places, congregate. There are 100 to 150 shops and 100 hawkers. Food stuffs, sweetmeats, pictures, books, glass-ware, utensils are brought and sold.

Only coffee hotels are available. Gambling, sports, *bhajans*, merry-go-rounds and dramas afford entertainment to the visitors.

It is recorded in the Cuddapah District Gazetteer that 'a stone with an inscription in archaic characters, formerly set up on the bank of the Mandavya, has now fallen into the river. The inscription, which has not yet been satisfactorily deciphered owing to a defect in

the impression obtained, would probably repay examination.'

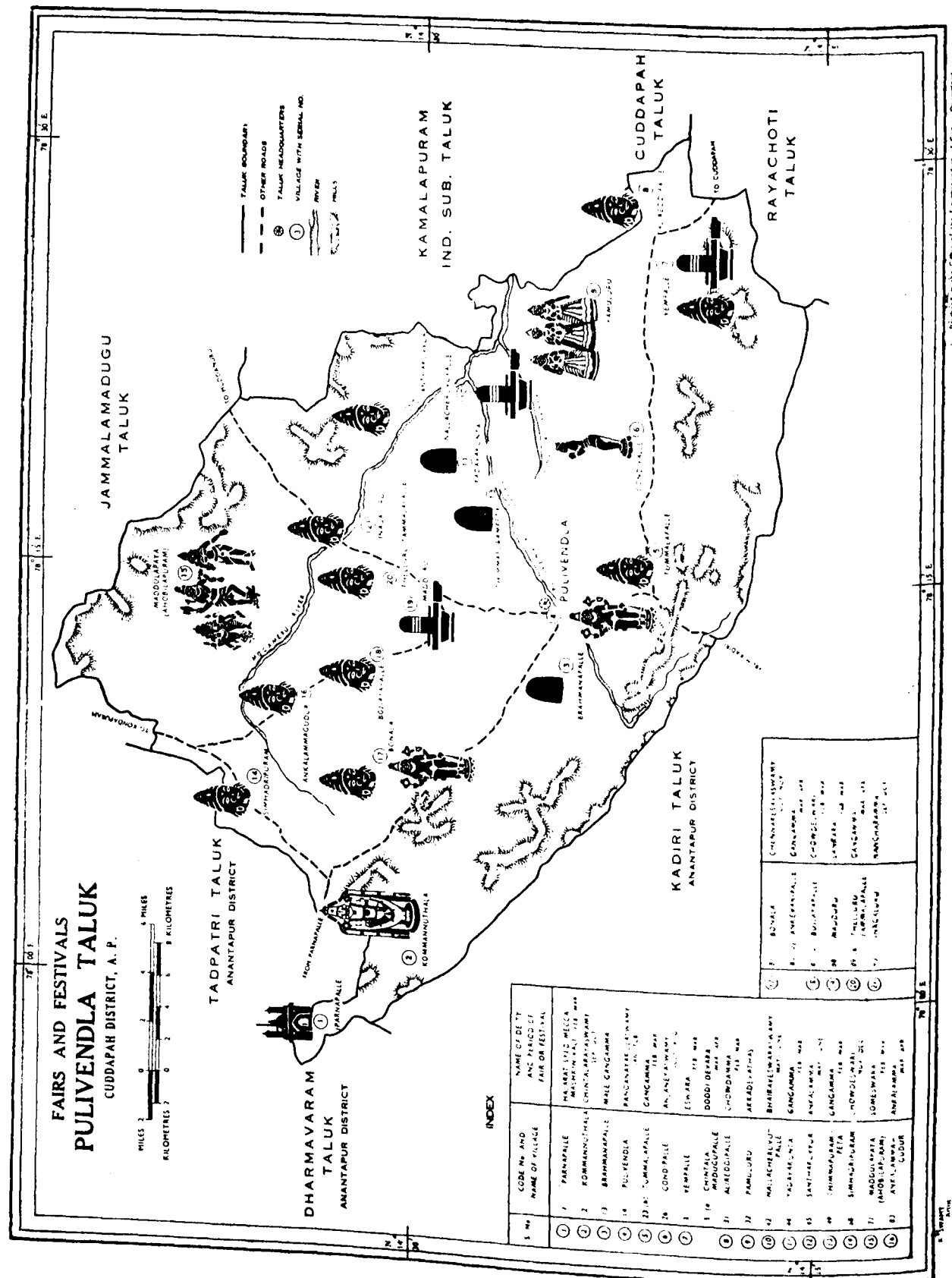
SOURCE: 1. *Sri K. Sreenivasarao, Karnam, Veeraballa.*
2. *Gazetteer of the Cuddapah District, Volume I, 1915.*



PULIVENDLA TALUK

Section III

PULIVENDLA TALUK



PARNAPALLE — "Situated on the right bank of the Chitravati where a narrow strip of the Pulivendla taluk juts out like a wedge into the Anantapur district near the junction of the three taluks of Kadiri, Dharmavaram and Tadpatri. About a mile south of the village the Palakonda range of hills which stretch from the boundary of Sidhout taluk westwards across the middle of the district terminates and throws out irregular spurs as far as the river bank, which lend a wild and picturesque appearance to the village. A metalled road provides direct communication with Pulivendla about twenty miles to the south-east. The nearest Railway Station is Chinnayakuntapalle (Chinne-kuntapalle) at a distance of seven miles, on the Dharmavaram-Pakala branch line of the Southern Railway.

The position of the village is rather precarious owing to the possible occurrence of floods in the Chitravati. A faded inscription on a rock near the river bank about half a mile south of the village, the date of which appears to be S.S. 1318 (A.D. 1396) records — if its contents have been correctly deciphered — that a village called Chikatipalle was washed away by floods and an irrigation channel destroyed. Parnapalle itself was partially destroyed by the floods in 1851, and many lives were lost owing to the rapidity with which the river rose and burst its banks."

The total population of the village is 2,066 consisting of several Hindu sub-communities out of which the population of Scheduled Castes is 239 and a few Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

"Metals in the neighbourhood which have a saleable value are *gandhapu rallu* of a superior sort, and *palugu rallu*. The former stone is used in the manufacture of sandalwood paste and is exported to various parts of the ceded districts as well as to Mysore and Nellore. *Palugu rallu* are ground into powder and mixed with salt earth in the manufacture of common black bangles. These are chiefly made by Muslims in Parnapalle who work for cooly for Gajula Baliyas."

There is a mosque on the hill and a Srirama temple in the village. In the Cuddapah District Gazetteer it is reported that

"The ruined fort west of the village is still inhabited by the descendants of the poligar — Koneti Naydu — who is said to have built it; but they are unable to give any account of their ancestors. Close to the

fort is a temple of Chennakesavaswamy long deserted but not yet fallen into ruin. It appears that the image of the God was removed from the temple and lost many years ago. The story runs that the God appeared in a dream to the Tahsildar of Tadpatri about thirty years ago and ordered him to recover the image and convey it to Anantapur. The image was accordingly found in the bed of the river, cast there presumably by Musalmans in earlier times, and the Tahsildar took it away to Anantapur where he established it and built a temple over it in honour of the God.

The village appears to have been visited by Tipu Sultan on more than one occasion. The construction of the Jumma Masjid and another mosque on the site of a ruined Hindu temple is attributed to him. Near the latter is a tomb in honour of one Mashkin Vali, a saint, who, having returned from Mecca, halted a night at the mosque on his way from Tadmarri and died there. Tipu established a weekly fair on the hill where the mosque is, and had *pukka* buildings constructed for the use of the merchants, devoting the market fees to the upkeep of the *vali's* tomb. With the fall of Tipu the enterprise languished; but the market buildings still exist, though roofless, to lend colour to the story."

Hajarat Syed Mecca Mashkin Vali *Urs* is celebrated near the mosque on the hill from *Phalguna Suddha Ekadasi* (February-March) for 3 days. Sugar, coconuts and camphor are offered to the deity in fulfilment of vows. The residents of the village and the neighbourhood belonging to all communities congregate. The present *mujavar* is a Muslim by name Noor Mohammed Hussain Saheb.

'About a mile from the village are some perennial springs and a natural cave, called Kanva Mahamuni cona, the depth of which has never been explored. It is, of course, the abode of *rishis* who may not be disturbed. The *koneru* fed by the springs is of special sanctity and attracts pilgrims on the last Monday in *Kartikam* (October-November) for ceremonial bathing. Like other places situated amidst wild and picturesque scenery, Parnapalle abounds in legends of a semi-sacred character.'

Source: 1. Sri S. K. Abdul Khader, Parnapalle.
2. Gazetteer of the Cuddapah District, Volume I, 1915.

2. KOMMANNUTHALA — Situated at a distance of 6 miles from Parnapalle, 6 miles from Murarichinthala

and 7 miles from Peddakotla, all to be reached by cart track. The nearest Railway Stations are Kondapuram on the Madras-Bombay broad gauge railway line and Dharmavaram on the Dharmavaram-Pakala metre gauge railway line.

The legend about the village goes to say that seven Vaisya brothers namely Pedda Venkata Setty, Chinna Venkata Setty, etc., of Adoni went to Tirupati, in the eleventh century, to fulfil their vows to Lord Venkateswara. Having performed *pujas* at Tirupati, they were on their way back to Adoni. When they reached Palakonda, a place near this village, they felt so thirsty that they were on the verge of death. The eldest of them prayed Lord Venkateswara when the God came there on a horse back and produced water. The well is a spring in the form of a horse-hoof indicating that it is not a construction by man. The brothers then quenched their thirst by drinking the well water and saved their lives. They were overjoyed to see the Lord in person and in veneration constructed a temple of Chintalarayaswamy and gave away 60 acres of land as Inam to the temple by spending their entire property. Finally they offered themselves to the Lord by cutting off their throats with *ganda kathera* (scissors-like instrument). They have established themselves in the form of stone images near the well and even now the devotees worship these images before worshipping the Lord. As the well was sunk by Vaisyas, this village was named Komatinuthula (*Komati*: Vaisya; *nuthula*: well). In course of time, the name transformed into Kommannuthala.

The total population of the village is 2,857 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Talari, Kummari (Potter), Boya, Mangali (Barber), Chakali (Washerman); and Scheduled Castes (151) — Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The famous temple of Lord Chintalarayaswamy is situated at a distance of 6 miles from the village with the stone image of the deity in human form. In addition there are the temples of Sri Kanyakaparameswari, Gangamma and Srirama *bhajan mandir* in the village.

Sri Chintalarayaswamy festival is celebrated thrice in a year viz., (1) 10 days during Dasara (from *Asviniyuja Suddha Dasami*) (September-October); (2) fourth Monday in *Kartikam* (November-December) and (3) on 14th January in addition to *naivedyams* and *deeparadhana*. Tonsure ceremonies are observed and children are named after the deity. The devotees get their houses whitewashed and cleaned with water mixed with cow dung and enjoy feasts in their houses. This old festival extends to this and the neighbouring villages. The chief patrons of this festival are the Village Munsiff and the Karnam.

Talanki Pulliah Setty, a native of Nandyal in Kurnool district, is the trustee for the past 10 years appointed by the Hindu Religious and Charitable Endowments (Administration) Department. As he is an out-

sider he does not know the traditions of this village and has earned the hatred of the villagers. Hence the festival celebrations are not being conducted properly. About 80 acres of Inam lands are dedicated to this temple, in addition to the Government grants. Local people and those of the neighbouring villages congregate. All communities participate in the festival without any distinction of caste or creed. Chintalarayaswamy, a Chattada Vaishnavite, is the present *pujari* with hereditary rights.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) and Sri Krishna Jayanthi on *Sravana Bahula Ashtami* (August-September).

SOURCE: 1. Sri P. Chintalarayudu, Head Teacher, Samithi School, Kommannuthala.
2. Sri Talanki Pulliah Setty, Trustee of Sri Chintalarayaswamy and Sri Kanyakaparameswari temples, Kommannuthala.

3. BRAHMANAPALLE — Situated at a distance of 1½ miles to the west of Pulivendla by cart track and 2¼ miles from Muddanur Railway Station by bus route.

The legend about the village has it that two furlongs to the south of Brahmanapalle, there was a small village which is nothing more than an isolated farmstead with houses for the ryots and their labourers. A farmer had 7 sons and a daughter by name Rangamma. She was the pet child of the family. Lord Ranganayaka was their family deity. Hence the last born daughter was named after him as Rangamma. The temple exists even now. A sage and his disciple used to live in this Ranganayaka temple. The disciple used to come to this farmer's house daily for necessities such as milk and curds and in due course fell in love with Rangamma. Rangamma was not aware of this gesture of love but had only devotion and respect for him. The sage, however, came to know the love affair of his disciple which was confirmed by the latter. He dared not ask the ryot to give his daughter in marriage to his disciple. He, therefore, gave him *marulu pasaru* (the essence of a leaf that would win the love of another) through which he could win the love of Rangamma. The disciple accordingly used it on Rangamma with the result she developed such a love for him that she left her home and meekly followed him to the temple. Rangamma's brothers who learnt about the elopement grew wild and murdered both the lovers, carried their dead bodies through Velpula, Velamavaripalle and Rachakuntapalle and threw them on the hills there. Water springs sprouted at the places where the corpses were placed on the ground and even now the springs continue to flow. The seven brothers then lost their sight. Realising their blunder, they fell on the feet of the sage and begged his pardon. On the advice of the sage the farmer constructed Brahmanapalle to wash off *brahmahathyadosham* (sin of killing a Brahmin) and Ranganapuram to wash off *streehathyadosham* (sin of killing a woman).

The total population of the village is 968 and it is made up of the following communities: Caste Hindus — Kapu, Thogata, Golla, Talari, Chakali (Washmerman), Mangali (Barber), Vadde, Kummari (Potter); Scheduled Castes (100) — Madiga; Scheduled Tribes (40) — Yerukula; Muslims and Dudekulas. The chief means of livelihood of the people is agriculture.

Ramaswamy temple and Male Gangamma temple are the places of worship in the village. Male Gangamma, the deity, is a stone slab without any specific form.

Male Gangamma festival is celebrated on a day convenient to the villagers. Goats, rams, he-buffaloes are sacrificed. It is only of local significance. The residents of the village of all communities participate in the festival. Kapus are the chief patrons. *Pujari* is a Golla (Yadava) without any hereditary rights.

Cocoanuts are offered to Srirama occasionally. The *pujari* is a Thogata.

SOURCE: Sri N. Lakshmi Reddy, Teacher, Brahmanapalle.

4. PULIVENDLA — The headquarters of the taluk situated on the road from Kadiri to Muddanur, being twenty-seven miles north of Kadiri and twenty-three miles south of Muddanur Railway Station. It is connected by bus to several towns in Cuddapah and Anantapur districts.

"The Pulivendla *vanka*, a tributary of the Mogameru, flows through the village, and a number of spring channels rising in its vicinity provide good irrigation to the low-lying fields bordering the village on the north and east, where betel-vines, plantains and other fruits, as well as flowers, are grown in some profusion." "There is a ruined fort on a small hill above the village, a reminiscence of the political ascendancy of the poligars, which is specially characteristic of this part of the district. Pulivendla was subject to the Poligars of Vemula."

"The name Pulivendla is said to denote 'the haunt or abode of tigers', and may have been appropriate to the place some hundreds of years ago; but it is certain that there are no tigers nowadays in the Palkonda hills to the south of the village nor indeed in any portion of the taluk."

As their menance increased, Lord Ranganayakulaswamy, with a view to destroy them, cursed *pulivindula* (May the tigers decay). Finally it came to be known as Pulivendla.

The total population of the village is 7,309 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Lingabaliya; Scheduled Castes (282) — Adi Andhra; Scheduled Tribes (155) — Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

1, 2 & 3. Pages 210-211 of Cuddapah District Gazetteer, Volume I, 1915.

There is a temple for Lord Ranganayakulaswamy in the village with the image in human form. The pagoda is probably the largest in the taluk. It is situated a mile away to the west of the village in the midst of the fields. In spite of this, daily worship is conducted.

Ranganayakulaswamy festival is celebrated in *Magham* (January-February) for 8 days. It is being celebrated for the past several years though of local significance. All communities of the village participate. *Prasadam* is distributed to all. Free feeding on a large scale is arranged. Pandals are erected during the festival.

SOURCE: 1. Sri M. P. Subbaraju, Village Level Worker, Pulivendla (P.O.).
2. Gazetteer of the Cuddapah District, Volume I, 1915.

5. TUMMALAPALLE, hamlet of VELPULA — Situated on Pulivendla-Muddanur bus route at a distance of 4 miles from Pulivendla, 19 miles from Muddanur Railway Station and 30 miles from Jammalamadugu, the sub-divisional headquarters. This village appears to have been named after Tummala family by whom it was established.

The total population of the village is 2,334 and it is made up of the following communities: Caste Hindus — Vaisya, Golla etc., etc.; Scheduled Castes (116); Scheduled Tribes (5) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and petty trade. The black stone which is useful for construction purposes is available here. It is dug out of the stone hillock by Vadde labourers. There is a canal by the side of this village, the waters of which are diverted to the gardens by the ryots. Generally the canal supplies water for the crops throughout the year and the red soil in the hillocks is used as a fertilizer.

The temples of Gangamma, Ankamma and Srirama are the place of worship in the village in addition to Siva's image which is in the form of *boddurayi* (a formless stone usually half buried in the ground at the village entrance). Goddess Gangamma is also the family deity of some of the villagers.

Gangamma *Jatara* is celebrated for three days from *Magha Bahula Triodasi* (February-March). On the first day, the deity is decorated with ornaments and sari after preliminary worship. In keeping with the custom called *muddha*, animals are sacrificed in the households and the devotees keep awake throughout the night. This *jagarana* synchronises with the festival Mahasivaratri. *Panakam* and *panneram* are distributed to the poor. Ten pairs of bullocks are harnessed to draw the car called *siribandi*. Carts are decorated and taken by the ryots with music to the temple with the bullocks decorated. There they sacrifice goats and

other animals. This animal sacrifice is in vogue in fulfilment of vows. It is being celebrated for the past 100 years but is of local significance. Kapus are the chief patrons. The temple possesses Inam lands. The residents of the village and the neighbourhood within a radius of 5 to 6 miles belonging to all communities congregate. The *pujari* is a Yadava with hereditary rights. He enjoys the temple land.

Harikathas and *purana kalakshepams* are arranged on the night of *Magha Bahula Triodasi* (February-March).

New year's day, Ugadi is celebrated on *Chaitra Suddha Padyami* (March-April) with great pomp and show. They spill *vasantham* on each other from 3 days in advance. The people donned in new clothes spend the day joyfully and special dishes are prepared in the houses. Children have swings to the tree branches and swing in them in merriment.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). The picture of Rama is taken in procession. *Prasadam* in the form of *panakam* (syrup) and *vadappu* (soaked green gram dhal) is distributed to all.

There is a choultry in the village.

SOURCE: Sri Thummaluru Bayanna, Head Teacher, Special Samithi Elementary School, Tummala-palle.

6. GONDIPALLE — Situated at a distance of 32 miles from Yerraguntla Railway Station on the Madras-Bombay broad gauge section of the Southern Railway.

The total population of the village is 1,096 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (179) and Scheduled Tribes (80). The chief means of livelihood of the people is agriculture.

There is a temple of Anjaneyaswamy. Anjaneyaswamy festival is celebrated for 8 days in *Sravanam* (July-August). It is of local significance. About 3,000 people of the village and neighbourhood belonging to all communities participate in it.

SOURCE: District Health Officer, Cuddapah.

7. VEMPALLE — Situated at a distance of 18 miles east of Pulivendla village, 18 miles from Yerraguntla Railway Station and about 30 miles south-west of Cuddapah on the Madras-Bombay broad gauge section of the Southern Railway.

The total population of the village is 9,051 and it is made up of several sub-communities of Caste Hindus — Reddy, Golla, Thogata etc.; Scheduled Castes (364) and Scheduled Tribes (90). Gollas are in majority. The chief means of livelihood of the people are

agriculture and sheep breeding. 'The wet lands of Vempalle, which are unusually extensive, enjoy the best irrigation that the taluk affords and are the source of its prosperity. It exports large quantities of rice to the less favoured villages of the taluk as well as to Rayachoti and Kadiri, with which places a pretty brisk trade is maintained by means of weekly markets.'

There is a temple of Lord Eswara with the image in the form of a stone Sivalingam.

"In this village there is a temple to Vrishabhachaleswaraswamy conspicuously situated on a hill, visible from some distance on the Vempalle side of the river Papagani. The curious name of the God is accounted for by a myth which relates that a *rakshasa* named Vrishabhasurudu once inhabited the neighbourhood and caused general unpleasantness until he was vanquished by Vishnu after a seven days' contest. The scene of the *rakshasa's* defeat is the hillock and the temple was built thereon in honour of Vishnu's victory.

The *Brahmothsavam* takes place in the month of *Vaisakham* (April-May) and lasts for nine days. It used to be conducted with great splendour, but, owing, it is said, to dissensions between the Komatis and Kapus, such is not now the case. The Kapus claim to be garlanded at the time of the festival, and the Komatis have in recent years objected,—a point of some interest in that it affords evidence of the increasing importance of the trading community and its claim to equal consideration with the cultivation class."

Eswara festival otherwise known as Eddulakonarayuni Thirunala is celebrated for 3 days from *Magha Bahula Triodasi* (February-March). It is a festival in which local congregation of 1,500 belonging to all communities participate.

There is a legend about Chintalamadugupalle, hamlet of Vempalle. It is said that the village deity was crying one midnight as the sacrifices offered to her were dwindling. A shepherd who heard it intimated the same to the villagers. They then begged the pardon of the deity. The deity pardoned them and since then they are offering sacrifices to her. Since the deity felt sorry as her children forgot her, she is named as Chintamma (*chinta* means sorrow) and the hamlet as Chintalammapalle. In course of time, it came to be known as Chintalamadugupalle.

Shakti or the presiding Goddess of each village is worshipped under different names in these parts. It is a general belief that they are over forty sisters with Pothu Raju as their brother. The name adopted in this village is Doddi Devara. The village has a prepondering majority of Gollas (Yadavas) who are shepherds, their chief profession being sheep breeding. The sheep yard is called *doddi* in Telugu and the presiding deity is called Doddi Devara. She is believed

to protect the herd. She has no temple or image. A temporary image is prepared with mud for the occasion at the time of the annual *jatara*.

Doddi Devara *Jatara* is celebrated for 3 days in *Chaitram* (March-April) for the prosperity of the sheep. In an open space to the west of the hamlet an image of Doddi Devara prepared out of mud is installed on the first day. Animal sacrifices are made on the next day. On the third and final day, the sheep are made to cross the image and the ornamental designs and figures made out of a variety of flour on the ground. People sing ballads. *Navadhanyams* (nine varieties of grains) are mixed with the blood and flesh of the animals sacrificed and sprinkled over herds of sheep by the ballad singers. The Yadava devotees jump into *agnigundam* (fire pit) and swing forward and backwards being possessed by the deity or *shakti*. It is an ancient and local festival with only local congregation, only Hindus, mostly Yadavas, participating.

Near Chintalamadugupalle, there is a cave known as Gavi Malleswara. On Tuesdays and Saturdays people go to the holy place to worship Lord Malleswara. The cave is very narrow at its entrance and one has to crawl inside. But after proceeding further, it gets wider and wider. An unknown water source falls on the head of Lord Malleswara. It is believed that through this cave there is a passage of 8 miles to Lord Bhairava's temple on the Mohanagiri hills but nobody dares to explore this.

SOURCE: 1. Superintendent of Police, Cuddapah.

2. Sri A. Thomas Reddy, Teacher, Zilla Parishad High School, Vempalle.

3. Gazetteer of the Cuddapah District, Volume I, 1915.

8. ALIREDDIPALLE — Situated on the right bank of the Papagani opposite to Vempalle at a distance of 19½ miles from Pulivendla and 20½ miles from Yerraguntla Railway Station on the Madras-Bombay broad gauge section of the Southern Railway.

The total population of the village is 1,039 and it is made up of the following communities: Caste Hindus — Kapu, Vadde, Chakali (Washerman), Thogata, Pitchiguntla; Scheduled Castes (34) — Adi Andhra; Scheduled Tribes (13). The chief means of livelihood of the people are agriculture, weaving, shoe-making and other traditional occupations.

The temples of Chowdamma and Ramaswamy are the places of worship in the village. Chowdamma is in the form of a *shakti* and *jyoti* (burning light).

Chowdamma *Jyoti Jatara* is celebrated for 2 days from the full moon day in *Phalgunam* (February-March). Cocoanuts, fruits and flowers are offered to the deity. Animal sacrifice is in vogue. It is being celebrated from ancient times though of local significance only. The chief patrons are Thogatas. The elders

of the village add their own share to the subscription collected from the villagers and celebrate the festival for the welfare of the village. The residents of the village of all communities congregate. Thogatas constitute the preponderant community as Chowdamma is their family deity. *Pujari* is also a Thogata with hereditary rights.

Srirama Navami is also celebrated on *Chaitra Suddha Navami* (March-April) by raising subscriptions.

SOURCE: Sri A. Subbanna, Teacher, Alireddipalle.

9. PAMULURU — Situated at a distance of 20 miles from Yerraguntla Railway Station on the Madras-Bombay section of the Southern Railway.

The total population of the village is 999 and it is made up of the following communities: Caste Hindus — Kapu, Golla, Dasari; Scheduled Castes (69) — Adi Andhra; Scheduled Tribes (8); Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

There is a temple of Lord Rama and a stone slab carved with Akkadevathas and their brother near a well.

Once, a cow-herd of this village noticed one of the cows in the herd not drinking water from the rivulet which is used by the other cows, but was going near a rock and making a hole enough for drinking water. On further investigation, he found out that there was a well below the rock and that the water was easily accessible. He informed this to the villagers who removed the rock above the well. Many images of deities were found in it. There was an inscription which read as "whoever denies the fact that there are 101 granite stones and 101 churners in the village will get his skull broken to pieces". The well exists even now. The water in the well overflows even in summer months and the level of the water never diminishes even when the whole area is in the grip of famine. On the bank of the well the images of seven Akkadevathas are carved on a single stone slab along with their brother Bandinna. People who are possessed by evil spirits perform *puja* to Akkadevathas.

Akkadevathas' festival is celebrated on a day selected by the villagers. Presentations are offered and animals are sacrificed. It is an old local festival. Kapus are the patrons. All communities of the village participate. Gollas are the *pujaris* with hereditary rights.

SOURCE: Sri M. Narayana Setty, Teacher, Pamuluru.

10. NALLACHERUVUPALLE — Situated at a distance of 10 miles from Pulivendla, the taluk headquarters, 18 miles from Muddanur Railway Station and 31 miles from Jammalamadugu, the sub-divisional headquarters. It is on the right bank of the Mogameru

river at its confluence with Uddanda *vagu* (a small rivulet).

Two furlongs from this village lies a tank the soil of which is black. Hence the village is named Nallacheruvupalle (*nalla*: black, *cheruvu*: tank and *palle*: village).

The total population of the village is 2,291 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Devanga, Talari, Chakali (Washerman), Mangali (Barber); Scheduled Castes (119) — Madiga, Mala; Muslims and Christians. The chief means of livelihood of the people are agriculture and weaving.

Four furlongs to the east of this village and on the hillock of Mohanagiri lies the temple of Lord Bhairaveswaraswamy built by the Vijayanagar ruler, Srikrishna Devaraya. Beneath the hillock is the temple of Akkapappuramma. The compound wall constructed around the pagoda and temple of Bhairaveswaraswamy covers an area of 2 acres. The image of the deity is a black stone lingam spherical in form measuring 30 feet in height and 10 feet in circumference. The deity enjoys 10 *vahanas* made of *panchalohams*, Nandi being one among them. There are also 4 temples of Lord Rama.

Bhairaveswaraswamy festival (*kalyanam*) is celebrated annually for 11 days from *Jaistha Suddha Panchami* (May-June). Cocoanuts, camphor, fruits and flowers are offered to the deity. The celebration of *kalyanam* (marriage) of Siva with Parvati is the main ritual of the festival. This is being celebrated for the past several years and extends to the other villages of Cuddapah district. Hindus are the chief patrons. The festival is celebrated under the auspices of Rami Reddy Gangi Reddy, the Village Munsiff of the village. The Inam lands belonging to the temple are scattered in different parts of the district and are enjoyed by the *pujaris*. The Government contribute some amount to meet the expenses of the festival. Hindus of several villages of Cuddapah district congregate.

Ganga *Jatara* is celebrated annually for one day in the first or second week of March when fowls, sheep, goats etc., are sacrificed.

SOURCE: 1. Sri S. Masthanvalli, Head Teacher, Samithi Elementary School, Nallacheruvupalle.
2. Sri G. Venkata Kondappa, Teacher, Nallacheruvupalle.

11. YADAVAKUNTA — Situated at a distance of 8 miles from Pulivendla, the taluk headquarters.

A Yadava of Balijapalle near this village who had an attack of cholera came to this place, fell beneath a tree and got cured of the disease. Then a village was constructed here. As there were several Yadava families it was named as Yadavakunta. There are, however, no Yadavas now.

The total population of the village is 235 and it is made up of the following communities: Caste Hindus — Balija, Devanga, Mangali (Barber), Kum-mari (Potter); and Dudekula. The chief means of livelihood of the people are agriculture and weaving.

There is a black stone of Gangamma without any specific form where the foundation for the village was laid. There is a temple of Ramaswamy.

Ganga *Jatara* is celebrated in *Phalgunam* (February-March) on a day convenient to the villagers, usually commencing on a Saturday. On Saturday night the Goddess is installed. The *pujari* makes the image out of mud and decorates it with new clothes and ornaments. *Prasadam* is cooked in *devara's* house, i.e., where the image of Gangamma is prepared, and served in leaves which are equal to the number of houses that share the *prasadam*. After the distribution of *prasadam* to all castes, Gangamma is taken, from *devara's* house and installed in the place selected by the devotees. Meanwhile a he-buffalo decorated with neem fronds is taken round the village and kept ready at the place where Gangamma is to be installed. A sheep and the he-buffalo are then sacrificed. Neem leaves mixed with the blood and intestines etc., of the sacrificed animals are sprinkled up to the boundary of the village. Rams are afterwards sacrificed. Ballads are sung by Thamballas. On the early morning of Sunday, Gangamma is given a send off at the village boundary. Rams, fowls, buffaloes etc., are sacrificed in fulfilment of vows. Intoxicants are used during the festival. This festival is being celebrated from ancient times but is only of local significance. The residents of the village of all communities congregate. Balijas are the chief patrons and potters are the *pujaris* with hereditary rights.

SOURCE: Sri V. Chinnappa Reddy, Teacher, Goturu.

12. SANTHAKOVVUR — Situated at a distance of 10 miles from Pulivendla, the taluk headquarters, 17 miles from Muddanur Railway Station and 30 miles from Jammalamadugu, the sub-divisional headquarters. It is called Santhakovvur because a weekly fair was held here in olden days. (*Santha* means fair).

The total population of the village is 1,684 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Thamballa, Talari, Chakali (Washerman), Mangali (Barber); Scheduled Castes (140) — Madiga; Scheduled Tribes (9); Muslims and Christians. The chief means of livelihood of the people are agriculture, labour, weaving, carpentry and shoe-making.

There are temples of Ankamma, Chennakeswara, Eswara and Anjaneyaswamy besides a church and a mosque in the village. Ankamma temple is located on an elevated place and she is worshipped in the form of an animal (made of stone).

Ankamma *Jatara* is celebrated for 16 days from *Vaisakha Purnima* to *Amavasya* (May-June) when there

are no rains. Devotees fulfil their vows by sacrificing animals and donating silver umbrellas, *bhuja-kirtis* and waist belts. Tonsure ceremonies are also performed. This is an ancient festival confined to this village only. The chief patrons are Brahmins and Vaisyas, and the *pujari* is a Thamballa with hereditary rights. All the residents of the village participate in the festival.

Ganga *Jatara* is celebrated annually during the third week of *Phalgunam* (March-April).

SOURCE: Sri S. Krishnamurthy, Teacher, Santhakovvur.

13. THIMMAPURAMPETA — Situated at a distance of 6 miles from Pulivendla on Pulivendla-Gotur road and 6 furlongs from the bus route.

Thimmayya originally built this village and hence was named after him as Thimmayyapalle. But soon it developed into a trade centre as commodities brought on bullock carts and donkeys were stored here and taken to the neighbouring villages as head loads. Afterwards with the growth in its size, the name Thimmayyapalle changed into Thimmapurampeta. Latter name has, however, persisted, though the place has once again dwindled to a small village.

The total population of the village is 299 and it is made up of the following communities: Caste Hindus — Kapu, Sale, Golla; Scheduled Castes (66) — Madiga and Scheduled Tribes (45) — Yerukula. The chief means of livelihood of the people are agriculture, weaving, basket making and shoe-making.

There are Rama and Gangamma temples. Gangamma's stone image has no form. A small stream with perennial water supply flows in front of the temple.

Gangamma *Jatara* is celebrated in *Phalgunam* (February-March) on a date convenient to the villagers in addition to worship every Sunday. Tonsure ceremonies are celebrated here when invariably one or two rams or goats or he-buffaloes are sacrificed. Meat and wine are used during the festival.

Atchavella Sanivarapu family members are the chief patrons with hereditary rights. The festival is of local significance. The residents of the village and the neighbourhood congregate. All communities participate in the festival. The *pujari* is a Golla (Yadava) of Achavella village with hereditary rights. Free feeding, feasts and distribution of *prasadam* is undertaken by the devotees of the village and the neighbouring villages who worship the deity on Sundays.

SOURCE: Sri Annareddy Showri Reddy, Teacher, R.C.M. School, Goturu.

14. SIMHADRIPURAM — Situated at a distance of 13 miles to the south of Kondapuram Railway Station which is connected by bus, 16 miles north-west of Pulivendla and 61 miles from Cuddapah on the Pulivendla-Cuddapah bus route.

Once this place was part of Dandakaranya. It was made habitable and named Jagannathapuram as Rama (Janaki-Ramana, the husband of Janaki or Sita) moved here. Lions lived on the hill nearby, hence it got the name Simhadripuram, *simha* meaning lion and *adri* — hill.

The total population of the village is 3,166 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Thogata, Vadde; Scheduled Castes (229) — Madiga; Scheduled Tribes (46) — Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, weaving and trade.

There are temples of Chowdeswari, Sri Venugopalswamy and Siva in the village. There is also a mosque for Muslims. Chowdeswari's image resembles Kali and in female form.

Chowdeswari was born out of the perspiration of Lord Siva when he fought against Thripuras, the three *Rakshasa* brothers who built their fort in the mid-air in a rock. Her birth was intended to kill Rakthabeeja-sura and other wicked *Rakshasas*. She is said to be closely related to Thogatas. There is a temple at Nandavaram.

Chowdeswari festival is celebrated on the fourth Monday in *Kartikam* (November-December). Rams are sacrificed. Frankincense is burnt. Chowdeswari is taken out in procession under the shade of an umbrella. The chief patrons are Charumandla Peda Narasappa, Pappuru Chowdappa, Maduru Baloji, Madhava Lakshmananna and Siruvella Somanna. The followers are Pappur China Chowdappa, Chinna Narayana, Madana Peddanna, Siruvella Pedda Aswardhu, Jonnagiri Chowdaiah and Bonala Chinna Venkatiah. The patrons as well as the followers belong to Thogata community.

It is being celebrated from the time the Thogatas made this their permanent residence and is of local significance. The congregation consists of the Thogata residents of this village and the neighbouring villages. There are choultries and hotels, vegetarian as well as non-vegetarian.

Sri Venugopalswamy temple has 70 acres of Inam land for the expenses towards the daily worship of the deity.

SOURCE: Sri S. Khajamohadeen Saheb, Teacher, Samithi Telugu School, Simhadripuram.

15. MADDULAPAYA — Familiarly known as Ahobila-puram is $1\frac{1}{2}$ miles to the north of Ravulakolanu, 10 miles from Thonduru, the *firka* headquarters, 17 miles from Muddanur Railway Station via, Mallela by bus and 22 miles from Pulivendla.

A village was constructed half-a-mile from Obuleswara temple and named after the deity as Ahobila-puram.

The total population of the village is 156 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Talari, Chakali (Washerman); Scheduled Castes (8) — Madiga; and Muslims. Kapus are in majority. The chief means of livelihood of the people are agriculture, cattle breeding, carpentry and shoe-making.

Banukota hill is $1\frac{1}{2}$ miles from the village where there is a temple of Someswara with his stone image in human form along with the images of Parvati and Ganapati.

This place is associated with Banasura, a *Rakshasa* in Dwapara Yuga who did penance for Siva's *darsan* day and night remaining without water and food. Siva pleased with his devotion, appeared before him and promised a boon. Banasura prayed Siva to be a guard at his gate and to be of help to him in times of need. Siva agreed to it and lived at the gate with his consort Parvati and son Vighneswara to guard the city. There are the temples and idols of Siva, Parvati and Ganapati at the fort gate even today. Banasura became powerful by utilising Lord Siva's boons. The cave of Banasura's penance and his *gadde* or throne within the fort can be seen even now. He got prepared highly potential *bhasmams* (drugs) from *siddhas*. The pits in which the *bhasmams* were prepared are also seen even now. The army of Banasura became powerful by taking those drugs and knew no defeat.

Someswara festival, otherwise known as Banukota *Thirunala* is celebrated on *Magha Bahula Triodasi* (February-March) with the help of the residents of Ahobilapuram. Devotees come 2 days in advance, have a dip in the Swamy Pushkarini and offer cocoanuts and camphor. Tonsure ceremonies are also celebrated. After witnessing the procession on that night, they leave the place the next morning. Annually, special *pujas* are performed on every Monday in *Kartikam* (October-November). Domestically, devotees observe *jagaram* (sacrificing sleep). The festival is being celebrated from Dwapara Yuga and is widely known. Kapus are the patrons. The temple enjoys Government aid for the celebration of the festival. People from this village and distant places belonging to all communities congregate and participate in the festival. The *pujari* is a Brahmin with hereditary rights.

Approaches to the temple are cleared in advance, wells are cleaned and sanitary arrangements and police bandobast are made. Eatables are supplied by hotels and toys and pictures are sold during the festival.

SOURCE: Sri Kancharla Ramalinga Reddy, Teacher, Ravulakolanu.

16. ANKALAMMAGUDUR — Situated at a distance of 11 miles from Pulivendla and 19 miles from Kothaparam Railway Station. Buses to Cuddapah, Iddapur, Tadpatri etc., pass through this village.

The village derived its name Ankalamma Gudur on account of the presence of the deity Ankalamma, the original name being Gudur. The legend goes to say that some shepherds while grazing their herd on a meadow one mile away from the village heard a voice saying "nannu kondapo", "nannu kondapo" (take me). They intimated the news to the village elders who went there and found an image of Ankalamma. She told that she was born and bred in Devagiri and wished to settle at Gudur permanently. The villagers then brought the idol with music and installed it in the village from when the village was named as Ankalamma-gudur.

This village was once guarded by Poligars. They were very bold and courageous and could break the branches of trees with stones. They used to defeat any person that came to the village in a duel. But once entertaining a desire for Ankalamma's gold, they connived with thieves to loot the place only for a few minutes. A *kasula danda* (necklace in the shape of coins) made out of gold was sought to be robbed but even after several people shared its coins the necklace continued to adorn the deity.

The total population of the village is 1,213 and it is made up of the following communities: Caste Hindus — Brahmin, Balija, Kapu, Dasari, Kamsali (Goldsmith), Kammara (Blacksmith), Kummari (Potter), Talari, Uppara, Chakali (Washerman), Mangali (Barber), Thamballa, Vadde; Scheduled Castes (169) — Adi Andhra; Scheduled Tribes (8) and Dudekula. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Ankalamma, Anjaneya, Siva, Rama and Yellamma in the village. Ankalamma temple is 18-20 feet in height with compound wall and *talavala mandapam*, recently built. Ankalamma's stone image is a combination of human and *shakti* form, 4 feet in height in a standing posture with four hands and brass canine teeth, wearing garments and gold ornaments.

Ankalamma *Jatara* is celebrated for 15 days from *Chaitra Suddha Navami* (March-April); the important functions are, however, performed only for 3 days either on two Thursdays and a Sunday or two Sundays and one Thursday. On the full moon day in *Chaitram*, *kankanam* (bracelet) is tied. Five days after this *siri bandi* is harnessed. *Thirunala* is then started on the first Sunday or Thursday. *Aradhana* takes place daily. Cocoanuts are offered to the deity. The devotees name their children as Ankamma, Ankalamma, Ankappa, Ankireddi etc., after the deity. Tonsure ceremonies of children are observed and fowls, he-buffaloes, goats, rams are sacrificed in fulfilment of vows. The visitors are generally entertained by their relatives to a good feast. Some people become possessed of this deity to express their desires through them. The chief patrons are Kapus. The temple has 6 acres of barren Inam land. The festival is being celebrated from the time the image of the deity was traced. Nearly 2,000 people of this village and the neighbouring villages congre-

gate. *Pujari* is a Thamballa of Panasakaya *gotram* with hereditary rights.

SOURCE: Sri K. Thulasi Reddy, Head Teacher, Special Samithi School, Ankalammagudur.

17. BONALA — Situated amidst small hillocks at a distance of 14 miles from Pulivendla and 19 miles from Kondapuram Railway Station. The village can be reached only by a cart track.

It is said that there was a fort here constructed by Poligars but there are no traces at present.

The total population of the village is 1,518 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Talari, Chakali (Washerman), Mangali (Barber), and Scheduled Castes (270) — Madiga. The chief means of livelihood of the people are agriculture and labour.

The temple of Chennakesavaswamy is the only place of worship in the village.

Chennakesavaswamy festival is celebrated annually during the first week of *Kartikam* (October-November). It is being celebrated from the origin of the village but is confined to this village only. Local Hindus congregate.

Ankevaripalle, hamlet of Bonala, situated at a distance of 2 miles from Bonala is said to have been built by Talaris of Anke family and hence named as Ankevaripalle. Talaris form the majority. Gangamma *Jatara* is celebrated in this hamlet.

There are no temples in Ankevaripalle. An image of village deity Gangamma is prepared with mud in female form at the time of *jatara*. She is decorated with sari and ornaments, particularly the nose-ring; sword, lime, umbrella and *sankhu* (conch) are held in her four hands. Her image is housed in a *cheerala gudaram* (a tent of sarees) in the centre of the village.

The *Jatara* is celebrated in *Chaitram* (March-April) for two days, according to the convenience of the villagers. On the first day, a good number of rams and goats are sacrificed which constitutes the main ritual of the festival. On the second day, the deity is left at the village boundaries. It is an old celebration and is confined to this village only. Hindus are the patrons. The elders of the village raise subscriptions for the celebration of the festival. The local Hindus participate. *Pujari* is a potter who has the right to prepare and instal Gangamma's image. For his services he is paid remuneration in the shape of cocoanut, meat, money and rice.

It is said that there are mines of *muggu rayi* (a kind of stone with the powder of which decorative lines and figures are drawn on the floor) in the vicinity of the village but no steps are taken for its excavation. There are caves of 50 to 60 yards length in the hillock to the north of this village. They are said to have

been the dwelling places for the highway robbers in days gone by. When the plain on the hillock is dug out, thick and red coloured earthen tiles are to be seen and it is believed that they belong to the 10th and 11th centuries A.D.

SOURCE: 1. Sri G. Konda Reddy, Teacher, Ankevaripalle.
2. Sri D. Venkata Reddy, Teacher, Ankevaripalle.

18. BOJJAYAPALLE, hamlet of BALAPANUR — Situated at a distance of 9 miles from Pulivendla and 16 miles from Muddanur Railway Station. There is a small stream to the south of the village which flows only during the rainy season.

One Bojjayya constructed this village and hence the name Bojjayyapalle.

The total population of the village is 5,627 and it is made up of the following communities: Caste Hindus — Thogata, Sale, Kapu; Scheduled Castes (680); Scheduled Tribes (77); Muslims and Dudekulas. The chief means of livelihood of the people are agriculture, weaving and other traditional occupations.

There are temples of Chowdeswari and Srirama for worship in the village. Chowdeswari is worshipped in the form of *shakti* and Srirama in human form. Chowdeswari temple is enclosed in a rampart with a well by its side. The temple of Rama was renovated. There is a *mutt* of Dattatreya.

Chowdeswari festival (*Jyoti Mahotsavam*) is celebrated for one day once in 3 or 5 years on *Phalguna Suddha Dasami* (February-March). Devotees liquidate their vows by sacrificing animals and this constitutes the main part of the festival. Cocoanuts and camphor are also offered.

It is a local festival with a local congregation. All communities participate in it. *Pujari* is a Thogata of Aratipandu *gotram*.

SOURCE: Sri P. Chennappa, Teacher, Bojjayapalle.

19. MADDURU — Situated at a distance of 7 miles from Pulivendla and 16 miles from Muddanur Railway Station on Bombay-Madras broad gauge section of the Southern Railway by bus route which is one mile from the village to the east. It is surrounded by small rivulets on three sides and fields on the fourth.

The total population of the village is 1,221 and it is made up of the following sub-communities of Caste Hindus — Brahmin, Velama, Kapu, Nambi; and Scheduled Castes (130). The chief means of livelihood of the people is agriculture.

There are temples to Vishnu, Rama and Sankara in the village. The image of the deity Sankara is in the form of stone *boddulingam* while that of Rama is made of brass in human form.

Sri Sankara festival is celebrated for 2 days from *Magha Bahula Triodasi* (February-March). On *Mahasivaratri* day, the picture of Siva is taken out in procession. Devotees perform *akupujas* (decoration with betel leaves) and offer *panakam* and *panneram* in fulfilment of their vows. Domestically, devotees fast and observe *jagaram*. It is being celebrated since the very inception of this village. It is a local festival with a local congregation. All communities participate in it. Nambis are the *pujaris* with hereditary rights. *Prasadam* in the form of *panakam* and *panneram* (green gram dhal soaked and seasoned) is distributed to all.

On the night of *Chaitra Suddha Navami* (March-April) the image of Srirama is taken round in procession when every house in the village offers coconut and camphor. *Panakam* and *panneram* are distributed to all.

SOURCE: Sri B. Narayana Reddy, Head Teacher, Samithi Elementary School, Madduru.

20. THELLURU TAMMALAPALLE, hamlet of THELLURU — Situated at a distance of 9 miles from Pulivendla and 15 miles from Muddanur by bus route which is one mile from the village. It is surrounded by fields on 3 sides and a brook on the fourth side.

There was a garden named Tummala, its owners being descendants of Tummala family. As they established this village, it is named as Tummalapalle. Even now there is the Tummala family.

The total population of the village is 1,241 and it is made up of the following communities: Caste Hindus — Kapu, Kummari (Potter), Chakali (Washerman); Scheduled Castes (152) and Scheduled Tribes (19). Kapus are in majority. The chief means of livelihood of the people are agriculture and carpentry.

There are the temples of Srirama and Chowdamma in the village. There is no temple for the village deity Gangamma. Her image is made out of mud during the festival by the potter. She is the family Goddess of Tummala family.

Ganga Jatara is celebrated from *Chaitra Suddha Padyami* (March-April) for three days. It is being celebrated from the inception of the village. It is a local festival with a local congregation. The chief patrons are the lineage from Tummala family. *Pujari* in the night is a potter and a washerman during the day time.

SOURCE: Sri I. Gangireddy, Head Teacher, Samithi Elementary School, Thelluru.

21. INAGALURU — Situated at a distance of 9 miles from Pulivendla, the taluk headquarters, 14 miles from Muddanur Railway Station and 27 miles from Jammalamadugu, sub-divisional headquarters, by bus route.

The elephants of Dandakaranya used to come here to drink water in a lake that existed prior to the construction of the village and take rest. Hence the village was named *Enugaluru* (*enuga* = elephant and *uru* = village) which became corrupted into *Inagaluru* in course of time. There is one drinking water well in the village in which there is a cave-like hole, the depth of which is said to be immeasurable. The hole is believed to lead to Devarakona which is to the north of this village.

The total population of the village is 1,684 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Balija, Kamsali (Goldsmith), Kapu, Boya, Yadava, Chakali (Washerman), Mangali (Barber), Kummari (Potter), Vadde; Scheduled Castes (121) — Adi Andhra; Scheduled Tribes (7); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There are the temples of Srirama, Siva, Anjaneyaswamy and Dattatreya in the village. The temples of Chennakesava, Ankamma and Gurappa are in ruins. The golden image of Nancharamma is 3 inches in height in female form with hands and crown on her head, housed in a special room in the residence of the *pujari*. According to the inscriptions, Lord Chennakesava's temple is said to have been built during the reign of Sri Krishnadevaraya. It has got 15 acres of Inam land.

About 400 years ago a utensil made of metal came out while the brothers of a Kapu family were ploughing their field. In the vessel was seen a female image. They did not know what to do with it. Nancharamma appeared in their dream that night and asked them to worship her in their house which they complied with treating her as their family Goddess. No one opened the vessel after their demise. One day a woman of that house who was curious to know its contents opened its lid when she immediately vomited blood and died instantaneously. Then they kept the utensil in a mud pot and kept it in a hanging frame. In the early period of 1960 the frame fell on the ground and the image was then perceived by all. The house in which the image is found is a very old one showing signs of collapsing any time but it has remained intact in spite of hundreds of persons climbing it during the festival time.

Nancharamma festival used to be celebrated annually for 14 days from *Asvini Suddha Vidiya* to *Purnima* (September-October) till about 50 years ago. On the first day *pongu palu* (boiled milk) was offered. On *Ashtami* the image of the deity was lowered from the hanging frame and worshipped. On the next day her image was installed in the temple of the village deity. On *Dasami* presents were offered and animal sacrifices made in fulfilment of vows. On *Ekadasi* the image of the deity was kept back in her original place. Turmeric powder and vermilion were offered in addition to observance of tonsure ceremonies. Animal sacrifice was in vogue. Intoxicants were being used during the festival. It was being celebrated for

about 400 years and was of local significance. Kapus were the chief patrons. Several thousand people belonging to this village and the neighbouring districts were congregating. All communities except Muslims were participating. *Pujari* is a Kapu of Edurilla *Padasala gotram* with hereditary rights. Potters with hereditary rights also used to help these *pujaris* and take a prominent part in the festival. They were given some lands as Inam. There were traditional feasts and *prasadam* was being distributed to all after sacrificing animals on *Ekadasi* day.

A fair was being held in connection with this festival in the place where the festival was celebrated. Shops were being opened in the streets in front of the

houses. There used to be about 20 shops and 10 hawkers selling mostly eatables in addition to glassware, torches, utensils, pictures, clothes, drugs, books, dolls etc.

Circus, dramas, lotteries, *harikathas* etc., were affording entertainment to the visitors. Pandals were being erected and free feeding was being organised at the choultries.

It is not taking place for the past 50 years due to faction in the village.

SOURCE: Sri R. Aswartha Reddy, Teacher, Branch Post Master, Inagaluru.



KAMALAPURAM SUB-TALUK

Section IV

KAMALAPURAM SUB-TALUK

CHINNADANDLUR — Situated at a distance of 26 miles from Kamalapuram by road and 35 miles from Kalamalla Railway Station on Madras-Raichur broad gauge section of the Southern Railway. The Yerramalai hills and the Pennar river lie to the west and north of the village respectively.

A small contingent of the army was said to have been stationed in the past in the fort situated in the centre of the village. Even on the area where this fort, now in ruins, was originally existing houses have been built. And this residential area is known as *kota* (fort), as distinct from the other part known as *peta*.

The total population of the village is 1,606 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Thamballa; Scheduled Castes (23); Scheduled Tribes (151); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Gopalaswamy and Venkateswara, with their stone images in human form, Siva, Alivelu Mangamma with her stone image in female form, Anjaneya, *peerla chavidi*, the flag of Dasthagiri and a church are the places of worship in the village. The temples have compound walls.

The festival of Sri Gopalaswamy takes place at the time of Sankranti in *Pushyam* (15th of January). The *uthsava* *vigraham* of the deity is taken in a procession. Cocoanuts and camphor are offered. The festival is of ancient origin but of local significance. There are 40 acres of Inam land to the temples of Gopalaswamy and Venkateswara. The Hindu devotees of the village congregate. A Brahmin is the *pujari* for the temples of Gopalaswamy, Venkateswara and Alivelu Mangamma. *Prasadam* is distributed to all.

Daily *pujas* are performed in the Siva temple for which there is 10 acres of Inam land, *pujari* being one Thamballa Subbamma.

Christmas, Good Friday and Easter are observed by the Christians.

SOURCE: Sri I. Solomon, Assistant Teacher, Panchayat Samithi School, Chinnadandlur via Yerraguntla.

2. **ILLUR** — Situated on the southern bank of the river Pennar, 3 miles from Potladurthi bus road, 5 miles from the sub-division at Jammalamadugu, 6 miles from Kalamalla Railway Station and 15 miles from Kamalapuram, the Sub-Taluk headquarters.

A legend goes to say that once the place where the village is now located and the area surrounding it was a forest. Srirama on the way to Ayodhya with his consort Sita and the monkey army, after killing Ravana, stopped at this place to instal a Sivalingam on the bank of the river Pennar to absolve himself of the sin of slaying Ravana. He ordered Hanuman to bring a *Lingam* from Kasi (Benares). To be ready in the meantime to instal the *Lingam* he took a bath in the river Pennar, placing his bow and quiver on the bank of the river. Hence the place is called Villu Uru (*villu* means bow and *uru* = village in Telugu) and in course of time the word might have been corrupted into Illur.

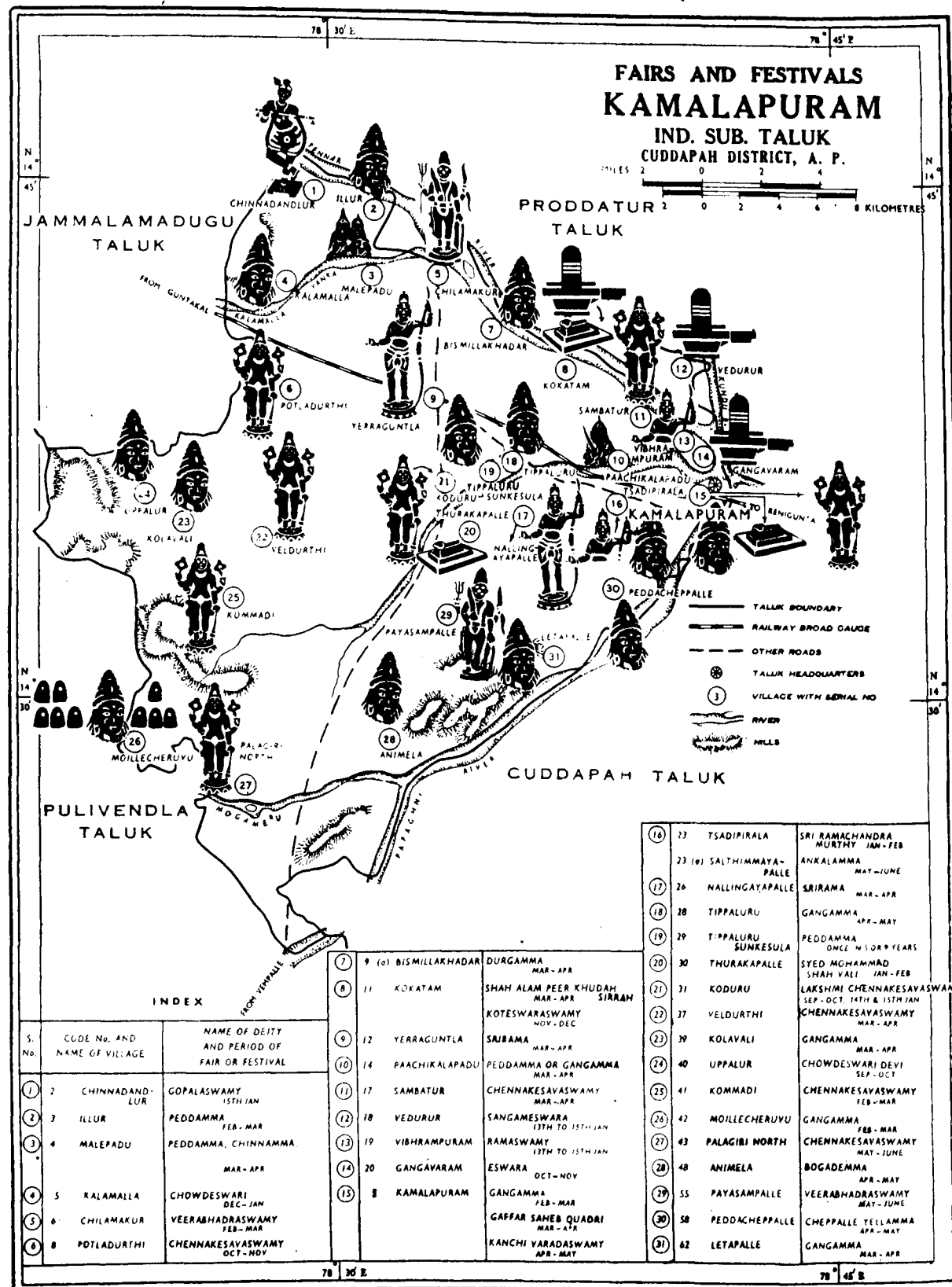
According to Skhandha Purana Anjaneya did not return with the *Lingam* by the auspicious time. Srirama determined to instal a *Lingam* made of sand and started towards the east. But a cat crossed his way, which is believed to be a bad omen. Enraged at this he shot at the cat with an arrow which fell at this place. Therefore, this place got the name Illu Uru.

The total population of the village is 665 and it is made up of the following communities: Caste Hindus — Kapu, Yadava, Kummari (Potter); Scheduled Castes (28) — Adi Andhra; Scheduled Tribes (11) — Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and dairy farming.

The temples of Srirama in the middle of the village with the images of Srirama, Lakshmana and Sita, Eswara, Anjaneya, *peerla chavidi* and a church are the places of worship.

It is believed that epidemics like cholera, small-pox etc., are caused by Peddamma, the eldest of the seven sisters belonging to *rakshasas* (demons). Some people inspired by the powers of Peddamma instructed the inhabitants to treat Peddamma as a village deity and perform *jatara* in her name to protect themselves against the epidemics.

Peddamma *Jatara* is celebrated for 1½ days during the bright fortnight of *Phalgunam* (February-March). The earthen image of Peddamma in female form decorated with a sari and a blouse and having a sword and a lime in her hands is prepared by a potter for the occasion. After sacrificing an animal, it is placed in the middle of the village on the first night and an animal is again sacrificed. A blazing lamp will be burnt for 1½ days continuously before her. All the Hindu residents of the village come there accompanied with music, offer *bonams*, sacrifice goats and rams by turns and duly fulfil their vows with presentations. This festival is of ancient origin but of local significance.



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

The elders of the village are the chief patrons of the festival. The *pujari* is a potter of Kanagakayala *gotram* with hereditary rights.

There are no shops worth mentioning except those selling eatables.

Kolatam, bhajans etc., during the day and the recitation of the story of the Devatha on both the nights by Yenadis are items of entertainment.

Dastagirismwamy Urs is celebrated in Rabi-us-sani (Muslim month — September-October) occasionally in the name of the saint, full particulars about whom are not available. But people believe him to be their benefactor in troublesome days and offer sugar and cocoanuts. The *urs* takes place for one night and one day. People belonging to all communities participate in this festival. *Prasadam* is distributed to all. Free feeding is arranged.

Srirama Navami is celebrated on Chaitra Suddha Navami (March-April). The images of Rama, Lakshmana, Sita and Hanuman are taken in procession in the village with music when cocoanuts etc., are offered. After the procession returns to the temple, *panakam* and *panneram* are distributed. *Akupuja*s (worship with foliage) are also performed. Songs in praise of the deity are sung.

Christmas is observed by the Christians on the 24th and 25th December of every year.

SOURCE: Sri C. Munaiyah Naidu, Teacher, Illur, Chin-nadandlur (P.O.).

3. MALEPADU — Situated at a distance of 18 miles from Yerraguntla Railway Station on Madras-Raichur broad gauge section of the Southern Railway.

The total population of the village is 1,545 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Golla, Uppara, Thamballa, Kummari (Potter), Chakali (Washerman), Mangali (Barber), Vadla; Scheduled Castes (328) — Adi-Andhra, Madiga, Mala; Scheduled Tribes (8) — Yerukula; Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Vighneswara with his stone image in human form with elephant's head, Gopalaswamy, Siva with a Sivalingam, Rama temple with the pictures of Rama, Lakshmana, Sita and Anjaneya, temples of Chowdamma, Ankalamma and Poleramma with their stone images in female form, *peerla chavidi*, Dastagirismwamy flag and a church are the places of worship in the village.

Ganga Jatar takes place for 2 days from Phalguna Bahula Dasami (March-April). On the first night, earthen images of Peddamma and Chinnamma of 2 feet height in female form are prepared in the potter's house, donned with clothes and decorated with orna-

ments. The images are brought at midnight with great pomp and accompanied by music and installed in the sacred abode enclosed with clothes in the middle of the village and lamps are lighted. To carry a bottle of liquor with the deity is a part of the ritual. A buffalo, fowls, rams and goats are sacrificed the following day and food, cooked in new pots and brought by each house accompanied by music, is offered. The festival concludes when the two images of the deities are left one mile towards the east near the boundary of the village, early in the morning of the second day. The festival is of local significance though of ancient origin. Two elders elected by the villagers conduct the festival. The Hindu residents of the village participate. Malas of Asadi family are the *pujaris* with hereditary rights.

Dastagirismwamy is greatly revered by the Muslims as well as Hindus. In days of famine and epidemics, the saint is propitiated by taking out his *janda* (flag attached to the end of a big bamboo) along the streets and lanes of the village. Some communities conduct tonsure and marriage ceremonies at the place.

Srirama Navami is celebrated in the temples of Rama and Gopalaswamy on Chaitra Suddha Navami (March-April). Daily worship is conducted in the Siva temple during *Kartikam* (October-November). There are Inam lands for the temples of Gopalaswamy and Siva. The *pujari* for both the temples is a Thamballa with hereditary rights.

The other common festivals that are observed in the village are Sankranti, Ugadi, Nagula Chaviti and Christmas.

SOURCE: Sri T. Satyudu, Head Teacher, Malepadu (P.O.).

4. KALAMALLA — Situated two miles from the Railway Station going by the same name on Madras-Raichur broad gauge section of the Southern Railway.

The total population of the village is 2,236 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Yadava, Uppara, Kummara (Potter), Vadla, Sale; Scheduled Castes (96); Scheduled Tribes (45) and Christians. The chief means of livelihood of the people is agriculture.

The temples of Chowdeswari, Chennakesavaswamy, Anjaneya and Rama are the places of worship in the village.

Chowdeswari festival (*Jyothulu*) is celebrated in *Pushyam* (December-January), generally on 17th December. Incense and sweets are offered and animals are sacrificed. It is of local importance though of ancient origin. The local Hindus congregate.

Chennakesavaswamy festival is celebrated during Sankranti, i.e., on 13th and 14th January in *Pushyam*. It is of local significance and is being observed from ancient days. Local Hindus participate. The *pujari* is a Madhva Brahmin with hereditary rights.

SOURCE: Sri B. E. John, Teacher, Special Samithi School, Kalamalla.

5. CHILAMAKUR — Situated at a distance of 2 miles from Kalamalla Railway Station on Madras-Raichur broad gauge section of the Southern Railway.

The total population of the village is 3,315 and it is made up of several Hindu sub-communities including Scheduled Castes (162) and Scheduled Tribes (33). The chief means of livelihood of the people is agriculture.

Veerabhadraswamy is the village deity.

Veerabhadraswamy festival is celebrated in *Phalgunam* (February-March) for five days. About 10,000 people of this village and from the neighbouring villages congregate.

SOURCE: Collector, Cuddapah.

6. POTLADURTHI — Situated on the southern bank of the river Pennar at a distance of 5 miles from Yerraguntla Railway Station and 16 miles from Kamalapuram and Jammalamadugu by bus.

It is said that Velama Doras noted for their courage fought against the Muslims who were then ruling this place and occupied it. As they had fought and occupied this village the name Potladurthi came into use (*potladu* in Telugu means fight). The gate at the main entrance of the village and the nearby bastion are in a dilapidated condition.

The total population of the village is 3,529 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Velama, Sale, Thogata; Scheduled Castes (277); Scheduled Tribes (2); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Chennakesavaswamy, Agastheswaraswamy, Srirama, Peddamma, Durgamma and Chowdeswari Devi are the places of worship in the village.

During *Kartikam* (October-November), the festival of Chennakesavaswamy is celebrated by illuminating the temple and taking out a procession of the image in the village. It is also celebrated on *Asviyuja Suddha Dasami* (September-October) and on 15th January in *Pushyam* (December-January). It is of ancient origin but of local significance. Sri C. M. Subba Naidu is the patron for this festival. The local Hindus congregate. K. R. Krishna Bhatta Charyulu belonging to Kausika *gotram* is the *pujari* with hereditary rights.

Similar festivals are observed in Agastheswaraswamy temple. It is of local importance being observed since ancient times. The patron for this temple is Sri P. Sadasiva Reddy. The local Hindus congregate. The *pujari* is Sri Lakshmi Narayana, a Smartha Brahmin.

Only during the festival of Chowdeswari Devi and Ankalamma, animals are sacrificed.

SOURCE: Mary Sugunamma, Head Teacher, Samithi Main School, Potladurthi.

7. BISMILLAKHADAR, hamlet of HANUMANAGUTHI — Situated on the bank of the river Pennar at a distance of one mile to the east of Potladurthi, 3 miles from Yerraguntla Railway Station and 18 miles from Kamalapuram.

The total population of the village is 1,587 and it is made up of Caste Hindus — Pakanati Kapu, Uppara; Scheduled Castes (86) — Dombara; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture and other traditional occupations.

Durgamma temple situated between this village and Potladurthi is the place of worship. The image of Durgamma is awe-inspiring with her ferocious looks, sharp canine teeth and weapons in her hands.

Durgamma Jatar is celebrated on Chaitra Suddha Ashtami (March-April). Tonsure ceremonies are performed and animals such as buffaloes, rams, goats and fowls are sacrificed in fulfilment of vows. The festival is of ancient origin. Local people and from the neighbouring villages numbering about 2,000 congregate. Only Hindus participate. The *pujari* is of Uppara caste with hereditary rights. The two acres of Inam land near the temple is enjoyed by the *pujari*.

In this connection a very small fair is held by the side of the nearby stream called Durgamma Vanka from 5.00 A.M. to 10.00 A.M. where eatables are sold.

SOURCE: The Divisional Chairman (Reverend), Church of South India, Kamalapuram.

8. KOKATAM — Situated at a distance of 3 miles to the north of Yerragudipadu Railway Station, 5 miles to the north-east of Yerraguntla Railway Station, 6 miles to the north-west of Kamalapuram Railway Station and on the southern bank of the river Pennar.

This village was gifted away by Sri Krishna Deva Raya of Vijayanagar to one of his *ashta diggajas* (eight poets of his court) namely Allasani Peddana, who was the pioneer in Telugu poetry with the title, 'Andhra Kavitha Pithamaha'. The great poet himself has recorded in one of his famous poems

“ఎదురేనంతనే మద కరేంద్రము దిగి
Edureginanthane Mada kareendramu diggi

కేలూత యొసగి యెక్కించుకొనియె
Kelutha yosagi ekkinchu koniye

“When I (Allasani Peddana) met him (Krishna Deva Raya), he got down from his elephant and helped me on to its back.”

The elders of the village are the chief patrons of the festival. The *pujari* is a potter of Kanagakayala *gotram* with hereditary rights.

There are no shops worth mentioning except those selling eatables.

Kolatam, *bhajans* etc., during the day and the recitation of the story of the Devatha on both the nights by *Yenadis* are items of entertainment.

Dastagiriswamy Urs is celebrated in *Rabi-us-sani* (Muslim month — September-October) occasionally in the name of the saint, full particulars about whom are not available. But people believe him to be their benefactor in troublesome days and offer sugar and cocoanuts. The *urs* takes place for one night and one day. People belonging to all communities participate in this festival. *Prasadam* is distributed to all. Free feeding is arranged.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). The images of Rama, Lakshmana, Sita and Hanuman are taken in procession in the village with music when cocoanuts etc., are offered. After the procession returns to the temple, *panakam* and *panneram* are distributed. *Akujas* (worship with foliage) are also performed. Songs in praise of the deity are sung.

Christmas is observed by the Christians on the 24th and 25th December of every year.

SOURCE: Sri C. Munaiyah Naidu, Teacher, Illur, Chinadandlur (P.O.).

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Ganga Jatara takes place for 2 days from *Phalgun Bahula Dasami* (March-April). On the first night, earthen images of Peddamma and Chinnamma of 2 feet height in female form are prepared in the potter's house, donned with clothes and decorated with orna-

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Dastagiriswamy is greatly revered by the Muslims as well as Hindus. In days of famine and epidemics, the saint is propitiated by taking out his *janda* (flag attached to the end of a big bamboo) along the streets and lanes of the village. Some communities conduct tonsure and marriage ceremonies at the place.

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The other common festivals that are observed in the village are *Sankranti*, *Ugadi*, *Nagula Chaviti* and *Christmas*.

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Only during the festival of Chowdeswari Devi and Ankamma, animals are sacrificed.

SOURCE: Mary Sugunamma, Head Teacher, Samithi Main School, Potladurthi.

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Durgamma temple situated between this village and Potladurthi is the place of worship. The image of Durgamma is awe-inspiring with her ferocious looks, sharp canine teeth and weapons in her hands.

Durgamma Jatara is celebrated on *Chaitra Suddha Ashtami* (March-April). Tonsure ceremonies are performed and animals such as buffaloes, rams, goats and fowls are sacrificed in fulfilment of vows. The festival is of ancient origin. Local people and from the neighbouring villages numbering about 2,000 congregate. Only Hindus participate. The *pujari* is of Uppara caste with hereditary rights. The two acres of *Inam* land near the temple is enjoyed by the *pujari*.

In this connection a very small fair is held by the side of the nearby stream called Durgamma Vanka from 5.00 A.M. to 10.00 A.M. where eatables are sold.

SOURCE: The Divisional Chairman (Reverend), Church of South India, Kamalapuram.

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Kelutha yosagi ekkinchu koniye

“When I (Allasani Peddana) met him (Krishna Deva-*raya*), he got down from his elephant and helped me on to its back.”

“కొకట గ్రామ్యానెకగ్రాహరంబు
Kokata gramadyanekagraharambu

అడిగిన సీమలయందు నిచ్చె
Ladigina seemalayandu nicheche”

“He gave me Kokata and several other *agraharams* in whatever part of his kingdom I selected.”

The total population of the village is 2,322 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Thamballa, Baliya, Yadava, Gandla, Kummari (Potter); Scheduled Castes (213); Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture and growing melons in the river Pennar.

Sri Koteswaraswamy, Chennakesavaswamy and Anjaneyaswamy with his 12 feet high stone image are housed in temples. The *samadhi* of Shah Alam Peer Khudah Sirrah on the bank of Pennar is another place of worship in the village.

There is a legend attached to Shah Alam Peer Khudah Sirrah *darga*. In the year 1855 A.D. Sri Alam Peer was returning to his native place Jammalamadugu from Cuddapah. But he died on the way near the bank of Pageru. The disciples brought his corpse to Kokatam in order to carry it to Jammalamadugu. The bearers of the corpse could not go beyond Kokatam as it was too heavy. Then the Muslims of Kokatam demanded of the disciples to bury the corpse there itself, whereas the disciples wanted to see that it somehow would reach Jammalamadugu. At that moment the dead Alam Peer opened his eyes and asked his disciples to bury his corpse in Kokatam on the bank of Pennar near the *darga*. The disciples fulfilled his desire.

Shah Alam Peer *Urs* is celebrated every year for two days from *Chaitra Suddha Triodasi* (March-April). *Gandham* on the first night and *urs* on the second day are the rituals observed during the festival. It is being celebrated since 1855 A.D. About 2,000 devotees of the village and from the neighbourhood belonging to all communities congregate. Muslims constitute the preponderant community that participates in the festival.

In this connection a fair is held near *peerla chavidi* with minor shops selling eatables, fancy articles such as combs, mirrors, plastic toys and small aluminium utensils.

The procession of Sri Koteswaraswamy is taken out every year on the new moon day in *Kartikam* (November-December). It is of ancient origin but of local significance. Only local Hindus congregate. The *pujari* is one Sri Itikala Subbayya of Thamballa caste with hereditary rights.

SOURCE: Sri K. Obula Reddy, Teacher, Kokatam.

9. YERRAGUNTALA — A Railway Station on Madras-Raichur broad gauge section of the Southern Railway, lying 10 miles to the west of Kamalapuram.

It is said that there is a pond in this village named Yerragunta (red pond) as the water is red. In course of time, the village came to be known as Yerraguntla.

The total population of the village is 4,854 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Yadava; Scheduled Castes (310); Scheduled Tribes (37); Muslims and Christians. Their chief means of livelihood consist of agriculture, trade and other traditional occupations. Stone slab manufacture from the local quarries also provides labour for some of them.

The temple of Srirama in the bastion of old Yerraguntla and also the newly constructed temple of Srirama and the temple of Veerabommakka with their stone images are the places of worship in the village.

Srirama festival is celebrated annually on *Chaitra Suddha Navami* (March-April) with great pomp and show in addition to daily *bhajan* and *puja*. *Akupuja*s (worship with foliage) is done on Saturdays on a grand-scale. This festival is being observed from the past one year since the temple was constructed. The Vaisyas are the organisers. Local people congregate. Brahmins are the *pujaris*. Poor feeding is arranged and clothes are distributed.

During this festival a meeting is held consisting of learned people and scholars. They deliver lectures on historical, ethical and social subjects.

Veerabommakka *Jatara* is celebrated on *Chaitra Suddha Vidiya* (March-April). Incense, turmeric powder, vermilion, camphor and cocoanuts are offered and animals are sacrificed. The custom of immolating animals is slowly being given up, year after year. It is of ancient origin but of local significance. Yadavas are the chief patrons. Only local people congregate.

Choultries are available for visitors.

SOURCE: Sri S. Rama Subbanna, First Assistant Teacher, Panchayat Samithi Telugu Main School, Yerraguntla.

10. PAACHIKALAPADU — Situated near the Pageru at a distance of 1½ miles from Yerragudipadu Railway Station and 2½ miles from Kamalapuram. One has to reach the village from Kamalapuram by cart track via Tsadipirala and Gopalapuram.

The total population of the village is 314 and it is made up of the following communities: Caste Hindus — Kapu, Yadava, Kummari (Potter), Uppara, Mangali (Barber); Scheduled Castes (22) — Mala; Scheduled Tribes (5) — Yerukula; and Dudekula. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Ramaswamy temple and Chakrapalle temple are the places of worship in the village. *Chakram* (discus), the weapon of Lord Vishnu, is believed to be in the Chakrapalle temple.

Ganga *Jatara* or Poddamma *Jatara* is celebrated in *Chaitram* (March-April) either 10 days before or after Ugadi according to the convenience of the villagers. The earthen image of Gangamma prepared for the occasion, decorated with ornaments and a sword in one hand, is installed at the selected place in the early hours of the festival day. A lamp is then lit which is burnt incessantly. Two buffaloes are sacrificed. *Bonam* is offered to the deity. The *bonam* (cooked rice) mixed with the blood of the animals is sprinkled in the fields and houses. Till the evening animal sacrifice continues. After the festival is over in the evening, they leave the deity on the western boundary of the village. The festival is of ancient origin but of local significance. Only local people belonging to all communities congregate. Either a potter or an Uppara is selected as *pujari* for the occasion.

SOURCE: Sri P. Ramakrishna Reddy, Teacher, Panchayat Samithi School, Paachikalapadu.

11. SAMBATUR — Situated on the bank of the river Pennar at a distance of 3 miles from Kamalapuram Railway Station and town.

The total population of the village is 1,279 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Yadava, Mangali (Barber), Chakali (Washerman); Scheduled Castes (213) — Adi Andhra; and Dudekula. The chief means of livelihood of the people is agriculture.

Sri Chennakesavaswamy temple with the image in human form holding *sankhu* (conch) and *chakram* (disc) in two of the four hands is the place of worship for the villagers. It is learnt from a stone inscription in the temple that it was constructed in the year 1475 A.D. by the lineage of Sri Krishnadevaraya and that 40 acres of land has been set apart for conducting *pujas* and festivals.

The festivals of Chennakesavaswamy are celebrated on *Chaitra Suddha Padyami* (March-April), *Ashadha Suddha Ekadasi* (June-July), *Asviniya Suddha Dasami* (September-October) and in *Pushyam* (generally on January 15th). The function commences at 9 o'clock in the night. The devotees keep their houses clean and after offering cocoanuts and camphor, enjoy a feast in their houses. The festival is of ancient origin but of local significance. The 40 acres of Inam land of the temple is now in the possession of the *pujari*. The residents of the village of all castes and communities participate in the festival.

Ganga *Jatara* takes place annually in *Chaitram* (March-April). The earthen image of the deity is prepared for the festival. Goats and rams are sacrificed in fulfilment of vows. The use of intoxicants by the lower classes is in vogue as a part of the ritual. During the festival, the villagers clean their houses and offer *bonalu* and sacrifice fowls etc. The festival is of ancient origin but of local significance. Local people belonging to all communities congregate.

SOURCE: Sri T. Subbaraju, Head Teacher, Samithi Elementary School, Sambatur.

12. VEDURUR — Situated on the western bank of the river Kundu and to the north of the river Pennar at a distance of 3 miles from Kamalapuram Railway Station.

It is said that in by-gone days bamboos grew well on the outskirts of this village and hence named Vedurur (*veduru* in Telugu means bamboo).

The total population of the village is 1,960 and it is made up of the following communities: Caste Hindus — Reddy, Thamballa; Scheduled Castes (88) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and trade in flowers.

Sangameswara temple and Srirama temple are the places of worship. Sangameswara temple is situated to the south-east of the village near the *sangamam* or confluence of the two rivers Kundu and Pennar. Hence it is named as Sangameswara temple. Round about the temple there are seven Sivalingams and the main Lingam is worshipped daily with *dhoopa*, *deepa*, *naivedyams* (incense, lighting and offerings). It is 3 feet high and 4 feet in circumference.

The festival of Sangameswara is celebrated annually for 3 days in *Pushyam* (December-January), generally on 13th to 15th January. The image of the deity is taken out in procession on 15th January. The festival is of ancient origin but of local significance. Reddys are the members in the temple committee. Some area around the temple has been dedicated to the deity. The local Hindus congregate. The *pujari* is a Thamballa of Srivathsasa *gotram*. *Prasadam* is distributed to all.

SOURCE: Sri M. Mysura Reddy, Senior Grade Teacher, Samithi School, Vedurur.

13. VIBHRAMPURAM — Situated on the bank of the river Pennar at a distance of 1½ miles to the north of Kamalapuram and 2½ miles from Kamalapuram Railway Station.

As this village was established by Ibrahim, a Muslim, it was named after him as Ibrahimpuram. In course of time it is corrupted into Vibhrampuram.

The total population of the village is 692 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Yadava; Scheduled Castes (236) — Mala, Madiga; and Muslims. Madigas are in majority. The chief means of livelihood of the people is agriculture.

Three temples of Sri Ramaswamy, Maremma temple and the *namaj katta* are the sacred abodes in the village. The picture of Srirama in human form is worshipped in Ramaswamy temple.

Ramaswamy festival is celebrated for three days from *Pushya Bahula Ekadasi* (January-February),

generally from 13th to 15th January. The image of the deity is taken out in procession in all the streets on 15th January. Cocoanuts, fruits and flowers are offered in fulfilment of vows. Srirama Navami is also celebrated on *Chaitra Suddha Navami* (March-April) when a procession is taken out. The festival is being celebrated for the last 200 years but is of local significance. Hindus are the chief patrons. Only local Hindus congregate. As there is no *pujari* for the temple, the devotees themselves perform *puja* with their offerings. *Prasadam* is distributed to all soon after the procession comes to an end. Two choultries are available to provide shelter to the pilgrims.

SOURCE: Sri B. P. Neelakantam, Headmaster, Panchayat Samithi Telugu School, Vibhrampuram.

14. GANGAVARAM — Situated at a distance of 2 miles from Kamalapuram Railway Station and town which can be covered by cart track.

It is learnt that once Goddess Ganga Devi appeared in a dream to some one and directed him to construct a village on the bank of the river Pennar and name it as Gangavaram. Accordingly the village was constructed and named Gangavaram (*varam* in Telugu means boon).

The total population of the village is 853 and it is made up of the following communities: Caste Hindus — Kapu, Balija, Vadde, Bestha (Fisherman); Scheduled Castes (217) — Madigas; Scheduled Tribes (23) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and fishing. It is famous for flowers, melons and mangoes.

There is the temple of Siva where the presiding deity Siva is in the form of a lingam. The stone images of Parvati and Vighneswara are also installed in the same temple. The temples of Srirama with the images of Rama, Sita, Lakshmana and Anjaneya and Ankamma are the other places of worship in the village.

In *Kartikam* (October-November) Eswara *Ara-dhana* (*puja*) is performed in the temple of Siva. On Mahasivaratri i.e., *Magha Bahula Chathurdasi* (February-March), the image of the deity made of *panchalohams* i.e., 5 metals, is taken out in procession. Cocoanuts, fruits, camphor and flowers are offered to the deity.

A procession of the image of Srirama is also taken out on Srirama Navami i.e., *Chaitra Suddha Navami* (March-April). Cocoanuts and camphor etc., are offered to the deity.

These festivals are of ancient origin but of local significance. Only local people congregate. All communities participate in the festival.

Ankamma *Jatara* takes place for three days. *Bonamu* (cooked rice) is offered to the deity, in addition to animal sacrifice i.e., goats and fowls. On the day when animals are sacrificed it is customary to use

intoxicants. Vaddes and Balijas are the chief patrons with hereditary rights who undertake the responsibility of organising the festival in rotation. The residents of the village and those of the neighbouring villages belonging to all communities congregate.

The devotees are entertained by the Asadis with their stories and songs.

SOURCE: Sri S. Venkatappa, Head Teacher, Samithi Telugu School, Gangavaram.

15. KAMALAPURAM — The headquarters of an Independent Sub-Taluk of the same name situated about a mile north of the Railway Station, Kamalapuram on the Madras-Raichur broad gauge section of the Southern Railway and also of the same distance west of the Papaghni.

'When the country was ceded to the British, Kamalapuram was made the headquarters of the troops which had to assist Munro to reduce disorderly poligars. In 1821 the cantonment was removed to Cuddapah.'

The total population of the town is 7,960 and it is made up of several Hindu sub-communities including Scheduled Castes (724) and Scheduled Tribes (79), Muslims and a few Christians. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

Gangamma Devatha, Kanchi Varadaswamy and Gaffar Saheb Quadri are worshipped in this town.

Gangamma Devatha *Jatara* is celebrated in *Phalgunam* (February-March) for two days. About 1,200 devotees of the village and from the nearby villages of all communities congregate.

Gaffar Saheb Quadri *Urs* is performed in *Chaitram* (March-April) for 4 days in the *darga*. This festival is widely known. Nearly 15,000 people of all communities, local and from the neighbouring villages, congregate.

Kanchi Varadaswamy festival is celebrated for 2 days in *Vaisakham* (April-May). About 1,200 people of all communities of the village and from the neighbourhood participate in the festival.

There are choultries and a Travellers' Bungalow for the visitors. Sanitary arrangements are at present made by the Panchayat Board.

SOURCE: 1. Deputy Tahsildar, Kamalapuram.
2. Gazetteer of the Cuddapah District, Volume I, 1915.

16. TSADIPIRALA — Situated to the north of Cuddapah-Yerraguntla road at a distance of two miles from Kamalapuram Railway Station and town.

The total population of the village is 1,268 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Mangali (Bar-

ber), Chakali (Washerman), Kammara (Blacksmith), Vadla; Scheduled Castes (198); Scheduled Tribes (30) — Yerukula; and Muslims. The chief means of livelihood of the people is agriculture.

There are temples of Ramachandra Murthy, Venugopalswamy and Agastheswaraswamy with their stone images in human form in the village. In addition, there is a temple for the village deity Ankamma with a stone image in Salthimmayapalle, a hamlet of Tsadipirala.

A legend goes to say that Agastheswaraswamy was born from a well, called Sivuni Bhavi (Siva's well). In olden days a cow was giving its milk every day to Agastheswaraswamy in the well. The cowherd who noticed this strange sight grew wild and hit the Swamy drinking the milk with an axe. The scar on the head of the image of Eswara that can be seen even now is believed to be the hit that the Swamy had at the hands of the cowherd. The peculiarity here is that Siva is not in the usual form of a Sivalingam, but in human form with face, hands etc. It is said that the touch of the woman who are in their monthly periods pollutes the well water which, therefore, gets filled up with worms. It is learnt from an inscription that Singarajaya, son of Dahamandalaswara Mallagadda Ganga Rajaya constructed the village Tsadipirala and gifted it along with other Inam lands for the celebration of daily *pujas* and festivals to Agastheswaraswamy and Venugopalswamy.

Festivals are celebrated for 3 days from *Pushya Bahula Ekadasi* (January-February), generally on 13th, 14th and 15th January and Srirama Navami on *Chaitra Suddha Navami* (March-April). Milk, ghee and cocoanuts are offered to the deity in fulfilment of vows. Though the festivals are said to have originated 3 centuries ago, they are only of local significance. The trustee hails from Kapu community. Local people belonging to all communities participate in the festival. The officiating *pujari* is a Brahmin of Gowtama *gotram* and *prasadam* is distributed to all.

Ankamma *Jatara* is celebrated for 3 days from *Vaisakha Bahula Panchami* (May-June). Animal sacrifice is in vogue. The festival is of ancient origin but of local significance only. Reddies are the chief patrons. About 2,000 people of the village and the neighbouring villages belonging to all communities congregate. A Sathani by name Eswaraiah is the *pujari*.

A small fair is held in this connection in an area of 4 acres near the temple. Sweetmeats, toys, utensils and fancy articles such as combs, mirrors etc., are sold.

Lottery, gambling, magic and cock-fight entertain the visitors.

Choultries are available for the pilgrims.

SOURCE: 1. Sri C. Venkata Ramaiah, Teacher, Samithi Special Hindu School, Tsadipirala.
2. The Divisional Chairman (Reverend), Church of South India, Kamalapuram.

17. NALLINGAYAPALLE — Situated near a hillock at a distance of 3 miles from Yerragudipadu Railway Station and 7 miles from Kamalapuram by road.

The village appears to have been named after Nalla Lingayya who installed a Lingam here and constructed a tank. However, the original name Nalla Lingayapalle in course of time got corrupted into Nallingayapalle. Several families in the place even now have 'Nallayya-garu' as their family name.

The total population of the village which is 705, is made up of the following communities: Caste Hindus — Vaisya, Kapu, Thogata Veera Kshatria, Sale, Gandla, Yadava, Vadrangi (Carpenter); and Scheduled Castes (123) — Mala. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations such as weaving, extraction of oil, carpentry etc.

The temple of Srirama with the stone image, Chenakesavaswamy temple intended exclusively for the Harijans and the five serpents chiselled in white soft stone under *ravi* (*ficus religiosa*) and neem (*azedirachta indica*) trees on the eastern outskirts of the village are the places of worship.

The legend goes to say that one Medisetty Subbayya, a Vaisya, lost his eight or nine children at an early age. To overcome this disaster, he performed a marriage ceremony to the *ravi* and neem trees and installed the five images of serpents in stone underneath the trees. After that, all his children born subsequently survived.

People without issues or those suffering from incurable or prolonged diseases belonging to this village and the neighbourhood within a radius of three miles circumambulate the Naga idols daily after taking bath. It is believed that some of them were cured of their diseases.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). The festival is of ancient origin though of local significance. The chief patrons and followers of the festival hail from Kapu community. Local people congregate. Only Hindus participate in the festival. A person belonging to Thogata Veera Kshatriya caste is the *pujari*. *Prasadam* is distributed to all.

Due to the misunderstandings among the inhabitants of this village, Ganga *Jatara*, a festival of ancient origin but of local significance, is not being observed for the past 4 or 5 years. According to tradition, Chowdeswari *Jyoti* has to be made inevitably whenever *jatara* is celebrated as land measuring 1½ acres has been given to the Thogatas as Inam to perform the *puja* and festival of Chowdeswari.

SOURCE: Sri B. Chowdappa, Teacher, Nallingayapalle.

18. TIPPALURU — Situated 3½ miles from Yerraguntla Railway Station.

The total population of the village is 894 and it is made up of several Hindu sub-communities including Scheduled Castes (186) and Scheduled Tribes (5). The chief means of livelihood of the people is agriculture.

Gangamma *Jatara* is celebrated on *Chaitra Bahula Padyami* and *Vidiya* (April-May). About 1,200 people congregate without any distinction of caste and creed. The congregation includes people of the nearby villages in addition to the local residents.

A choultry is available for the visitors.

SOURCE: Deputy Tahsildar, Kamalapuram.

19. TIPPALURU SUNKESULA — Situated at a distance of 3 miles from Yerraguntla Railway Station and 7 miles to the west of Kamalapuram. Kamalapuram-Yerraguntla road runs to the north of the village.

It is said that the village was constructed by Sun-kamuvuru and hence named as Sunkesula.

The total population of the village is 780 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Thogata, Yadava, Kam-nara (Blacksmith), Ediga; Scheduled Castes (35) — Mala, Madiga; Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations like carpentry etc.

The temples of Srirama, Siva, Anjaneya and Nallaguntamma, and a church are the places of worship in the village. People worship Nallaguntamma on every Sunday. Devotees do *bhajans* during nights in Srirama temple. *Pujas* are performed to Siva and Anjaneya on Saturdays.

At least once in a month the deity (Dhanakon-damma) Gangamma is worshipped by offering *bonamu* (cooked rice) and by sacrificing animals.

Once in a year they offer cocoanuts, camphor and water to Sattemma and worship the deity Gowramma.

In addition to the above worship, once in 5 or 9 years, Peddamma *Jatara* is celebrated for 2 days according to the convenience of the villagers and during that period the main village deities like Gangamma, Poleramma, Nallaguntamma are specially worshipped. The earthen image of Peddamma prepared by the potters is installed in the small temple built by the washermen (presumably by cloth) in the middle of the town. A he-buffalo is taken in procession with the Madigas beating the country drums called *thappetas* and blowing the instrument called *kommu* or horn while the Asadis narrate and sing the story of Peddamma. They then sacrifice the buffalo before the deity and place a lamp on its head and see that the lamp is burnt incessantly. The buffalo's fat is rubbed to the eyes of the deity and its leg is fixed to her mouth. The next morning, the devotees wear the intestines of the buffalo as *jandhyam* (sacred string around the neck worn by Brahmins etc.), hold its horns in their mouth, and

a Mala shouting *bali-poli* scatters cooked rice mixed with blood called *balikoodu* round the village, breaking cocoanuts and cutting limes enroute. The next morning the *kortabandi* (cart fixed with sharp sticks vertically) with the *balipillalu* (the sacrificial lambs) fixed to the sharp upper ends of the sticks is taken in procession with 101 torches and left on the western boundary of the village. The story of Ankamma is narrated to the accompaniment of musical instruments. That same night Thogatas prepare *homagundam* (fire-pit), cross it while singing of Chowdeswari and take the *pyoti* or lamp in a procession in the village sacrificing animals and with *kattiseva* (sword-feats), music etc. He-buffaloes, rams, fowls etc., are offered to the deities in fulfilment of vows. The festival is of ancient origin but of local significance. The ryots undertake the responsibility of organising the festival. Local people of all communities congregate. Friends and relatives are invariably invited to this *Uramma Jatara* which is of special significance in the village parts.

SOURCE: An enumerator.

20. THURAKAPALLE — Situated on a hillock at a distance of 1½ miles from the Koduru bus route, 4 miles from Yerraguntla Railway Station and 10 miles from Kamalapuram by road.

The village seems to have acquired its name from the four Muslim brothers who were said to have had originally resided in the village. There is an old fort gate of the times of Moghals which is now in ruins.

The total population of the village is 599 and it is made up of the following communities: Caste Hindus — Kapu, Yadava, Uppara, Thogata; Scheduled Castes (69) — Adi Andhra; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

A tomb and mosque are the places of worship in the village.

Syed Mohammad Shah Vali *Urs* is celebrated on *Magha Suddha Vidiya* (January-February) in memory of the saint who exhibited great spiritual powers. The festival is of local significance. Local residents belonging to all communities congregate without any distinction of caste or creed.

SOURCE: Sri P. Gangi Reddy, Teacher, Nallagayapalle.

21. KODURU — Situated at a distance of 2½ miles from Yerraguntla Railway Station and 13 miles from the Sub-Taluk headquarters Kamalapuram by road.

It is said that as this village was constructed on a hillock, after cutting down the trees and bushes (the process is called *kodu kottuta* in Telugu), it is called Koduru.

The total population of the village is 1,415 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Golla, Vadde,

Chakali (Washerman), Mangali (Barber); Scheduled Castes (39) — Mala, Madiga; Muslims, Dudekula and a few Christians. The chief means of livelihood of the people is agriculture.

The temples of Lakshmi Chennakesavaswamy with the image in the form of Vishnu with four hands, Prassanneswaraswamy in the form of Sivalingam, Gangamma and Yellamma are the places of worship in the village. Muslims and Christians offer prayers in a mosque and a church respectively.

Sri Lakshmi Chennakesavaswamy *Paruveta* festival is celebrated on *Asviyuja Suddha Dasami* (September-October) and on *Pushya Suddha Ekadasi* (December-January), generally on 14th and 15th January. The festival is of ancient origin but of local significance. Local residents belonging to all communities participate.

Brahmins are the chief patrons as well as *pujaries* having hereditary rights.

SOURCE: Sri K. Syamala Prasad, Karnam, Koduru.

22. VELDURTHI — Situated at a distance of 4 miles from the road, 9 miles from Yerraguntla Railway Station and 12 miles from Kamalapuram. A brook runs from the west to the east of the village.

The total population of the village is 705 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Thogata, Yadava, Talari, Chakali (Washerman); Scheduled Castes (117) — Madiga; Scheduled Tribes (5); and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Chennakesavaswamy with his image in human form of 4 feet height with crown and other ornaments and of Srirama in the village. Siva temple is, however, in ruins. It is interesting to note the inscription on stone in Kanarese to the effect that the temple of Chennakesavaswamy was built in *Salivahana saka* (era). The walls and the pagoda of the temple are rich in sculpture with different types of figures showing the artistic beauty.

Sri Chennakesavaswamy festival is celebrated on *Chaitra Suddha Navami* (March-April). Hitherto, the festival was being celebrated for 4 to 5 days with the financial aid of the Government, when procession on *garuda* etc., was taken out. As the aid is not now forthcoming and in the absence of an able trustee, the festival is not being observed regularly and properly and the temple is gradually deteriorating. The devotees observe tonsure ceremonies and worship the deity with *abhishekam* and *aku puja* (decoration with betel leaves) in fulfilment of vows. The festival is of ancient origin but of local significance. Local people as well as from the neighbourhood congregate. All communities participate. *Pujari* may be either a Brahmin or a Nambi. But there is no *pujari* now.

On Mahasivaratri day i.e., *Magha Bahula Chathurdasi* (February-March) devotees perform *abhishekam*

to Siva, observe fast and spend the entire night in *bhajan* or hearing to *harikatha*.

The temple of Siva enjoys 40 acres of Inam land.

SOURCE: Sri D. Bala Venkata Reddy, Veldurthi.

23. KOLAVALI — Situated at a distance of 8 miles from Chilamanuru bus stop, 9 miles from Kalamalla Railway Station and 22 miles from Kamalapuram by road.

The total population of the village is 741 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Baliya, Yadava, Thogata, Talari, Mangali (Barber), Chakali (Washerman); Scheduled Castes (166) — Madiga, Mala; Scheduled Tribes (13); and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations like shoe-making.

The temples of Chowdeswari and Srirama for Hindus and a church for Christians are the places of worship in the village. Gangamma and Gowramma are also worshipped in human form but they do not have temples.

Ganga *Jatara* is celebrated for 2 days from *Phalgun Bahula Triodasi* (March-April). Ornaments are offered and animals are sacrificed in fulfilment of vows. The festival is an old one but of local significance. The Village Munsiff organises the festival with the co-operation of the inhabitants of the place. Local people belonging to all communities participate. The *pujari* is a Yadava. *Prasadam* is distributed to all.

Gowramma festival is also celebrated from *Kartika Suddha Dwadasi* (October-November) for 15 days. Ornaments are offered and animals are sacrificed in fulfilment of vows. The festival is of local significance. The Village Munsiff is the chief patron. Local people congregate. Sri Boliseti Venkatapathi of Thogata caste with *Aratikaya gotram* is the *pujari*. *Prasadam* is distributed to all.

Chowdeswari festival is another festival celebrated for 2 days from *Asviyuja Purnima* (September-October). Ornaments are offered and animal sacrifice is in vogue. The festival is of local significance. Sri Boliseti Venkataswamy is the organiser. The congregation is of local nature consisting mostly of Thogatas. Boliseti Subbanna, a Thogata of *Aratikaya gotram*, is the *pujari*. *Prasadam* is distributed to all.

Srirama Navami is celebrated for 2 days from *Chaitra Suddha Navami* (March-April). Sri Kopparapu Venkata Narayana, a Vaisya, is the trustee for Srirama temple. Local people congregate. Thogata Ramisetty Ramanna of *Aratikaya gotram* is the *pujari*. *Prasadam* is distributed to all.

SOURCE: Sri D. Chinnaiah Setty, Teacher, Kolavali.

24. UPPALUR — Situated about seven miles south of Muddanur and is enclosed on the south and west by the range of hills which continuing westwards form the

boundary between the Pulivendla and Jammalamadugu taluks.

"This village was once the seat of a powerful poligar who proved one of the most recalcitrant when the country came into the possession of the British. The earliest information about the village is obtained from an inscription on a stone near the Ramalingaswamy temple which records the grant of some irrigated lands for the benefit of the temples of the village in the year S.S. 1534 or A.D. 1612 and further relates that in S.S. 1415 or A.D. 1493 the village had been granted as an *agraharam* to certain Brahmins by the Vijayanagar Emperor Narasimha Devarayalu, and that it was this Brahmin community who had built the temples, constructed the tanks and finally set apart some lands for the above purpose. The later history of the village is gleaned from an old document in possession of a relative of the last poligar as well as Munro's brief account of the poliem. The prosperity of the village is said to have declined in the first half of the 17th century. In A.D. 1670 one Patte Khan settled in the village at the bidding of the Musalman authorities, built a residence on the hill to the west of the village and constructed a *masjid*. After the downfall of the Golconda kingdom one Gopala Reddi of Nossam (in Kurnool district) obtained Uppalur and some other villages from the Musalman Governor of Gandikota about the year 1690, on condition of paying 350 *kan-taraya* pagodas as *peshkash* and maintaining a hundred peons. In 1712 the Nawab of Cuddapah remitted the service and fixed the *peshkash* at seven hundred pagodas. In 1748 the poligar was expelled and his poliem resumed, but he was restored in 1766. He was again driven out by Haidar Ali in 1779, but he returned during the war in 1791 and obtained under the Nizam's weak administration two additional villages to which he had no title, and the *peshkash* was again revised. Whether the poligar paid *peshkash* to the British in the year 1800 is doubtful. His family document states that he did. However, in February, of the following year Munro directed the *Amildar* to resume the two villages which the poligar had illegally appropriated. As the poligar refused, he was deprived of the villages by military force, and as he still declined to pay his *peshkash* for the remainder of the poliem which he was allowed to retain this was also resumed and he was seized by a detachment of cavalry and imprisoned in the fort at Gooty."

The total population of the village is 1,776 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Thogata, Sale, Kummari (Potter), Chakali (Washerman), Mangali (Barber), Kam-sali (Goldsmith), Talari, Vadde; Scheduled Castes (26); Scheduled Tribes (11) — Yerukulas; and Muslims. Thogatas are in a majority. The chief means of livelihood of the people are weaving, agriculture, and agricultural labour.

"It is after Madhavaram in Sidhout taluk, the most important silk weaving centre in the district. The weavers are Thogatas and for the most part work independently though some are employed by capitalists of the same caste."

'Silk and mixed silk and cotton cloths of all kinds are exported in large quantities to different parts of the country.'

Chowdeswari Devi temple with the image in human form with four hands is the place of worship. She is the family deity of Thogatas. There is also a Rama temple in the village.

The festival of Chowdeswari Devi is celebrated for four days from *Asviyuja Suddha Dasami* (September-October). During the procession of *jiyothi* and at the time of putting off the *jiyothi* animals and birds are sacrificed. Intoxicants are also used during the festival. The festival is of local significance. The chief organiser of this festival is Ummadisetty Narayana, a Thogata. Local inhabitants congregate. It is chiefly confined to Thogata community. The *pujari* is Sri Subbayya of Thogata caste.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Local people congregate. Sri Jyogadheni Ramamurthy is the chief patron as well as the *pujari* for the temple.

SOURCE: 1. Sri A. Sanjappa, Teacher, Uppalur.
2. Cuddapah District Gazetteer, Volume I, 1915.

25. KOMMADI — Situated 10 miles from Yerraguntla Railway Station.

The total population of the village is 1,999 and it is made up of the following communities: Caste Hindus; Scheduled Castes (133); and Muslims. The chief means of livelihood of the people is agriculture.

Chennakesavaswamy is worshipped by the villagers.

Chennakesavaswamy festival is celebrated on *Phalguna Suddha Chathurdasi* (February-March). About 1,200 people, local and from other places, congregate and they belong to all communities.

SOURCE: Deputy Tahsildar, Kamalapuram.

26. MOILLECHERUVU — Situated at a distance of about 8 miles to the west of Gonumakulapalle and 2 miles from Yerraguntla Railway Station by road. At a distance of 4 furlongs to the south lies the river Magabeerevu.

As this village is said to have been built by Moillappa, a shepherd, with a tank nearby towards the north, it is known as Moillecheruvu.

The total population of the village is 832 and it is made up of the following communities: Caste Hindus — Kapu, Golla, Chakali (Washerman); Scheduled Castes (10) — Mala; and Dudekula. The chief means of livelihood of the people are agriculture, sheep-rearing and other traditional occupations.

Srirama temple in the village, Sri Tirumaleswaraswamy temple with the image of Sri Venkateswara on a hillock and Gangamma temple, which is facing east with Her ten stone images leaning against the wall, two miles from the village, are the places of worship.

Gangamma is specially worshipped on Sundays in *Phalgunam* (February-March) by the local residents as well as by the people of the surrounding villages when *bonalu* (cooked rice) is offered and rams sacrificed in fulfilment of vows. The festival is of ancient origin but of local significance. There is an Inam land of 4 acres to the deity. Local inhabitants and those of the neighbourhood belonging to all communities participate without any distinction of caste or creed. The *pujari* is one Golla Ramanna, a Yadava.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April), when the image of the deity is taken in a procession by the devotees in addition to daily *deeparadhana* (burning of oil lamps).

During marriage ceremonies and tonsure ceremonies the devotees observe fast and then offer *naivedyam* and cocoanuts to Tirumaleswaraswamy.

SOURCE: Sri V. Nagappa, Teacher, Moillecheruvu.

27. PALAGIRI NORTH — 'Situated on the left bank of the Mogameru, a tributary of the Papaghni', about 1½ miles east of the road from Proddatur-Pulivendla, 14 miles from Yerraguntla Railway Station, 24 miles from Kamalapuram and 40 miles from the sub-divisional headquarters Jammalamadugu. The village lies at a slight elevation above the surrounding plain.'

"In the north of the village is a ruined fort, the history of which is not known. It may have been an outpost of one of the poligars of Pulivendla taluk, possibly of Vemula. An inscription near the temple of Chennakesavaswamy records a grant to the temple in S.S. 1426 or A.D. 1504 in the time of the Vijayanagar Emperor Narasimha Deva Rayalu. A much older record of some historical value is the inscription near the Bhimeswaraswamy temple which tells of its restoration by a Vaidumba Chief in the year A.D. 1056-57 and refers to a previous grant by the Rashtrakuta King Krishna III who died in A.D. 956.

Some twenty Kistvaens are to be seen scattered about in the neighbourhood of this village."

The total population of the village is 4,286 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Yadava, Chakali (Washerman), Mangali (Barber), Gandla, Kummari

1. Page 205 of Cuddapah District Gazetteer, Volume I, 1915.

(Potter), Talari, Devanga, Thogata, Vadde; Scheduled Castes (549) — Mala, Madiga; Scheduled Tribes (18); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations. 'The Devangas and Thogatas live by weaving. A few families of the latter caste weave silk *ravikas* and upper cloths, getting the thread ready coloured from some Thogata merchants at Uppalur.'

Sri Chennakesavaswamy temple with the image in human form in the centre of the village, Bheemeswaraswamy temple to the south of the village, both built by Vijayanagar Kings, and the two temples of Srirama constructed by the devotees are the places of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 9 days from *Jaistha Suddha Saptami* (May-June). A procession of the image of the deity is taken out in the village every night during the festival period and accompanied with music, on *vahanams* such as lion, elephant, swan, horse, snake and *garuda*; car festival also forms a part of the ritual. On the day of *brahmotsavam*, the poor are fed free. The festival is being celebrated from the last one hundred years. Local leaders selected by the trustee organize the festival. Nearly 7,000 devotees of the village and the neighbourhood, irrespective of caste and creed, congregate. A Brahmin of Vaidika *gotram* is the officiating *pujari*.

According to a stone inscription before the temple, 800 acres of land was given by the then Vijayanagar Kings as Inam to different categories of workers in the temple. But, in course of time, the lands were sold away by them and as they have now become economically backward, the affairs of the temple are not being attended to properly.

A fair is held in connection with this festival for 3 days. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes and other miscellaneous things are sold.

Bhajans, *kolatams* and dramas entertain the pilgrims.

SOURCE: 1. Sri K. Eswara Reddy, Teacher, Palagiri.
2. Cuddapah District Gazetteer, Volume I, 1915.

28. ANIMELA — Situated 'in the hills of the same name which are little more than an isolated spur of the Palkonda range extending about ten miles north of Vempalle between the Papaghni and the road to Yerraguntla. The village lies a mile and a half west of the confluence of the Mogameru and Papaghni and about the same distance east of the road, from Yerraguntla to Vempalle. It is 15 miles from Yerraguntla Railway Station of which 13 miles can be travelled by bus on Yerraguntla-Vempalle route and the rest has to be covered by cart track.

"There are numerous inscriptions in the village, mostly belonging to the Vijayanagar period. From an earlier record we learn that Animela was included in the territories of the Vaidumbas, feudatories of the Rashtrakutas, at the end of the tenth century. A later inscription records a grant to the Chennakesavaswamy temple in S.S. 1566 or A.D. 1644 by Matli Kumara Ananta Raja, though this part of the district could scarcely have fallen within the sphere of his political influence unless the earlier Nawabs of Cuddapah were even weaker than has been supposed."

The total population of the village is 3,246 and it is made up of the following communities: Caste Hindus — Kapu, Lingayat, Yadava, Talari, Kummari (Potter), Kamsali (Goldsmith), Uppara; Scheduled Castes (315) — Mala, Madiga; Scheduled Tribes (22); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

"The village is chiefly of interest on account of its temples, the principal of which is the temple of Sangameswara (with the stone image in the form of a Sivalingam, about 27 inches in height). This is situated near the confluence of the rivers upon the heights overlooking the Papagani and its gopurams are visible for many miles. It has some remarkable stone-carving, the finest work being on the porches of the northern and southern gates and the walls of the inner shrine. The latter are ornamented throughout with small sculptured figures representing various scenes from Hindu mythology and surmounted with floral decorations. The work is said to possess a finish of delicacy and character such as the best artificers of these parts are unable to produce at the present day."

In addition, there are the temples of Bogademma, the village deity with Her image in human form, Anjaneyaswamy and Veerabhadraswamy with his artistic image which is second to none in the entire taluk.

Bogademma Jataru commences 3 days prior to Molakala Purnima i.e., Vaisakha Purnima (April-May) and is celebrated for 8 days for the promotion of the health of animals as well as of human beings. Goats, rams and fowls are sacrificed in fulfilment of vows in addition to panderapu carts. The festival is of an ancient origin. Yadavas are the chief patrons and subscriptions are collected from the residents of the village to meet the expenses of the festival. The residents of the village and those of the neighbourhood belonging to all communities congregate. A Yadava of Korakota gotram is the pujari with hereditary rights and prasadam is distributed to all.

The strength of bullocks is tested by harnessing each pair to the sudibandi (a cart with a heavy wooden pole fixed vertically).

Sangameswaraswamy festival is celebrated on Mahasivaratri i.e., Magha Bahula Chathurdasi (Febru-

ary-March). Special pujas are also performed on Mondays in Kartikam (October-November). Castor oil to lit the lamp before the deity, umbrellas and eyes made of silver are offered to Siva and Parvati in fulfilment of vows. The festival is of ancient origin but of local significance. The festival is celebrated with Government aid. Local people congregate. Pujari is a Lingayat with hereditary rights. Prasadam is distributed to all.

SOURCE : 1. Sri Narreddi Gangi Reddy, Teacher, Junior Basic School, Animela.
2. Cuddapah District Gazetteer, Volume I, 1915.

29. PAYASAMPALLE — Situated 8 miles from Yeraguntla Railway Station and 18 miles from Kamalapuram.

The total population of the village is 1,811 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Balija, Golla, Thogata, Mangali (Barber), Chakali (Washerman), Bestha; Scheduled Castes (164) — Mala, Madiga; Scheduled Tribes (9); and Dadekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Veerabhadraswamy with stone image in human form, Chowdamma and Ramaswamy in the village.

Veerabhadraswamy festival is celebrated for 6 days in Jaistham (May-June), generally from 4th to 9th of June. The festival is being celebrated for the last two years and is of local significance. Kapus are the chief patrons. Local people belonging to all communities congregate without any distinction of caste or creed. A Brahmin of Shodashi gotram is the pujari.

There are choultries without boarding facilities.

SOURCE : Sri T. Devadanam, Head Teacher, Payasampalle.

30. PEDDACHEPPALLE — Situated 4 miles from Kamalapuram Railway Station on Madras-Bombay broad gauge section of the Southern Railway.

The total population of the village is 3,127 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Balija, Reddy, Bhatraju, Viswabrahmin (Goldsmith), Nayi Brahmin (Barber), Chakali (Washerman), Bhaineni, Mutracha; Scheduled Castes (628); Scheduled Tribes (42); and Muslims. Harijans and Muslims are in majority. The chief means of livelihood of the people is agriculture.

The temples of Cheppalle Yellamma with the image in female form, Agastheswaraswamy and Chennakesavaswamy are the places of worship in the village. Cheppalle Yellamma is said to have been born in the

house of the Village Munsiff in ancient times. Since then she is being worshipped by all communities as the village deity.

Cheppalle Yellamma Jataru is celebrated for 7 days from Chaitra Bahula Ekadasi (April-May). Cocoanuts are offered and goats and rams sacrificed in fulfilment of vows. The festival is of ancient origin. Persons belonging to Reddy community are the chief patrons. The residents of the village and neighbourhood belonging to all communities participate. The pujari is a Bhatraju of Atreyasa gotram with hereditary rights.

Though no fair as such is held, eatables, toys, bangles, vermilion and turmeric powder etc., are sold during the occasion.

SOURCE : Sri Putha Pichi Reddy, Village Munsiff, Peddacheppalle.

31. LETAPALLE — Situated on the bank of the Papagani at a distance of 7 miles from Kamalapuram Railway Station and town.

It is said that in olden days some hunters who came here for hunting constructed this village and hence originally called Vetapalle. In course of time the name changed to Letapalle.

The total population of the village is 561 and it is made up of the following communities: Caste Hin-

dus — Kapu, Balija, Yadava, Talari, Sathani; Scheduled Castes (111) — Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Gangamma, Srirama and Anjaneyaswamy in the village. In addition, peerla chavidi is another place of worship.

Ganga Jataru is celebrated in Chaitram (March-April). Bonamukudu is offered to the deity. Rams, fowls and he-buffaloes are sacrificed when epidemics such as cholera, smallpox, etc., break out with the belief that they get relief by propitiating her. Domestically, the housewives take their bath early in the morning, cook bonamukudu and take their food after offering the same to the deity. The festival is of ancient origin. People from the neighbourhood and the local inhabitants congregate there without any distinction of caste or creed. However, Yadavas dominate the congregation. Yadavas are the pujaris and prasadam is distributed to all.

Free feeding is arranged to a few.

Muslims take active part in Ganga Jataru while Hindus participate in Peerla Panduga.

SOURCE : Sri N. Venkata Raju, Teacher, Letapalle.



JAMMALAMADUGU TALUK

Section V

JAMMALAMADUGU TALUK

DIGUVAKALVATALA — Situated at a distance of 3 miles from 23/7th milestone on Nandyal-Jammalamadugu bus road.

The total population of the village is 1,001 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Valmiki, Yadava; Scheduled Castes (209); Scheduled Tribes (8); a few Muslims and Christians. Valmiks form the majority. The chief means of livelihood of the people are agriculture and tanning industry.

Sri Ganga Bhavani temple with a stone image, Sri Anjaneyaswamy temple with a stone image, Sri Bhavani Sankaraswamy temple with a Sivalingam and a church are the places of worship in this village. Dasthagiriswamy is worshipped in the form of a neem tree and Sri Bollevudevatha in animal form.

Sri Ganga Bhavani festival is celebrated for 7 days in *Chaitram* (March-April), commencing after Ugadi. Cocoanuts and fruits are offered. Fowls and animals are sacrificed in fulfilment of their vows. Feasts are arranged. The festival is of ancient origin but of local significance. The patrons have formed a committee known as Yadava Sangham. The local devotees without any distinction of caste or creed congregate. *Pujari* is Naganna, a Yadava.

Anjaneyaswamy festival is celebrated during Ugadi, Vijayadasami and Sankranti. The trustee for both Anjaneyaswamy and Bhavani Sankaraswamy temples is A. V. Kondareddy, a Kapu and *pujari* is Narasimhaiah, a Brahmin.

SOURCE: Sri K. R. Subba Rao, Karnam, Diguvalavatala.

2. CHINNAVENUTHURLA — Situated at a distance of 2½ miles from Vaddirala to the north, 14 miles 3 furlongs to Vaddirala from Jammalamadugu on Jammalamadugu-Tadpatri road.

The total population of the village is 513 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin (Goldsmith), Nambi, Kapu, Balija, Golla, Devanga, Kummari (Potter), Jangam, Chakali (Washerman), Mangali (Barber), Boya; Scheduled Castes (30) — Madiga, Mala; a few Muslims and Christians. The chief means of livelihood of the people is agriculture.

There are temples of Sri Anjaneyaswamy, Chennakesavaswamy, Lord Eswara, Veerabhadraswamy, Narasimhaswamy, Gangamma, Chennamma and Ramaswamy, Mowlaliswamy darga and a church in this village.

Grama Jatara is celebrated once in 3 or 5 years according to the convenience of the villagers. It is of ancient origin but of local significance. The residents of the village take part in this festival.

Ganga Jatara is celebrated once in 5 years according to the convenience of the villagers. In this connection the story locally known as 'Gangadevi Katamaraju Samvadam' is narrated by persons disguised as Ganga-devi and Katamaraju. While they go round the village, animals are sacrificed before them. The local residents congregate.

SOURCE: Sri Hanumanthu, Village Karnam, Chinnavenuthurla.

3. BESTHAVEMULA — Situated at a distance of 3 miles from Jammalamadugu-Tadpatri bus route, 15 miles from Jammalamadugu and 30 miles from Mudanur Railway Station on Madras-Raichur broad gauge section of the Southern Railway.

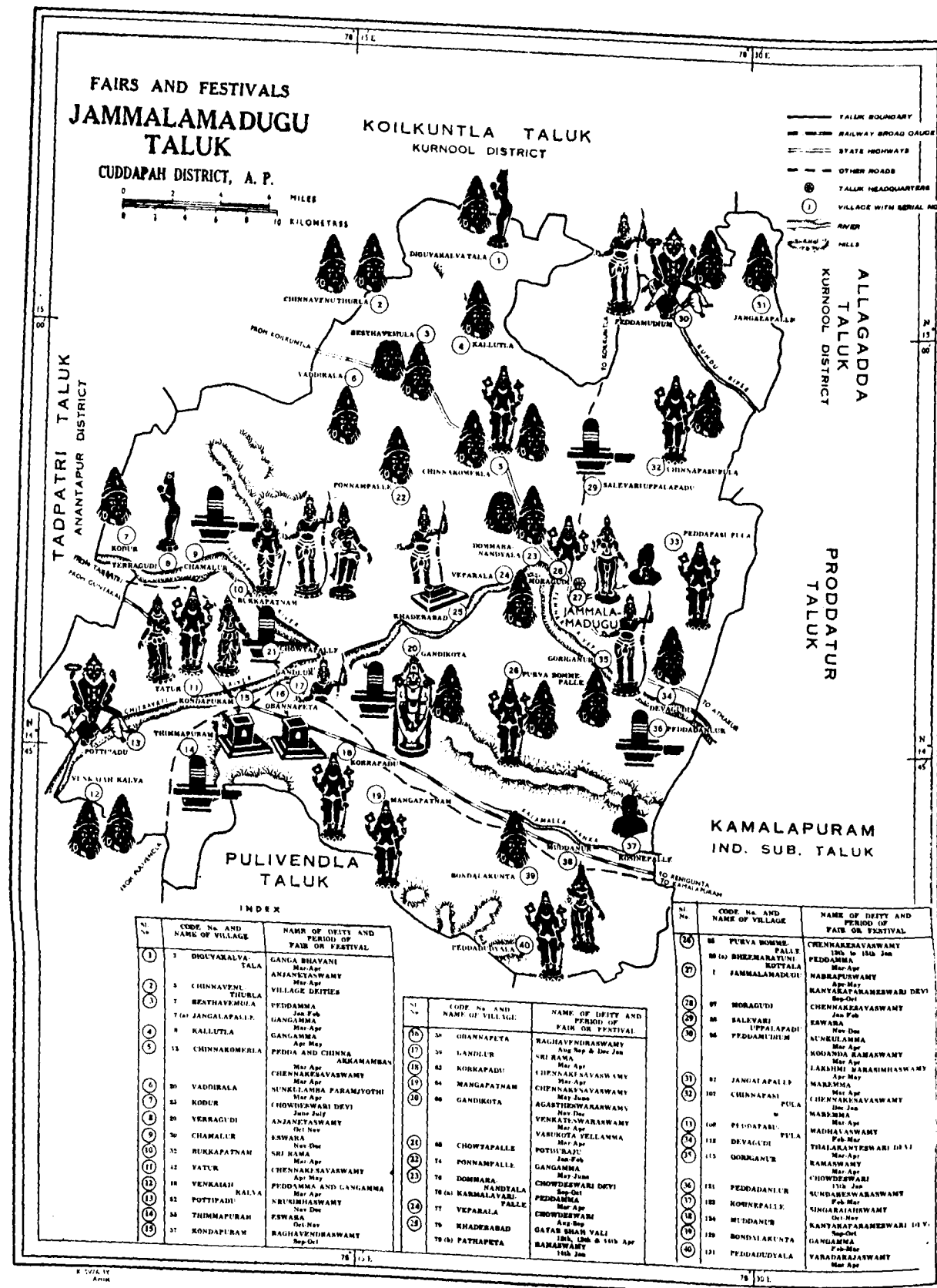
The total population of the village is 638 and it is made up of the following communities: Caste Hindus — Vaisya, Nambi, Thamballa, Kamsali (Goldsmith), Kapu, Balija, Golla, Valmiki, Kummari (Potter), Chakali (Washerman), Mangali (Barber), Bestha; Scheduled Castes (45); a few Muslims, Dudekula and Christians. Balijas form the majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Chennakesavaswamy, Eswara, Ramaswamy, Chowdamma, Ekkaladevatha, Pothulaiah are the places of worship in the village. A temporary erection is put up for Peddamma during the *jatara*: when she is worshipped. Sri Ramaswamy temple, Anjaneyaswamy temple and Gangamma temple are the places of worship in Jangalapalle, hamlet of Besthavemula.

Grama Jatara is celebrated to Peddamma for 4 days from *Magha Suddha Dasami* to *Triodasi* (January-February). Animals and fowls are sacrificed to the deity. The festival is of ancient origin but of local significance. The village elders are the patrons. The residents of the village of all castes congregate. *Pujari* is a Kummari (Potter) with hereditary rights.

Chennakesavaswamy festival is celebrated during Sankranti i.e., from 13th to 15th January. The devotees observe *jagarana* on Sivaratri and *Ashadha Suddha Ekadasi* (June-July).

Avula Pabbamu or Gangamma *Jatara* is celebrated for 5 days from *Chaitra Suddha Padyami* (March-April). *Chaldisanam*, *pongupalu*, *ganga veshamulu*, *bonalu*, *maddimanu nerukuta* (cutting the maddi tree)



and *onikommu bolli avu mervani* (the white cow with only one horn) are the chief deities of the festival celebrated for Gangamma. *Bondu* (cooked rice) are taken to the temple with music and offered to the deity. Goats, rams, sheep, fowls and behest faloos are sacrificed to the deity. The festival is of ancient origin but of local significance. The chief patrons are Yadavas and Kapus. The local Hindu devotees congregate. *Pujari* is a Yadava with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

Ugadi is celebrated for 2 days with great eclat from *Chaitra Suddha Padyami* (March-April) and concludes with *parana* on the 2nd day. On that day Lord Srirama is taken out in procession. After *parana*, the farmers decorate their bulls and inaugurate the cultivation on that day.

SOURCE: Sri N. Subbarayulu Chetty, Village Karnam, Besthavemula.

4. KALLUTLA — Situated at a distance of 3 miles from Tadpatri-Jammalamadugu bus route, 13 miles from Jammalamadugu by road and 26 miles from Muddanur Railway Station. Before this village was formed, there was a village Thirangapuram on a hillock to the north of the present village. As that village showed no signs of improvement and prosperity the Kallutla family came here, constructed a village in their name and lived. Even now there are Kallutla families in this village.

The total population of the village is 884 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kammara (Blacksmith), Kummari (Potter), Golla, Baliya, Boya, Chakali (Washerman), Mangali (Barber); Scheduled Castes (58); Muslims, Dudekula and Christians. Christians are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gangamma temple with her stone image, Lord Srirama temple, Eswara temple, Narasimhaswamy temple, a mosque and a church are the places of worship in the village.

Gangamma *Jatara* is celebrated for 8 days from *Vaisakha Suddha Dasami* to *Bahula Vidiya* (April-May). Festival arrangements are made one week in advance. The story of Gangamma is told in ballads. Animals and birds are immolated. The festival is being celebrated for the past 7 years and is of local significance. The patrons are the village elders. The residents of all castes of the village congregate. *Pujari* is a Golla, *Prasadam* is distributed to all present.

SOURCE: Sri P. Obula Reddy, Village Level Worker, Kallutla.

5. CHINNAKOMERLA — Situated on the Nellore-Bombay Highway at a distance of 6 miles to the north-west of Jammalamadugu. To the north of this village is a big tank on the southern bank of which are two sluices known as Chinnakomera and Peddakomera. On

the hillock near Chinnakomera were originally a few houses which gradually developed into a village. This village known as Chinnakomera because of its location beside the sluice. Chinnakomera became gradually known as Chinnakomerla.

The total population of the village is 2,595 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin (Goldsmith), Yadava, Boya, Chakali (Washerman), Mangali (Barber); Scheduled Castes (173) — Madiga, Mala; Scheduled Tribes (4) — Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

Chennakesavaswamy temple with His image in the form of Vishnu holding *sankhu*, *chakra* and *gadga*, Anjaneyaswamy temple, Srirama temple, Sathyamamba temple, Siva temple, a mosque and a church are the places of worship in this village.

The festival of Pedda and Chinna Akkamambas which is celebrated in this village has a legendary origin. On the hillock near this village was believed to have existed in the past a village ruled by a king who had two daughters namely Pedda Akkamamba and Chinna Akkamamba. A breach had developed on the southern bund of the tank near the fort constructed by him and it was repaired many a time but to no effect. One day, as the king slept with worried thoughts over the breach, Gangabhavani (the presiding deity of water) appeared in his dream and said the bund would not breach if only he placed his elder and younger daughters after applying turmeric and vermilion to them in the big and small sluices respectively. The king acted as per the behest of the Gangabhavani the following morning and the breach stopped. From that time onwards, the celebration of Pedda and Chinna Akkamambas festival is said to have commenced in their memory on a Friday before *Chaitra Suddha Purnima* (March-April) and the festival continues to be celebrated even now on the same day every year when the big and small sluices of the tank are decorated and worshipped in which all communities irrespective of caste and creed participate.

Sri Chennakesavaswamy festival is celebrated during Ugadi i.e., *Chaitra Suddha Padyami* (March-April). *Garudaseva* is performed on that day. The devotees of the village belonging to all communities congregate. *Pujari* is a Smartha Brahmin of Bharadwaja *gotram* with hereditary rights. *Prasadam* is distributed to all.

The other common festival like Vijayadasami, Sankranti and Sivaratri are also celebrated. The devotees observe *Maghasnanams* and fast during Sivaratri.

SOURCE: 1. Sri Ch. K. Reuber, Head Teacher, Special Panchayat Samithi Elementary School, Chinnakomerla.
2. Sri V. Subba Reddy, Single Teacher, Chinnakomerla.
3. Sri D. Dasthagiri, Teacher, Samithi Elementary School, Peddakomerla.

6. VADDIRALA — Situated on Jammalamadugu-Tadpatri road at a distance of 14 miles from Jammalamadugu and 27 miles from Muddanur Railway Station. There were many *vaddi* trees in this village and hence it goes by the name of Vaddirala.

The total population of the village is 697 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Uppara, Golla, Chakali (Washerman), Mangali (Barber), Kummari (Potter), Patra; Scheduled Castes (22) — Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture and labour.

Sri Sunkulamba Paramjyothi temple with the image in the form of *shakti* at a distance of a furlong to the east of the village, Anjaneyaswamy temple, Sri Chennakesavaswamy temple, Eswara temple and Sri Babynayaka temple are the places of worship in this village.

Sri Sunkulamba Paramjyothi *Jatara* is celebrated for 4 days from *Chaitra Suddha Vidiya* to *Panchami* (March-April). Goats, fowls and sheep are sacrificed to the deity. The festival, confined to this and neighbouring villages, is being celebrated for the past 100 years with Kapus as the chief patrons. About 4,000 devotees, local and from the surrounding villages, congregate irrespective of caste and creed. *Pujari* belongs to Patra community with hereditary rights.

Peddamma *Jatara* is celebrated once in 5 years for 2 days on *Magha Suddha Dasami* and *Ekadasi* (January-February). The local people congregate.

SOURCE: Sri B. Seshagiri Rao, Village Karnam, Vaddirala.

7. KODUR — Situated in the extreme west of the taluk, about a mile north of the Pennar, 2 miles from Vanganur Railway Station on the Madras-Raichur broad gauge section of the Southern Railway.

"The limits of the village extend about seven miles northwards into the Eerramalais and upto the Kurnool frontier. Half-way across the hills about five miles north-west of Kodur is a hamlet called Dabbudapalle situated on a plateau which at an altitude of about a hundred and fifty feet above the plain extends along the centre of the range from the vicinity of the Gandikota gorge north-westwards to the tri-junction of the Cuddapah, Anantapur and Kurnool districts. Near this hamlet is a strongly built stone fort, which appears to have been an outpost of the Gandikota stronghold during the time of the Cuddapah Nawabs."

The total population of the village is 2,460 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Baliya, Chakali (Washerman), Thogata, Thamballa, Mangali (Barber); Scheduled Castes (366) — Adi Andhra and Scheduled Tribes (10). Kapus are in majority. The chief means of livelihood

of the people are agriculture and other traditional occupations.

There is the temple of Sri Chowdeswari Devi with her wooden image in human form painted with yellow colour.

"In the temple of Chennakesavaswamy to the north of the village there are three stone inscriptions recording grants to the temple during the reign of the Vijayanagar Emperor Sadasiva. One of them mentions a certain Yenugula Papa Nayudu as a minister of Ramaraju, the great Hemraj of Muhammadan historians, who was defeated at the battle of Talikota in A.D. 1565. It is interesting to note that there is still a family of this name — Yenugula — residing in Dabbudapalle, the hamlet of Kodur."

Sri Chowdeswari Devi festival is celebrated for 5 days from *Jaistha Purnima* (June-July). *Jyothulu* are lit on the fourth day. Goats, fowls and sheep are sacrificed to the deity. Feasts are arranged daily. *Sadhus* and saints attend the festival and reside in a *mutt*. It is of ancient origin though of local significance. This festival relates to the deity Chowdeswari in Nandavaram village of Koilkuntla taluk in Kurnool district. The patrons are the Thogata Veerakshatriyas. The Hindu devotees of the village congregate. *Pujari* is a Thamballa with hereditary rights. There is free-feeding to the blind and crippled.

There are choultries and free feeding is arranged. Dramatic troupes enact dramas which afford entertainment to the gathering.

SOURCE: 1. Sri Lakshmikaka Subba Rao, Village Karnam, Kodur.

2. Gazetteer of Cuddapah District, Volume I, 1915.

8. YERRAGUDI — Situated on the bank of the river Pennar at a distance of 1 mile from Tadpatri-Jammalamadugu bus route, 2 miles from Regadipalle Railway Station on Madras-Raichur broad gauge section of the Southern Railway and 33 miles from Jammalamadugu.

The total population of the village is 707 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Sale (Weaver), Talari; Scheduled Castes (22); Muslims and Christians. The chief means of livelihood of the people is agriculture.

Srirama temple with the images of Rama, Lakshmana, Sita and Anjaneya in human form, the temples of Anjaneyaswamy and Peddamma, a mosque and a church are the places of worship in the village. From very ancient times is there a stone inscription before the temple of Anjaneyaswamy.

Sri Anjaneyaswamy *Aradhana* is performed during *Kartikam* throughout the month (October-November). *Naivedyam* and incense are offered to the Lord every day. This temple has Ac. 20-00 of Inam land. The Hindu residents of the village congregate.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). The images of Sri. rama, Sita and Lakshmana are taken in a procession. *Naivedyam* and incense are offered. This festival is being celebrated from ancient times and is also confined to the nearby villages. There is an Inam land of Ac. 6-73 dedicated to this temple. The local Hindus and from the nearby villages congregate. *Pujari* is a Brahmin of Gowthamasa *gotram* with hereditary rights. *Prasadam*, *panakam* (jaggery solution) and *thambulam* are distributed to all.

Grama Jatara to Peddamma is celebrated every year by all the villagers on a day that is considered convenient to them.

SOURCE: Sri Pindikuri Chinna Chennareddy, Panchayat President, Yerragudi.

9. CHAMALUR — Situated at a distance of 1½ miles from bus road, 4 miles from Regadipalle Railway Station and 45 miles from Jammalamadugu.

The total population of the village is 452 and it is made up of the following communities: Caste Hindus — Kapu, Lingayat, Kummari (Potter), Chakali (Washerman) and Scheduled Castes (107) — Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Chennakesavaswamy temple, Parvati temple and Eswara temple with a stone image three feet high under a huge ledge of a hill are the places of worship. The image of Eswara, which was 12 feet high in the past, has become gradually buried to a depth of 9 feet with the result that at present only three feet of it is visible. A stone structure in the form of a *koneru* is built around it. A temple touching the ledge of the hill is constructed; it is known as Balappani Kona.

Eswara Aradhana is performed on the last Monday of *Kartikam* (November-December). Preparations are made from the first Monday in *Kartikam*. Cocoanuts and clothes are offered. Some devotees repair the hillock and some construct small buildings. The festival is of ancient origin and is confined to 10 or 12 nearby villages. Kapus are the chief patrons. The Hindu devotees of the village and from 10 to 12 nearby villages congregate. *Pujaries* are Lingayats of Vachanala family.

Chennakesavaswamy festival is also celebrated in this village every year. Further details are not available.

SOURCE: Sri M. Obula Reddy, Teacher, Chamalur.

10. BUKKAPATNAM — Situated on the north bank of the Pennar at a distance of 4 furlongs from Cuddapah-Tadpatri bus route and 2½ miles from Regadipalle Railway Station. As this village is believed to have originally constructed by Dattathreyaswamy, it is called Dattapuram after him. Subsequently it came to be

known as Ayyavari Bukkapatnam as there are living in this village many Brahmins and Vaishnavas whom the other communities called as Ayyavarlu.

The total population of the village is 3,148 and it is made up of the following communities: Caste Hindus — Brahmin, Nambi, Vaisya, Viswabrahmin (Goldsmith), Kapu, Padmasale (Weaver), Kummari (Potter); Scheduled Castes (268); and Scheduled Tribes (71). The chief means of livelihood of the people are agriculture, trade, weaving and other traditional occupations.

Sri Nrusimhaswamy temple is on the southern bank of the river Pennar near the hillock. There were the images of Nrusimhaswamy and Navagrahas. But now there are only 3 images. There was a bronze chariot for the Lord which is said to have been buried to the south of the temple, planting 4 stones at the spot as a sign. There is a *dhwajasthambam* before the temple. To the north there are *koneru* (pond), *mantapam* and *choultry* which are in ruins. In the middle of the village there is Sri Athma Rama temple constructed 300 years back with the images of Srirama, Lakshmana and Sita. There is the image of Sri Anjaneyaswamy to the east of the village. The *dhwajasthambam* before Srirama image which fell down some years back, is re-installed by K. Beenamma on *Sravana Suddha Purnima* in *Sowmyanama samvathsaram*.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). Formerly it was celebrated for 9 days taking the Lord in procession on different *vahanams* every day. The devotees fulfil their vows. The festival is of ancient origin but of local significance. The Hindu residents of the village congregate. The patrons and *pujaries* are Vaishnava Brahmins. But at present the *pujaries* are Nambies without hereditary rights, enjoying the Inam lands. The Government was giving Rs. 720/- yearly and there was free feeding. But now the Government is giving only Rs. 70/- to the trustee for daily *pujas* and *uthsavams* etc.

The festival of Sri Nrusimhaswamy is celebrated on the last Monday in *Kartikam* (October-November). Usually daily *pujas* are performed. It is believed that, in the past, whenever the *pujari* prayed to the Lord, finding it impossible in the rainy season to cross the river on the other bank of which is situated the temple of the Swamy to whom *naivedyam* is to be offered, the river gave way enabling him to go to the temple. The villagers take bath in the river, worship the Lord and arrange dinners in the gardens. The Lord is taken in a procession by villagers.

SOURCE: Sri B. Singarappa, Teacher, Panchayat Samithi Elementary School, Bukkapatnam.

11. YATUR — "Situated in the south-west of the taluk on the left bank of the Chitravati, about twenty miles from Jammalamadugu. The Railway Stations of Regadipalle and Kondapuram lie two miles

north and three miles east of the village respectively. Yatur was the seat of one of the older poligars who date from the time of the Vijayanagar Empire. An inscription on a stone step in front of the Chennakesavaswamy temple records that the poligar Kondayya granted some lands to the temple and dug a channel from the Chitravati for their irrigation. The poligar's full name was Padigala Konda Reddi, of a family of Kodide Kapus. The date of the grant is not given, but from the mention of Gandikota Rajas it must be assigned to a period prior to the Musalman conquest. In the 18th century the poligars paid *peshkash* to the Nawabs of Cuddapah. When the country was ceded to the British the poligar of Yatur, though not very powerful, was one of the most recalcitrant. His *poliem* was accordingly forcibly resumed by Munro, and he was not even granted a pension. The ruined fort of the poligars lies to the south of the village on the brink of the river."

The total population of the village is 1,557 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamma, Viswabrahmin (Goldsmith), Balija, Boya, Talari; Scheduled Castes (151) — Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are cultivation, labour, trade, handicrafts and other traditional occupations. Nearly 400 acres are irrigated under the river channel mentioned above.

The temple of Sri Chennakesavaswamy with the images of Chennakesavaswamy, Sridevi and Bhudevi provided with *mantapams* and compound wall and those of Siva, Rama, Anjaneyaswamy, Narasimhaswamy, Yellamma, and Pothulaiah are the places of worship in this village. There is a church and a mosque also in the village.

Sri Chennakesavaswamy festival is celebrated for 5 days from *Vaisakha Suddha Purnima* (April-May). On the first day the deity is taken in procession on *seshavahanam*, on the second on *hanumanthavahanam*, on the third on *garudavahanam*, on the fourth on *gajavahanam* and on the fifth on *aswavahanam* accompanied by music. Cocoanuts, fruits, flowers and camphor are offered. The villagers white-wash their houses and invite their relatives and friends to a good feast on that occasion. Hindu saints and sages attend the festival and religious and philosophical discourses are held. The festival is celebrated from the times of Vijayanagar Kings chiefly from Sri Krishnadevaraya. It is now celebrated under the supervision of the trustee appointed by the Hindu Religious and Charitable Endowments Board and the village elders. The local devotees without any distinction of caste or creed congregate. *Pujari* is a Brahmin of Kowsika *gotram*. *Prasadam* is distributed to all.

There are choultries where one can prepare his food.

1. Pages 195-196 of the Gazetteer of Cuddapah District, Volume I, 1905.

Dramas and whirling wheels afford entertainment to the visitors.

It is reported in the Gazetteer of the Cuddapah district that what is more strange in Yatur village is that certain Musalmans regard the Hindu God Narasimhaswamy with peculiar reverence. They worship him at the festival of Sankranti, especially, and also before the performance of a marriage as their family God. If they fail to do this, they apprehend that great misfortune will overtake them. These devotees of Narasimhaswamy, except that they do not eat beef, follow all the customs of other Musalmans with whom they freely mix.

SOURCE: 1. Sri C. Yerikala Reddy, Teacher, Samithi Elementary School, Yatur.
2. Gazetteer of the Cuddapah District, Volume I, 1915.

12. VENKAIAH KALVA — Situated at a distance of 2 miles from Yellanur bus road, 4 miles from Molavanur bus road, 8 miles from Kondapuram Railway Station and 35 miles from Jammalamadugu.

It is said that the image of Vighneswara was found in a *kalva* (canal) at a distance of one mile from the village. Hence, the village goes by the name Venkaiah Kalva after Lord Vigneswara who is locally called Venkaiah and *kalva* in Telugu means canal.

The total population of the village is 1,092 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamma, Yadava, Kuruva, Boya, Uppara, Talari, Mangali (Barber), Chakali (Washerman), Kummari (Potter); Scheduled Castes (156) — Madiga; Muslims and Christians. Kammas, Yadavas and Kuruvus are in majority. The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Peddamma, Narasimhaswamy, Eswara, Srirama, Vighneswara, Gangamma with her stone image and 2 mosques are the places of worship in the village.

Grama Jatara in propitiation of the village deities, Peddamma and Gangamma is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March-April). Festival arrangements are made two days in advance. The streets are cleaned and electric lights are arranged. Police bandobust is made by the Government. Goats, fowls, he-buffaloes and rams are sacrificed in fulfilment of their vows. Cocoanuts, silver ornaments and new clothes are offered. Intoxicants are used as a part of the ritual. The festival is 100 years old and is widely known. The devotees, local and from distant places, without any distinction of caste or creed, congregate. *Pujaris* are Madasu Pedda Chenchu Reddy, Madasu Pullanna and Madasu Chinna Peddanna of Uppara caste with hereditary rights.

A few shops selling eatables, utensils, lanterns, pictures, books, clothes, agricultural implements, and

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). The images of Sri-rama, Sita and Lakshmana are taken in a procession. *Naivedyam* and incense are offered. This festival is being celebrated from ancient times and is also confined to the nearby villages. There is an Inam land of Ac. 6-73 dedicated to this temple. The local Hindus and from the nearby villages congregate. *Pujari* is a Brahmin of Gowthamasa *gotram* with hereditary rights. *Prasadam*, *panakam* (jaggery solution) and *thambulam* are distributed to all.

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The temples of Peddamma, Narasimhaswamy, Eswara, Srirama, Vighneswara, Gangamma with her stone image and 2 mosques are the places of worship in the village.

Grama Jatara in propitiation of the village deities, Peddamma and Gangamma is celebrated for 3 days from *Chaitra Suddha Padyami* to *Tadiya* (March-April). Festival arrangements are made two days in advance. The streets are cleaned and electric lights are arranged. Police bandobust is made by the Government. Goats, fowls, he-buffaloes and rams are sacrificed in fulfilment of their vows. Cocoanuts, silver ornaments and new clothes are offered. Intoxicants are used as a part of the ritual. The festival is 100 years old and is widely known. The devotees, local and from distant places, without any distinction of caste or creed, congregate. *Pujaris* are Madasu Pedda Chenchu Reddy, Madasu Pullanna and Madasu Chinna Peddanna of Uppara caste with hereditary rights.

A few shops selling eatables, utensils, lanterns, pictures, books, clothes, agricultural implements, and

several kinds of toys are opened during the *jatara* period.

There are choultries and free feeding is arranged to the pilgrims.

Harikathas, *bhajans*, whirling wheels and dramas afford entertainment to the visitors. On *Chaitra Suddha Vidiya* competitions among bulls in stone dragging are arranged and silver bracelets are presented.

SOURCE: 1. Sri L. Koneri Rao, Village Karnam, Venkaiah Kalva.
2. Sri K. Rama Subba Reddy, Village Munsiff, Venkaiah Kalva.

13. POTTIPADU — Situated at a distance of 2 furlongs from the river Chitravati to the south, 6 miles from Kondapuram Railway Station and 30 miles from Jammalamadugu.

The total population of the village is 1,138 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Thavata, Golla, Baliya, Uppara, Kummari (Potter), Chakali (Washerman); Scheduled Castes (155) — Mala, Madiga; Scheduled Tribes (21); and Dudekula. The chief means of livelihood of the people is agriculture.

The temples of Nrusimhaswamy (image in human form), Eswara and Anjaneyaswamy and a church are the places of worship in this village.

Nrusimhaswamy festival is celebrated for one day on the third Monday in *Kartikam* (November-December). Cocoanuts are offered. The devotees take river bath and observe fast. Though celebrated from ancient times it is of local significance. The patrons are the village elders. The local Hindus congregate. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April).

SOURCE: Sri L. Sethurama Rao, Teacher, Pottipadu.

14. THIMMAPURAM — Situated near the Chitravati river and 4 miles from Kondapuram Railway Station.

The total population of the village is 821 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Thavata, Baliya, Chakali (Washerman), Mangali (Barber); Scheduled Castes (149) — Madiga; Scheduled Tribes (13); and Muslims. Thavatas are in majority. The chief means of livelihood of the people is agriculture.

The temples of Malleswara, Ramaswamy, Chowdamma and Mathamma are the places of worship in this village.

Malleswara festival is celebrated on 4 Mondays in *Kartikam* (October-November). Cocoanuts and *vadappu* are offered to the Lord. Fasting is observed on that day and *aradhana* is performed. In the nights *jagarana* (keeping awake throughout the night) is observed.

served. The festival is of ancient origin though of local significance. The patrons are the Kapus of the village. The devotees of the village congregate. Only Hindus participate in the festival. *Pujari* is a Thavata. *Prasadam* is distributed to all. Free feeding is arranged.

Besides sacrificing animals, cocoanuts and *vadappu* are offered to the village deities Sunkulamma and Maremma during Ugadi i.e., on *Chaitra Suddha Padyami* (March-April).

SOURCE: Sri B. Obul Reddy, Teacher, Thimmapuram.

15. KONDAPURAM — A Railway Station on the Madras-Raichur broad gauge section of the Southern Railway. It is situated to the south of the Pennar and the Chitravati rivers and 28 miles from Jammalamadugu. There are communication facilities to Cuddapah, Pulivendla and Tadpatri.

The total population of the village is 741 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Talari; Scheduled Castes (33); and Muslims. The chief means of livelihood of the people is agriculture.

There is the temple of Sri Raghavendraswamy with the image in the form of a stone *brindavan* (tomb). His picture in human form is worshipped. There are the images of Anjaneya, Eswara, Chamundeswari Devi and an *asvattha* tree in the foreground of Raghavendraswamy temple.

Sri Raghavendraswamy annual festival is celebrated for 6 days from *Asviniya Suddha Dasami* to *Purnima* (September-October). Cocoanuts, fruits, flowers and camphor are offered. The festival is being celebrated for the past 20 years and is of local significance. Vaisyas are the chief patrons. The local Hindus congregate. *Pujari* is a Brahmin of Athreyasa *gotram* with hereditary rights.

There are 2 choultries and pandals are erected during the occasion. There is free feeding to Brahmins and Vaisyas only for one day.

SOURCE: Sri I. Ramchandra Reddy, Head Teacher, Ponchayat Samithi Telugu School, Kondapuram.

16. OBANNAPETA — An adjoining village to Kondapuram Railway Station and 30 miles from Jammalamadugu.

The total population of the village is 1,508 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu; Scheduled Castes (166) and Muslims. The chief means of livelihood of the people are agriculture, trade and employment in railway.

There is the temple of Sri Raghavendraswamy with His stone *brindavan* (tomb). His picture in human form is worshipped. There are the images of Anjaneya swamy, Eswara and Chamundeswari Devi.

Sri Raghavendraswamy festival is celebrated twice a year for 3 days from *Sravana Bahula Padyami* to *Tadiya* (August-September) and *Margasira Bahula Padyami* to *Tadiya* (November-December). Cocoanuts, fruits and flowers are offered. The festival is being celebrated for the past 15 years and is of local significance. The patrons are Vaisyas. The Hindu devotees of the village congregate. *Pujari* is a Brahmin of Athreyasa *gotram* with hereditary rights. *Prasadam* is distributed to all. Religious discourses are conducted on both the occasions.

There are 3 choultries and there is free feeding for only one day to all.

SOURCE: Sri B. Narayana, Teacher, Samithi Telugu School, Obannapeta.

17. GANDLUR — 'Situated on the Madras-Bellary road about half a mile south of the confluence of the Pennar and the Chitravati. The nearest Railway Station is Kondapuram, two miles to the south-west' and 27 miles from Jammalamadugu via Muddanur. 'In the great floods of May, 1851 much damage was caused to Gandlur, but it is said no lives were lost. Evidence of previous floods is afforded by the existence of a ruined temple between Gandlur and the river, almost completely buried in sand.

Close to the confluence, on the north bank of the river are the ruins of a temple of Sangameswaraswamy. It is said to have been destroyed by the Muhammadans who built near its site the village of Neku-nampet which was granted, and is still held, for the upkeep of the *masjid* at Gandikota.'

The total population of the village is 1,493 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Chakali (Washerman), Mangali (Barber), Sathani, Yadava; Scheduled Castes (49); and Scheduled Tribes (17). Kapus form the majority. The chief means of livelihood of the people are agriculture and agricultural labour. There is a forest tope of about thirty-eight acres in extent containing mango and tamarind trees.

The temples of Sri Chennakesavaswamy, Srirama, Gangamma and Maremma are the places of worship in this village.

Srirama festival is celebrated for one day on Ugadi i.e., *Chaitra Suddha Padyami* (March-April). Cocoanuts are offered. This festival is 40 years old though of local significance. The residents of the village congregate irrespective of caste or creed. A Sathani is the *pujari*.

Grama Jatara is celebrated once in 3 years in propitiation of the village deities Gangamma and Maremma. Animals are sacrificed and intoxicants are used. The *pujaris* are Yadavas. Gandlur Pulla Reddy is the trustee for all the temples.

'About three miles south of Gandlur there is a wooded hollow in the Erramalas containing a picturesque waterfall and perennial springs. The place is called Guriginjakona. Like similar spots, Guriginjakona is sacred and contains an ancient temple of Venkateswaraswamy, opposite to which is an exceptionally large banyan tree.'

SOURCE: 1. Sri Korrapati Peda Venkata Subbarayudu, Village Karnam, Gandlur.
2. Gazetteer of Cuddapah District, Volume I, 1915.

18. KORRAPADU — Situated at a distance of 1½ miles from Mangapatnam and 24 miles from Jammalamadugu.

The total population of the village is 1,743 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Yadava, Baliya, Vadla, Ediga, Kummari (Potter); Scheduled Castes (76); Scheduled Tribes (7); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

Sri Chennakesavaswamy temple with the images of the Lord and His consorts Sridevi and Bhudevi in human form, Srirama temple with the stone images and Eswara temple with a stone Sivalingam are the places of worship in this village.

Sri Chennakesavaswamy festival is celebrated for one day on *Chaitra Suddha Vidiya* (March-April). Offerings are made in the form of cash or kind. This festival is being celebrated from ancient times but is of local significance. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Brahmin of Vasista *gotram*. *Vadappu* and *panakam* are distributed to all.

Srirama Navami and Mahasivaratri are observed on *Chaitra Suddha Navami* (March-April) and *Magha Bahula Triodasi* (February-March) respectively.

Grama Jatara is celebrated in *Margasiram* (November-December) when animals are sacrificed.

SOURCE: Sri Velpunarla Lingappa, Village Karnam, Korrapadu.

19. MANGAPATNAM — Situated at a distance of 1½ miles from the Railway Station of the same name on Madras-Raichur broad gauge section of the Southern Railway and 23 miles from Jammalamadugu. A woman by name Patra Mangamma is responsible for the construction of the village. Therefore, it was named Mangapatnam.

The total population of the village is 2,080 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamma, Yadava, Kammaru (Blacksmith), Chakali (Washerman), Mangali (Barber), Kummari (Potter), Baliya; Scheduled Castes (141) — Madiga, Mala; Scheduled Tribes (31); Mus-

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

The temples of Siva, Anjaneyaswamy, Gopala-swamy, Srirama, Sri Chennakesavaswamy with the image made of brass and copper with 3 tongues and An-kamma with Her stone image in female form are the places of worship. There is a church for Christians.

Sri Chennakesavaswamy festival is celebrated once in 6 years for a period of eleven days from *Vaisakha Bahula Panchami* (May-June). During the festival a gold lizard comes on to the *gadi* and the *pujaris* roll over the thorny bush without being hurt. Kapus get *neela theru* (water car i.e., a decorated cart distributing water). Cocoanuts are offered. The festival is being celebrated for the past 200 years but is of local significance. Free feeding is arranged.

Panakam and *panneram* are offered to Bhairava-swamy on *Chaitra Suddha Vidiya* (March-April) by the Bodeddula Kapu family. Rams are sacrificed to Akka Poppuramma on the same day.

Grama Jatara is celebrated in this village. It is mostly confined to Kapus and Kammas. The patrons are Bodeddula Kapus. The Hindu devotees of the village only congregate. *Pujari* is a Kummari. The heads of the sacrificed animals are taken by the Bodeddula-varu. Goats, sheep and he-buffaloes are sacrificed to the Goddess in fulfilment of their vows.

Peerla Panduga is celebrated in this village every year. All the villagers including Hindus congregate irrespective of caste or creed. Penugonda Balaswamy *peeru* is taken in a procession on the occasion.

There is a hill called Bhanukota in the fields of the village. Banasura performed penance in this hill; hence it goes by the name Bhanukota. It is said that Eswara gave him boons pleased by his penance. A festival is celebrated during Sivaratri i.e., on *Magha Bahula Chathurdasi* (January-February) at this place attended by a big congregation from distant places.

SOURCE: 1. Sri M. B. Chenna Reddy, Village Karnam, Mangapatnam.

2. Sri Kanta Balanna, Teacher, Mangapatnam.

20. GANDIKOTA — Situated on a hill about 5 miles west of Jammalamadugu, 8 miles north of Mangapatnam Railway Station, 8 miles from Gudemchervu on Jammalamadugu-Muddanur bus route and 15 miles from Muddanur Railway Station.

"The name is comprised of two Telugu words, *gandi*, a gorge, and *kota*, a fort; and in these lie all the interest and importance that the place possesses. It is perhaps the most striking spot in the district. The gorge where the Pennar has cut its way through sheer rugged cliffs of bedded sandstone

some two or three hundred feet high is four miles long, and the height overlooking the river on the south bank is crowned by extensive fortifications, which, even apart from their historical association, are well worthy of a visit."

A legend pertaining to the origin of Pennar also runs as follows:— In ancient times due to the curse of the great sage Agasthya, the waters of the Pennar turned foul. Goddess Penna performed penance. Lord Kesavaswamy appeared and commanded Her to take origin at His feet in Nandikonda, so as to flow northwards and touch many *rishyashranams* to get rid of the evil effects of the curse of the pious sage. Since that time the Pennar is also known as Uthara Pinakini.

"The following is the purport, omitting irrelevancies, of the *sthala purana* relating to the foundation of the village and its fortification, as well as the building of the temple of Madhavaswamy. In the 1213th year of the era of Salivahana there lived a certain King called Kaka Maharaju in Bommanapalle, a village close by Yerrakonda, about two miles to the east of the Pennar. The site of Gandikota was discovered by this King during a hunting expedition and, being struck with the place, he made enquiries and finding it was sacred, took counsel with learned men who advised him to found a village which would flourish."

Accordingly the King on *Magha Bahula Panchami* (February-March), which fell on a Thursday, accompanied by the *gurigandlu*, *ayakandlu* and *palleras*, went to the Erramalai hills, decided a site for the fortress and on *Vaisakha Suddha Panchami* (April-May) they laid the foundation which afterwards came to be known as Gandikota. The King fixed their wages and installed inscriptions on a stone to the east of the Pennar, on the *Suryuni banda* (Sun-slab) of *neralla kona vakili*, on a *padu banda* (foundation stone) in Moru-mooripeta of Bhoidinne, in Gandiluru to the west and on a stone, to the north of Thapidari vanka, and reached Rajupalem from Gurumurthy peta, which was constructed by his men. Thus the boundaries were decided and Thiruvengalachari was appointed as a trustee in the Vaishnavite temples.

"In the 1297th year of the Salivahana era, continues the record, Harihara Bukkarayalu reigned in Vijayanagar. His reign was very prosperous. He visited Benares and brought water from the holy Ganges, and on his way back he found the images of four Gods buried in the sand of the Godavari river. There he was miraculously instructed to instal in newly-built two temples for two of the Gods at Gooty and Sashagrundipuram (Pamidi). Then he came to Gandikota and saw the fort. While he was out hunting, the God Madhavaswamy appeared and told him that as the place was sacred and contained many holy streams (*tirthams*) he ought to build a temple there."

Harihara summoned the architects who were ordered to build a temple. They obeyed and according to *silpasastra* (science of architecture) temples were built with *garbhagriha*, *sukanasikasthuka*, *madhyaranga*, *asthana mantapa*, *sowdhantharala*, *gopura*, *prakara*, *thupika*, *pachanalaya* (kitchen), *yagasala*, *kalyanamantapam*, *vahana mantapams* etc. Harihara again returned to Gandikota after worshipping Ranganayakaswamy in Vontimitta and Rameswaram, Perumallu (another name for Venkateswara) in Tirumalai and taking *satagams*. He appointed several servants with *manyam* (Inam) lands to perform 72 *vinayogams* (an ancient tradition of worshipping) like *mantrapushpam*, *vedaparayana*, *anusandhanam*, *swayampakam* etc. Flower girls, garland wreathers, silver cane carriers, musicians during *seva* period, Brahmin women to offer camphor, *parupathyam* performers, *vahanam* makers and carriers, *bhogamvandlu* to offer *khumbha harathi*, *bheri*, bell and *jeganta* or *jayaganta* beaters, drummers and others to perform *nithyothsavam* (daily procession), *pakhsothsavam* (fort-nightly procession), *masothsavam* (monthly procession) and *samvathsarothsavam* (annual procession) were also appointed. Nandyal Chalapathi Raju and Ahobala Raju were appointed as regents of Gandikota and Udayagiri respectively by Proudha Deva Raya. Nandyal Chalapathi Raju was succeeded by a few who improved the temples and the fortress until at last the fortress was seized by the powerful Muslim Subedar Mir Jumla.

But due to reasons unknown Lord Madhavaswamy's image reached Mydukur in Proddatur taluk. Yet another local belief is that Agasthya takes bath in the Pennar and performs penance in a cave of the valley. Once the sentry woke up when the wet locks of the sage touched him while he was returning to his cave after bath in the river. He told his experience to the villagers who closed the cave with stones.

"The point of most interest in the above account is the name of the king, Kaka Maharaju, who is said to have built the fort, and the date of its construction, which corresponds to A.D. 1290. We know from recently discovered inscriptions that in the latter part of the 13th century the Kakatiya kings of Warangal held sway over the greater part of Cuddapah district, ruling the province from Vallur. It seems to be a legitimate conclusion that the Kaka Maharaju of the *sthala purana* was either the Kakatiya king himself, that is, Ambadeva the usurper of his successor Prataparudra, or possibly his viceroy ruling at Vallur. That the account should omit all reference to the eventful period between the building of the fort by Kaka Maharaju and the building of the temple by "Harihara Bukkarayalu" is in no way remarkable, for it was a time of great political disturbance. In A.D. 1309 the Deccan was invaded by the Muhammadans, the Kakatiya dynasty was overthrown, and it was not till A.D. 1344 that the Hindu confederation drove back the invaders and established the kingdom of Vijayanagar. The *sthala purana* regards "Harihara Bukkarayalu" as the name of one man. Harihara and Bukka

were in reality the two brothers, refugees from Warangal, who engineered the Hindu confederation and subsequently founded the Vijayanagar empire. Bukka I reigned from A.D. 1352 to 1376, and S.S. 1297, mentioned in the *sthala purana*, corresponds to the year A.D. 1375. During the Vijayanagar ascendancy Gandikota *sima* was a district embracing the present taluks of Pulivendla, Proddatur, Kamalapuram and Cuddapah, and possibly a part of Kurnool district. It was subordinate to the Udayagiri province, the Governor of which was generally a near relative of the reigning emperor.

The *sthala purana* contains two other dates. It is related that Harihara Bukkaraju who succeeded Kaka Maharaju was himself succeeded by Krishnarayalu in S.S. 1421. Krishnaraya was the most famous Emperor after Bukka I, but more than a century elapsed between their reigns. The date of his accession was really S.S. 1431, corresponding to A.D. 1509 or ten years later than the date given in the *sthala purana*, which may be due to a clerical error. The last date given in the record is S.S. 1523 or A.D. 1601, when it is said Krishnaraya was followed by one Thimma Nayudu. In the latter's time the fort fell into the hands of the Muhammadans. By Thimma Nayudu may be meant Timmala, the brother and successor of Ramaraja, who conserved part of the empire after the battle of Talikota and ruled from Penukonda. But if the date is correct Thimma Nayudu cannot be the Emperor Timmala, nor is it likely on general grounds that the emperor would be styled Nayudu without the usual royal titles. It seems more probable that a local officer of the Vijayanagar empire made himself master of Gandikota after the downfall of the Emperor at Talikota and maintained his independence for several years till the forces of Golconda turned their attention to this part of the country after dislodging the Hindus from Penukonda towards the end of the 16th century.

The king of Golconda was not slow to recognize the strategical importance of Gandikota, and it became the headquarters of a Nawab. The name of the first Nawab is said to have been Meer Jumla. His name is held in the utmost abhorrence on account of his intolerance of the Hindu religion and his desecration of the temples, the materials of which he used for the construction of the Jumma Masjid. He is said to have killed the hundred cows belonging to the Madhavaswamy temple. He greatly strengthened the fortifications and is supposed to have been recalled by the king of Golconda on account of having boasted when rebuilding a part of the dilapidated fort that the king would never enter it without his permission. The State granary within the fortifications — now used as a travellers' bungalow — was built by Meer Jumla or one of his successors, the names of six of whom are on record, though nothing is known of them.

Early in the 18th century Abdul Nabi Khan, the greatest of the Cuddapah Na-

wabs, extended his authority over this part of the district, and Gandikota became an important outpost of his territories. It was here that his grandson, whose name was also Abdul Nabi, sent his family for security after his defeat by the Mahrattas in 1740. The fort presumably fell into the hands of Haidar Ali or Tipu Sultan after the defeat and deportation of the last Nawab of Cuddapah in 1780. The fortifications were, it is said, still mounted with cannon and contained ammunition at the time of the cession to the East India Company."

"Within the fort are several wells, strongly revetted and provided with stone steps, and a *koneru* known as Rayalcheruvu the springs of which are perennial. These provide irrigation for the numerous, lime and plantain gardens which are a feature of the place."

Even this day the big cannon and the cannon balls which played a prominent part and which are the witnesses of the treacherous battles that took place there are to be seen. There was *thanas* (guarding places) on the four sides of the fortress. But at present two of them are to be seen.

The total population of the village is 1,167 and it is made up of the following communities: Caste Hindus — Brahmin, Baliya, Mangali (Barber), Chakali (Washerman); Scheduled Castes (38) — Adi Andhra, Madiga; and Muslims. Baliyas are in majority. The chief means of livelihood of the people are agriculture, agricultural labour, maintaining lemon gardens, trade in lemon fruits and other traditional occupations.

Agastheswaraswamy temple with His stone Sivalingam said to have been installed by the pious saint Agasthya on a hillock at a distance of 3 miles overlooking the valley, Venkateswaraswamy temple, Kota Anjaneyaswamy temple, Vasukota Yellamma compound with a neem tree and some stones, Subrahmanya temple with His stone image with six heads and Pedda Mokanu with the image of Chowdha Masum Peer installed in Hazri 1179 are the places of worship. In the stone inscriptions references are made to the temples of Madhavaswamy, Raghunathaswamy, Krishnarayalu, Ramaswamy, Kesavaswamy, Narasimha, Venkateswaraswamy, Anjaneyaswamy, Siva, Veerabhadraswamy, Bhairava, Muthyalamma and Sunkulamma.

Agastheswaraswamy festival is celebrated during the whole of *Kartikam* (November-December) for four weeks on four Mondays in particular and occasionally for five weeks when there occur five Mondays in *Kartikam*. Cocoanuts, camphor and *naivedyam* are offered. Devotees take bath in sacred pools in Agasthya *kona* (valley). The festival is of ancient origin and widely known. Not only the local Hindus but those from several parts of the district congregate. *Pujari* is a Brahmin. *Prasadam* is distributed to all. There is free feeding to all, irrespective of caste or creed, on the last Monday in *Kartikam*.

Venkateswaraswamy festival is celebrated on *Chaitra Suddha Padyami* (March-April). The local Hindus participate.

Vasukota Yellamma (village Goddess) *Jatara* takes place for 2 days on *Chaitra Suddha Padyami* and *Vidiya* (March-April). Devotees fulfil their vows sacrificing he-buffaloes, goats and fowls. On all Sundays throughout the year animals are sacrificed before the deity. Intoxicants are invariably used as a custom. The festival is of ancient origin but of local significance. Baliyas are the patrons and local Hindus participate.

Once in three years during Moharram, *Pedda peeru* is taken in procession. Cocoanuts, incense and limes are offered and animals are sacrificed. Fire pits are arranged. The festival is of ancient origin but is confined to this and the other parts of the district. Muslims are the patrons. Local people and those from neighbouring villages, irrespective of caste and creed, congregate.

SOURCE: 1. "Places of Interest in Andhra Pradesh", Published by Information and Public Relations Department, Hyderabad-A.P.
2. Sri G. J. Anantha Padmanabha Rao, *Karnam, Gandikota*.
3. Sri B. Mehboob, *Village Level Worker, Khaderabad*.
4. *Gazetteer of Cuddapah District, Volume I, 1915*.

21. CHOWTAPALLE — Situated near the confluence of the rivers Pennar and Chitravati at a distance of 1½ miles from Kondapuram Railway Station, 17 miles from Muddanur and 28 miles from Jammalamadugu. Cuddapah-Tadpatri road passes through this village. Formerly this village was constructed near the river and hence suffered from the floods. Now it has been constructed away from the river.

The total population of the village is 2,360 and it is made up of the following communities: Caste Hindus — Kapu, Talari, Bestha; Scheduled Castes (61); Scheduled Tribes (15); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and manufacture of beedies.

In the old village i.e., to the east of the present village there are temples of Anjaneyaswamy, Pothuraju who is also called Lingamaiah, with the image in the form of a stone Sivalingam, Naranarayanawamy near Pothuraju temple and Ankalamma. It is believed that Naranarayana settled himself in this village and in Badari but no where. There is a temple of Kodanda Ramaswamy in the present village. There is a platform near this temple under the shade of a tree and the villagers hold conferences under this tree which is locally known as *grama chavidi*. At a distance of 10 yards before the temple of Kodanda Ramaswamy there is the village Goddess Peddamma in the form of a *boddurayi*.

Pothuraju festival is celebrated for 5 days from *Pushya Bahula Ekadasi* to *Amavasya* (January-February). On *Ekadasi* the images of Pothuraju and Peddamma are cleaned and placed. On *Dwadasi*, Pothuraju is taken on a *theru* (temple car) in a procession round His temple and also circumambulated Kodanda Ramaswamy temple three times. This procession attracts mostly the attention of the visitors. Fruits, cocoanuts and camphor are offered to Pothuraju. Goats, fowls and sheep are sacrificed only to Peddamma on a large scale in fulfilment of their vows. He-buffalo is also sacrificed to the Goddess Peddamma. It is a custom to take intoxicating drinks during the festival. The festival is being celebrated from ancient times not only in this village but also in Proddatur taluk and in some villages of Anantapur district. There are Inam lands for this temple. Thousands of devotees from this village and the neighbouring villages and from distant places congregate without any distinction of caste or creed. *Pujaris* are Kummaries of Veera Kummari Gundiah family with hereditary rights and are called *Ganamdarlu*. There is free feeding for the *bhajan* troupe and most of the visitors take their meal at their relatives' houses.

Bhajans, whirling-wheels and magic feats by Budabukkals afford entertainment.

Kodanda Ramaswamy festival known as *Srirama Navami* is celebrated on *Chaitra Suddha Navami* in this village. *Bhajans* are performed in Kodanda Ramaswamy temple throughout the night and *guggillu* and tea are distributed to all present. Early in the morning *chakrapongali* is offered to the deity and distributed to all.

The devotees perform *bhajans* and observe fasting and *jagarana* during festival days like *Srirama Navami*, *Sivarathri* etc. *Prasadam* is also distributed to all.

SOURCE: Sri S. Mahaboob Sheriff, *Chowtapalle*.

22. PONNAMPALLE — Situated at a distance of 14 miles from Jammalamadugu.

The total population of the village is 789 and it is made up of the following communities: Caste Hindus — Yadava, Kapu, Thogata; Scheduled Castes (61) and Scheduled Tribes (17). Yadavas are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and sheep breeding.

Gangamma temple to the east of the village with Her image in female form, Siva temple and Anjaneyaswamy temple are the places of worship in the village.

Gangamma *Jatara* is celebrated for 6 days from *Jaistha Suddha Purnima* (May-June). This festival is historically connected to 'Katamaraju Samvadam'. Animals are sacrificed and *pongali* is offered to the deity. It is being celebrated for the past 55 years, but is confined to this village. The patrons are Yadavas. The

local devotees congregate without any distinction of caste or creed. *Pujari* is a Thogata without hereditary rights. There is free feeding and *prasadam* is distributed to all present.

SOURCE: Sri T. Balakondappa, Teacher, Ponnampalle.

23. DOMMARANANDYALA — Situated on the bank of the river Pennar at a distance of 2 miles from Jammalamadugu and 14 miles from Muddanur Railway Station.

The total population of the village is 6,794 and it is made up of the following communities: Caste Hindus — Thogata Veerakshatria, Kapu, Kummari (Potter), Chakali (Washerman); Scheduled Castes (156); and Scheduled Tribes (19). The chief means of livelihood of the people are weaving, cultivation and labour in mines.

Eswara temple and Chowdeswari Devi temple with the stone image of the deity in human form with 4 hands holding a sword, a trident, a lime fruit and *abhaya hastam* with awe-inspiring looks are the places of worship in the village. This is an ancient temple with *gharbhagudi*, high tower and verandah constructed with Cuddapah stone. The beautiful sculpture on the tower attracts mostly the attention of the visitors. *Srirama* temple and Chowdeswari temple are the places of worship in the hamlet Karmalavaripalle. During the *jatara* the village deity Peddamma's image is prepared in human form with earth and placed in a temple temporarily constructed in the centre of the hamlet Karmalavaripalle.

A festival called *Jyothulu* is celebrated to Chowdeswari Devi for 2 days from *Asviniyuja Suddha Purnima* (September-October) or 2 or 3 days after *Purnima*. It is said that Chowdeswari Devi is the incarnation of Shakti and if the festival is celebrated people are cured of their diseases and the village is protected. It is believed that she was a native of Kasi. Festival arrangements are made one day in advance. The devotees perform *akupuja* and offer *panakam* and *panneram* in fulfilment of their vows. Animals are sacrificed from the midnight upto 8 or 9 O'clock of the following morning. The houses are cleaned with cow dung and decorated with festoons of mango leaves. *Puja* is performed and *naivedyam* is offered. Intoxicants are consumed as a part of the ritual. The festival is being celebrated since the inception of the village. The chief patrons and followers are Thogata Veerakshatrias. The devotees of the village without any distinction of caste or creed congregate. *Pujari* is a Thogata Veerakshatria of Chowdam family and Aratipuvvu *gotram* with hereditary rights.

Peddamma *Jatara* is celebrated for 3 days from *Phalguna Bahula Ekadasi* to *Triodasi* (March-April). Animal sacrifice goes on throughout the night in propitiation of the deity to whom *kumbham* (heap of cooked rice) is offered. On the next morning every house sacrifices 2 or 3 rams to the deity and on the next day

the deity is taken and left at the border of the village. *Jyothulu* are also lit by the side of the deity. Intoxicants are used as a part of the ritual. The festival is of ancient origin but of local significance. The Village Munsiff is the Chairman for this festival. The Hindu devotees of the village congregate. It is said that the deity is considered to be the daughter of Kummari (Potters) till she is installed in the temple, and after the installation, Chakalis (Washermen) claim Her as their daughter-in-law. *Pujari* is a Kummari.

SOURCE: 1. Sri P. Gangi Reddy, Village Level Worker, Dommaramandiyala.
2. Sri M. C. Sanjeeva Raju, Teacher, Panchayat Samithi Elementary School, Karmalavaripalle.

24. **VEPARALA** — Situated on the bank of the river Pennar at a distance of 3 miles from Jammalamadugu and 16 miles from Muddanur Railway Station.

The total population of the village is 4,938 and it is made up of the following communities: Caste Hindus — Kapu, Thogata Veerakshatrias; Scheduled Castes (74); and Muslims. The chief means of livelihood of the people are agriculture, weaving and labour in mines.

Chowdeswari temple is in the village with the image of the deity in female form with 4 hands holding a sword, a trident, a lime fruit and *abhaya hastam*. The image is in an awe-inspiring form. The temple is an ancient one with a *gharbhagudi* and a verandah. There is also a Rama temple.

Jyothula festival is celebrated for 2 or 3 days from *Bhadrapada Suddha Purnima* (August-September). It is believed that Chowdeswari is the incarnation of Shakti, and if she is worshipped, one will be cured of any disease and the village would be protected. She was the native of Kasi. Festival arrangements are made one day in advance. *Akupuja* is performed and *panakam* and *panneram* are offered. Goats, fowls and sheep are sacrificed in fulfilment of vows. Intoxicants are taken during the festival. It is of ancient origin. The patrons and followers are Thogata Veerakshatrias. The residents of the village congregate irrespective of caste or creed. *Pujari* is Chowdam Jalapathi, a Thogata Veerakshatrias, with hereditary rights.

SOURCE: Sri P. Gangi Reddy, Village Level Worker, Veparala.

25. **KHADERABAD** — Situated on the southern bank of the Pinakini at a distance of 2½ miles from Gandikota, 5 miles to the west of Jammalamadugu, 6 miles from Kondapuram Railway Station by road and 17 miles from Muddanur Railway Station by bus. In olden days when Gandikota was under the reign of the Moghals there lived a soldier Khadarnayak and this village was constructed in his name. There is a mosque in this village which was constructed in those days endowed with Inam lands. Near the mosque there are

the tombs of sepoy families. At present there are the relics of 6 tombs. Pathapeta, Bhakarapet and Diguvalle are the hamlets of this village and are constructed side by side from south to north. During the Vijayanagar reign, Khaderabad was called Kothapeta. In those days majority of the villagers were Lingayats. At that time Sugur Danappa Setty was a rich man who used to trade with other parts of the country on bullock *bidaru* (caravan). Once when Murahari Rao, the ruler of Gooty fort, asked him to pay tax, Danappa Setty jumped the fort wall with his bull on which he sat and returned without being caught by them. Now the house in which they lived called 'Settyuari Malige' is in ruins. It is said that this was an *Agraharam* of Brahmins and during the rule of the Bahamani Sultans, after the decline of the Vijayanagar Empire, Mir Jumla and his followers captured these villages and named them as Khaderabad and Bhakarapeta. Even now there is the *mahal* (palace) of the tax collector in ruins which is called as *mahal godalu* (palace walls).

The total population of the village is 4,134 and it is made up of the following communities: Caste Hindus — Brahmin, Nambi, Vaisya, Kapu, Padmasale (Weaver), Viswabrahmin (Goldsmith), Kummari (Potter), Chakali (Washerman), Mangali (Barber), Yadava, Thogata, Mutracha, Uppara, Asadi; Scheduled Castes (194) — Mala, Madiga; Scheduled Tribes (145) — Sugali, Yerukula; and Muslims. Padmasales are in majority. The chief means of livelihood of the people are agriculture, weaving and other traditional occupations.

Srirama temple situated on the bank of the river Pinakini in Pathapeta, hamlet of Khaderabad, with His stone image in human form along with Sita and Lakshmana, the temple of Siva with the stone Sivalingam, Gangamma, Vishnu, Anjaneya and Ramaswamy temples are the places of worship in the village.

Gayab Shah Vali tomb is situated on a hillock at a distance of 1½ miles. The legend says that wearing a *japamala* around his neck and with a *dandam* (stick) in his hand he was wandering. None was able to know his whereabouts. One day, Golla Gurappa, a shepherd, witnessed him standing on a hillock and entering an opening in it. The hillock gave way as he entered and closed itself immediately after he entered. But a piece of his green turban was visible outside the crack. Then the shepherd went there and began to pull the turban. But the turban was endless and formed a hillock of cloth. So he went into the village and informed about the incident to the Muslims. The Muslims went there, pulled the turban, but to their surprise it was endless. Then they prayed for the particulars of the saint. Answer came from inside the hillock that he was Gayab Shah Vali and asked them to bury the shepherd who saw him first at the foot of the hillock beside the reservoir and call him as Thurakala Cheruvu Gurappadu. He also asked them to worship Gurappadu immediately after his worship and then he withdrew his turban. He asked them to do *chadivimpulu* (offerings) for him.

Accordingly, immediately after worshipping Gayab Shah Vali devotees propitiate Gurappadu also at the foot of the hillock. *Palaxongulu* (to heat milk till it boils and overflows the vessel) is an important ritual among the villagers of these parts. It is said that if the people including Hindus do not offer rice and dhal to the *mujavar*, the milk in their houses seldom boils with foam, even though a large quantity of firewood is burnt, till rice etc., are first offered to the *mujavar* of the Vali.

Gayab Shah Vali *Urs* takes place in *Chaitram* (March-April) for 3 days, generally from 12th to 14th April. Overflowing milk with foam is offered to Gayab Shah Vall and Gurappadu. Monday is considered meritorious to propitiate the saint. The *Urs* is of ancient origin and widely known. Muslims are the chief patrons. Local devotees as well as those from various parts of the district congregate.

Ramaswamy *Paruveta* festival is celebrated during Sankranti i.e., in *Pushyam* (December-January) generally on 14th January. Only Hindus of the village congregate. *Pujari* is a Nambi. Srirama Navami is also celebrated on *Chaitra Suddha Navami* (March-April).

Bhavana Rishi festival is celebrated in *Vaisakham* (April-May) and Padmasales are fed free. *Prasadam* is distributed to all.

Agastya Mahamuni festival is also celebrated in the last week of *Kartikam* (November-December).

Peddamma *Jatara* is celebrated once in 3 years in *Chaitram* (March-April). Animals are sacrificed and it is patronized by the local Hindus.

SOURCE: 1. Sri P. S. Mehaboob Sahib, Village Level Worker, Khaderabad.
2. Sri K. M. Subba Rao, Karnam, Khaderabad.

26. **PURVA BOMMEPALLE** — Situated at a distance of one furlong from Jammalamadugu-Gandikota bus route, 5 miles from Jammalamadugu by bus, and 9 miles from Muddanur Railway Station. This village was constructed at the time of Harihara Bukkarayalu when the fort of Gandikota was constructed.

It is said that Bheemarayunikottala, hamlet of this village was built 200 years back. At that time Bhimarayudu, the Karnam of Gandikota gave 60 acres of waste land to some people who brought it under cultivation. Hence it got the name 'Bheemarayunikottala' after him.

The total population of the village is 1,222 and it is made up of the following communities: Caste Hindus — Nambi, Kapu, Golla, Talari, Vadla, Vadde, Kamara (Blacksmith), Chakali (Washerman); Scheduled Castes (87) — Adi Andhra; Scheduled Tribes (94) — Sugali, Yerukula; and Christians. The chief means of livelihood of the people are agriculture, labour, wood cutting and sheep breeding.

Sri Chennakesavaswamy temple with the image 3 feet high with four hands holding *sankhu*, *chakra* and *gadha* and with *abhaya hastam*, Chowdeswari temple with Her image with 4 hands, Srirama temple with a picture and Gangamma temple are the places of worship in this village. There is a temple for Srirama in Bheemarayunikottala, hamlet of this village.

Chennakesavaswamy festival is celebrated during Sankranti i.e., in *Pushyam* (from 13th to 15th January). It is of ancient origin but of local significance. The trustee is the Village Magistrate. The residents of the village congregate without any distinction of caste or creed. *Pujari* is a Nambi.

Chowdeswari festival is celebrated on Ugadi i.e., on *Chaitra Suddha Padyami* (March-April) and *Grama Jatara* is celebrated one week after *Chaitra Suddha Padyami* in this village. Animals and birds are sacrificed to both the deities Chowdeswari and Gangamma. The *pujaris* are a Golla for Chowdeswari and a Kapu for Gangamma.

Grama Jatara is celebrated in Bheemarayunikottala once in five years on a day fixed by the village elders in the bright fortnight of *Chaitram* (March-April). On that day the image of Peddamma prepared with wheat flour in female form is brought to the centre of the village and installed there. A light must be always burning before the deity. It is believed that if the light is put off it would be an ill-omen for the villagers. Goats, rams and fowls are sacrificed. Intoxicants are taken by the devotees during the festival. It is of ancient origin though of local significance. The chief patrons are the Village Munsiff, Karnam and other village heads. Besides, Malas, Madigas, Kummari, Barbers and Dhobies must participate in this festival. The local devotees congregate without any distinction of caste or creed.

Srirama Navami is also celebrated in this hamlet on *Chaitra Suddha Navami* (March-April). The picture of Srirama is taken out in procession accompanied by music. *Panakam* and *panneram* are distributed to all.

The devotees decorate their houses and observe fasting and *jagarana* during Mahasivaratri, Mondays in *Kartikam*, Vaikunta Ekadasi and Srirama Navami and *bhajans* are also performed.

SOURCE: 1. Sri Murra Chowdu Reddy, Village Magistrate, Purva Bommepalle.
2. Sri Y. Venkata Subba Reddy, Teacher, Bheemarayunikottala.

27. **JAMMALAMADUGU** — The headquarters of the taluk and of the Revenue Divisional Officer, situated in a central position on the north bank of the Pennar at latitude 14° 15' N and longitude 78° 30' E, and 12 miles from Muddanur Railway Station. The town is compactly built round the fort which commands the river.

The total population of the town is 16,616 consisting of several Hindu sub-communities and a few Muslims and Christians, the population of the Scheduled Castes and Scheduled Tribes being 430 and 42 respectively. Agriculture, trade and other traditional occupations are the chief means of their livelihood.

"The principal trade of the town is in cotton. Weaving of a more ambitious character than usual is carried on by families of Mahratta extraction. In addition to turbans which are chiefly exported to the Bombay Presidency there is also a considerable manufacture of coloured table-cloths, curtains and similar articles, which are dyed by Rangarazus and blockstamped with patterns of animals and birds.

The largest temple in the place, dedicated to Venkateswaraswamy, lies about half a mile to the south-west of the town literally in a sand heap on the banks of the Pennar. In the Musalman cemetery — also on the bank of the river — is the grave of the first and last Nawab of Jammalamadugu, Abdul Syed Khan to whom the town and the surrounding territory were granted as a *jaghir* by Tipu. Legend relates that the Nawab declined to allow his last resting place to be covered even with the slab of stone which is shown close by, and the simple earthen mound is in striking contrast to the large and ornate tomb of his wife not far distant. A descendant of the Nawab still receives an allowance from Government for the upkeep of the mosque."

In the tamarind tope to the north of the town is a temple dedicated to Narrapuswamy erected about 500 years ago. Sri Narrapuswamy's Kalyanamahotsavam and car festival are celebrated for 10 days from *Vaishakha Suddha Ekadasi* to *Bahula Panchami* (April-May). It is widely known. About 10,000 people of all communities, local and from distant parts of the district, congregate without any distinction of caste or creed.

During Dasara, Goddess Kanyakaparameswari Devi festival is celebrated for 10 days from *Asvini Suddha Padyami* to *Dasami* (September-October). It is a widely known religious festival. About 5,000 Hindus, local and from nearby villages, congregate. It is chiefly confined to Vaisya community.

Sri Gudu Mastanswamy Urs takes place for 3 days in *Ramzan* (February-March). About 1,000 Muslims, local and from nearby villages, congregate.

There are choultries besides a Travellers' Bungalow.

SOURCE: 1. *Statement of Fairs and Festivals* furnished by Collector, Cuddapah and Superintendent of Police, Cuddapah.

2. *Gazetteer of the Cuddapah District*, Volume I, 1915.

28. MORAGUDI — Situated at a distance of 1½ miles from the nearest town Jammalamadugu.

The total population of the village is 4,179 comprising of several Hindu sub-communities. Agriculture is the chief means of livelihood of the villagers.

Sri Chennakesavaswamy festival is celebrated for 3 days from *Magha Suddha Dwadasi* to *Chathurdasi* (January-February). This is confined not only to this village but also to nearby villages. Three to four thousand people, local and from the surrounding villages, congregate. Only Hindus participate in this festival.

SOURCE: *Tahsildar, Jammalamadugu*.

29. SALEVARIUPPALAPADU — Situated at a distance of 4 miles from Jammalamadugu — Nandyal bus route and 17 miles from Muddanur Railway Station.

The total population of the village is 1,903 and it is made up of the following communities: Caste Hindus — Brahmin, Thamballa; Scheduled Castes (189); Scheduled Tribes (16); Muslims and Christians. The chief means of livelihood of the people is agriculture.

Kesavaswamy temple, Eswara temple, Anjaneyaswamy temple, Jandaswamy mosque and a church are the places of worship in this village.

Eswara festival is celebrated on the last Monday in *Kartikam* (November-December). *Paruveta Panduga* is celebrated during Sankranti i.e., in *Pushyam* (13th to 15th January) and *Navarathru* from *Asvini Suddha Padyami* to *Dasami* (September-October). *Pujas* are performed during the whole month of *Kartikam* to Eswara. Cocoanuts and camphor are offered. The festival is confined to this village. The patrons are Brahmins of the village. The local devotees without any distinction of caste or creed congregate. *Pujari* is a Thamballa.

Gangamma Jatar is also celebrated in this village. Fuller details are not available.

SOURCE: Sri R. Narasimha Rao, Village Karnam, Salevariuppallapadu.

30. PEDDAMUDIAM — A village on the left bank of the Kunder (also known as Kumudvati) situated at a distance of half a mile from Salur-Jammalamadugu bus route, 10 miles from Allagadda in Kurnool district, 12 miles north of Jammalamadugu and 26 miles from Muddanur Railway Station on the Madras-Bombay broad gauge section of the Southern Railway.

It has been recorded in the Gazetteer of the Cuddapah district as follows:

"The chief interest attaching to the place lies in the fact that it seems to have been the birth place of Vishnuvardhana who founded the Chalukyan Empire. The

arguments in favour of this view are ably set forth by Mr. J. Ramayya Pantulu (the then Collector) in a note, printed in the report of the Archaeological survey for 1904-05, which is unfortunately too long to give in extenso. The story of Vishnuvardhana's birth may be given in Mr. Ramayya's own words: 'According to the Chelur plates of Virachoda among others (South Indian Inscriptions, Vol. I, 49) Vijayaditya, a prince of the lunar race and the 67th in the direct line of descent from Arujuna, left his ancestral home at Ayodhya and went to the southern country (*Dakshinapatha*) in quest of territory. He fought with the Pallava king Mukkanti alias Trilochana and was killed. His queen who was pregnant escaped with the *purohita* and ministers and took shelter under a pious Brahman named Vishnubatta Somayajin in the *Agrahara* of Mudivemu. The Brahman treated the queen as his own daughter and when she gave birth to a son, he named him Vishnuvardhana. When the prince grew up he learnt from his mother the history of his family and resolving to accomplish what his father had failed in, he proceeded to the Chalukya hill and made penance to the satisfaction of the Gods, by whose grace he collected a large army and conquered the Kadambas, the Gangas etc. and ruled the country from the Narbuda to the bridge of Rama'. Mr. Ramayya's argument is based on the fact that an old Canarese inscription of the Mukkantiswara temple gives the name of the village as Mudivemu and describes it as an *Agraharam* of pious Brahmins who are referred to as 'a lotus tank to the birth of the sun that was king Vishnuvardhana'. That the Pallavas ruled over this part of the country can scarcely be doubted as their inscriptions have been found as far as Bellary.

Whatever truth lies concealed in the history of Vishnuvardhana's birth, of the immense antiquity of the place there can be no doubt. Over the whole of the village site is a thick deposit of debris wherein a large number of interesting finds were made. Earliest of all come celts and implements of monolithic times to connect the place with the aboriginal inhabitants of South India, while Buddhist coins of the Andhra dynasty, archaic sculptures, ancient implements and ornaments show that so far back as South Indian history can be traced Peddamudiyam was a centre of civilized life. Its inscriptions give the connecting lines through Pallavas, Chalukyans and Cholas down to the Vijayanagar Kings, and further discoveries in this region may help to lift yet higher the curtain that still shrouds so much of the period between the fables of the Ramayana and the foundation of Vijayanagar."

The total population of the village is 2,298 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria, Valmiki, Talari, Kapu, Balija, Chakali (Washerman), Mangali (Barber); Scheduled Castes (75); Muslims and Christians. The chief means of livelihood of the people are agri-

culture, agricultural labour and other traditional occupations.

There is a temple of the village Goddess Sunkulamma on the outskirts of the village to the south of the Muslims' burial ground with Her image in human form in a sitting posture with 4 hands holding *damarukam* (drum), *trisulam* (trident), *kumkuma bharina* (vermilion box) and *abhaya hastam*, pressing a head under her feet. Before this Goddess there is a stone slab in the name of Pothuraju. There are the footprints of the deity also in the temple. Kodanda Ramaswamy temple is facing south with the stone images of Rama, Lakshmana and Sita. It is said that Srirama stayed at this place during the *dakshinapathayatra* in *Threthayuga* and hence it was constructed facing south. The image of Lakshmi Narasimhaswamy is very beautiful and at the same time attractive. There is an inscription about these two temples that the repairs and reconstruction works shall be done only by the India Government. Accordingly these two temples are under the supervision of the Executive Engineer of Kurnool for the past 20 years and the repairs are undertaken by him. The other temples of this place are of Veerabhadraswamy, Mukkanteswaraswamy, Navagrahas (nine planets), Mrudani, Kasi Eswaraswamy, Yogananda Narasimhaswamy, a church and a mosque. The temple of Mukkanteswaraswamy was constructed on a platform of 1½ yards height above the ground level. Many images and inscriptions are sculptured on the walls of the temple. On that platform the temples of Visweswaraswamy, Yogananda Narasimhaswamy, Navagrahas and Dandi Bhairava were also constructed. To the south below the platform level, there are rows of *nagas* (cobras) covered on stone slabs. There are the inscriptions of Vishnuvardhana to the west of Mukkanteswaraswamy temple and of Sadasivarayalu of the 15th Century to the east of Veerabhadraswamy temple.

Sunkalamma Jatar is celebrated for 3 days from Ugadi i.e., *Chaitra Suddha Padyami* (March-April). On the morning of the first day *bonam* is prepared and taken on a cart with a sheep or a goat or a fowl, decorated with margosa leaves, vermilion and turmeric, round the temple, three times accompanied by music and the animal is sacrificed before the deity. A portion of the meat is distributed to the servicemen like talaries, barbers, dhobies and vettis and the rest is cooked and a good feast is arranged. In the evening for the car festival every house gives a couple of bulls which are harnessed to the *theru* (car) and drawn with a goat fixed to a hook of a pillar of the *theru* (car). In the evening silver medals and bracelets are presented to the bulls that drag a cart full of sand or two or three carts tied together to a maximum distance. Cycle races, weight lifting and sports are also conducted. The weavers weave a saree and offer it to the deity. Goats, fowls, sheep and rams are sacrificed to the deity in fulfilment of their vows. Cocoanuts, *panakam* (jaggery solution), *vadapappu* and camphor are also of-

ferred. Lastly a he-buffalo which is set apart for the deity is sacrificed. *Pujas* are performed only during these three days. The festival is being celebrated from ancient times but is confined to the nearby villages also. The patrons are Valmiki and Sudras. It is celebrated by collecting subscriptions. About 5,000 devotees, local and from the nearby villages like Palur, Nagarajupalle, Jangalapalle, Nemalladinne within a radius of 5 or 6 miles, congregate without any distinction of caste or creed. *Pujari* is Talari Peddanna for the past 8 years. *Prasadam* is distributed to all. Poor feeding is arranged.

A fair is held for 3 days in connection with this festival to the south of the temple within an area of 8 acres of land. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, plastic goods and toys are brought and sold in this fair.

Kodanda Ramaswamy festival is celebrated on *Chaitra Suddha Navami* (March-April) and Lakshmi Narasimhaswamy festival on *Vaisakha Suddha Chaturdasi* (April-May). A watcher is appointed by the Central Government for the protection of the archaeological monuments. To patronize the festivals Government pay Rs. 70/- yearly for these two temples. Local people congregate.

The *pujaris* for Kodanda Ramaswamy and Narasimhaswamy are Seshiah, a Pancharathra Brahmin of Srivathsasa *gotram* and Annaparaju Ramasubbaiah, an Aruvella Niyogi Brahmin of Koundinyasa *gotram* respectively with hereditary rights. Presently, the former is paid a monthly salary. The Inam lands were being enjoyed alternately by them 8 years back but now they are taken by the trustee.

The *pujari* for the temples of Mukkanteswara, Kasi Eswara, Yogananda Narasimha, Mrudani is Thamballa Muneiah of Bharadwajasa *gotram* with hereditary rights got from his wife, and enjoys the Inam lands. He has appointed Nagumalla Seshanna for performing daily *pujas* in Veerabhadraswamy temple.

Kartikadeepalu are lit in Veerabhadraswamy temple during *Kartikam* (October-November).

Formerly a festival with much ado was being celebrated for 10 days during Dasara i.e., *Asviniyuga Suddha Padyami* to *Dasami* (September-October) to Mrudani Devi from about 120 years. But now only *pujas* are performed during Dasara on all the ten days.

The villagers take river bath during *Magham* (January-February) and observe fasting and *jagarana* during *Sivaratri*, *Srirama Navami* and *Ekadasi*.

SOURCE: 1. Sri Chintala Venkata Rao, Karnam, Peddamudium.
2. Sri Bairreddi Narsireddy, Trustee, Peddamudium.
3. Sri Koravi Viswanathamaiah, Teacher, Peddamudium.
4. Gazetteer of the Cuddapah District, Volume I, 1915.

31. JANGALAPALLE — Situated on the borders of Kurnool district at a distance of 2½ miles to the west of Cuddapah-Kurnool trunk road, 25 miles from Jammalamadugu by road, 29 miles from Muddanur Railway Station and 36 miles from Nandyal Railway Station. This village was constructed 400 years ago by Jangamvaru, and hence it goes by the name Jangalapalle. They used to trade with Ghattam sima and resided for one day in this place and constructed this village. Settyvaru built *chatussala*, a big house with separate blocks for men and cattle. There were big doors at the western and northern sides with boundary walls. Still a few Jangam families exist there.

The total population of the village is 2,327 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Jangam, Kapu, Sale (Weaver), Boya, Baliya, Yadava, Gandla, Chakali (Washerman); Scheduled Castes (49) — Mala, Madiga; Scheduled Tribes (7) — Yerukula; and Muslims, Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There are temples of Bhogeeswaraswamy, Eswara, Srirama, Anjaneyaswamy and Maremma with her stone image in female form in the village. There is a *darga* for Muslims and a church for the Christians. There are two Jangam *mutts* and one of them is in ruins. There is a temple of Visweswara built by Marvadies of Jammalamadugu to the west of the drinking water pond.

Maremma *Jatara* is celebrated on *Chaitra Suddha Vidiya* (March-April) for 2 hours from 4 p.m. to 6 p.m. Cocoanuts are offered. *Puja* is performed with flowers, turmeric and *kumkum*. Animals and fowls are sacrificed. Intoxicants are used during the festival. The festival though celebrated from ancient times is of local significance. Local people and those from two neighbouring villages within a radius of one mile without any distinction of caste or creed, congregate.

Sri Bhogeeswaraswamy festival is celebrated on Mahasivaratri i.e., on *Magha Bahula Chaturdasi* (February-March). It is celebrated since the origin of this village.

There are Inam lands for the two Jangam *mutts* and to Visweswaraswamy temple.

SOURCE: 1. Sri V. Pamireddy, Teacher, Jangalapalle.
2. Sri Chintala Sanjeevarao, Karnam, Jangalapalle.

32. CHINNAPASUPULA — Situated at a distance of 7 miles from Jammalamadugu and 19 miles from Muddanur Railway Station.

The total population of the village is 545 consisting of several Hindu sub-communities, a few Muslims and Christians. Their chief means of livelihood are agriculture and labour.

There are temples of Chennakesavaswamy, Sambasiva, Chennaraya and Maremma in the village. There is also a mosque for Muslims and a church for Christians.

Sri Chennakesavaswamy festival is celebrated in *Pushyam* (December-January). It is 150 years old but of local significance. The local Hindus congregate.

Maremma *Jatara* is celebrated on *Chaitra Suddha Padyami* (March-April). *Akhandamulu* for Sambasivaswamy are observed from *Kartika Suddha Padyami* to *Amavasya* (October-November).

SOURCE: Sri K. Kesava Rayalu, Karnam, Chinna-pasupula.

33. PEDDAPASUPULA — Situated at a distance of 5 miles from Jammalamadugu by bus.

The total population of the village is 4,238 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya; Scheduled Castes (147); Scheduled Tribes (12); Muslims and Christians. The chief means of livelihood of the people is agriculture.

There are temples of Eswara and Madhavaswamy with his image in human form. There is a mosque for Muslims and a church for Christians.

Madhavaswamy *Brahmothsavam* is celebrated from *Palghuna Suddha Triodasi* (February-March) for 9 days. It is being celebrated from ancient times but confined to this village only. All communities congregate. *Pujari* is a Srivaishnava Brahmin.

Eswara *Aradhana* is celebrated on all Mondays in *Kartikam* (October-November). It is being celebrated from ancient times but is confined to this village. Local devotees congregate without any distinction of caste or creed. *Pujari* is a Brahmin.

SOURCE: Sri B. C. Venkata Subbarayudu, Karnam, Peddapasupula.

34. DEVAGUDI — Situated at a distance of 5 miles from Jammalamadugu-Proddatur road and 10 miles from Kalamalla Railway Station.

There is a temple of Sri Thalakeswari Devi in this village. Hence the village got the name Devigudi (*devi* — goddess; *gudi* — temple) and became Devagudi in course of time.

The total population of the village is 1,742 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Baliya, Muthracha, Vadla, Kammar, Mangali (Barber), Chakali (Washerman), Kummari (Potter), Thamballa; Scheduled Castes (88); Scheduled Tribes (6); Muslims and Christians. The chief means of livelihood of the people is agriculture.

There are the temples of Sri Thalakeswari Devi with her awe-inspiring figure with four hands and

an eye on the forehead, of Siva, of Anjaneyaswamy and a church and Dasthagiriswamy *darga* in this village.

Sri Thalakeswari Devi festival is performed once in a year on Ugadi i.e., on *Chaitra Suddha Padyami* (March-April). *Bonalu* (cooked rice) is offered to the deity and animals are sacrificed on that day. This festival is being celebrated from ancient times but is of local significance. The local Hindus only congregate. Thamballa Ramaiah is the *pujari*. Poor feeding is organised on the occasion.

Beldari Subbaiah *Aradhana* is celebrated on *Phalghuna Suddha Padyami* (February-March) by his disciples. He was a sage and he died on that day. One Beldari Subbaiah is the *pujari* for the *mutt*. Poor feeding is arranged.

Devi *Navarathrulu* is celebrated every year from *Asviniyuga Suddha Padyami* to *Dasami* (September-October) for 10 days. *Pujas* are performed to the deity every day.

SOURCE: Sri Tekuru Chinna Subbarao, Karnam, Devagudi (P.O.)

35. GORIGANUR — Situated at a distance of 6 furlongs from Proddatur-Jammalamadugu road, 4 miles from Jammalamadugu and 17 miles from Muddanur Railway Station.

The total population of the village is 1,277 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Devanga, Muthracha, Boya, Chakali (Washerman), Mangali (Barber), Golla, Vadla; Scheduled Castes (91) — Adi Andhra; Scheduled Tribes (19); Muslims, Dudekula and Christians. Kapus are in majority. The chief means of livelihood of the people is agriculture.

There are temples of Chowdeswari with Her image in female form, and of Sri Ramaswamy in the village.

Sri Ramaswamy festival is celebrated every year on *Chaitra Suddha Navami* (March-April). Offerings are made according to the vows of the devotees. The devotees participate irrespective of caste and creed. *Pujari* is Laddagiri Narasayachari, a Vaishnavite.

Chowdeswari festival is celebrated during Sankranti (generally on 15th of January). Animals are sacrificed in fulfilment of vows. Intoxicants are used as a part of the ritual. It is confined to this village. Local people, irrespective of caste and creed, congregate. *Pujari* is Batthula Nagaiah. *Prasadam* is distributed to all.

Peddamma *Jatara* is celebrated once in 3 or 5 years, on a date fixed by the villagers according to their convenience. Animals are sacrificed to the Goddess in fulfilment of their vows.

SOURCE: Sri Karnam Venkata Subbarao, Karnam, Goriganur.

36. PEDDADANLUR — Situated on the bank of the river Pennar at a distance of 2½ miles from Chalivendula, 8 miles from Jammalamadugu and 9 miles from Kalamalla Railway Station. One should cross the river Pennar from Chalivendula on Jammalamadugu-Proddatur road via Devagudi to reach this village. Gandikota of this taluk as already mentioned is of great historical importance. When Gandikota was ruled by Hindu Kings, a large army was kept in this village Peddadanlur. *Pedda* means big and *dandu* means army and in Chinadandlu, which is 3 miles from here, a smaller army was kept. The name Peddadanlur was given to this village apparently because it was the army headquarters.

The total population of the village is 773 and it is made up of the following communities: Caste Hindus — Brahmin, Viasya, Kapu, Baliya, Chakali (Washerman), Mangali (Barber), Kummari (Potter); Scheduled Castes (80); Scheduled Tribes (8); Muslims and Christians. The chief means of livelihood of the people is agriculture.

Sri Sundareswara temple with a stone Sivalingam, 2 temples in Yerra Konda valley and a spring Ksheeratheertham, temples of Anjaneyaswamy, Varadarajaswamy, Veerabhadraswamy, Neelakantaswamy in Kanyatheertham, Tripurasundari Devi with her image in Mahishasuramardhani form with four hands holding a *sulam* (javelin) are the places of worship in this village.

At the boundary 1½ miles from the village is Agastyasramam in Kanyatheertham also called 'Sapta Matraka Kshetram'. There is spring Ksheeratheertham also known as 'Pala Bugga' in this sacred place. In the middle of a mango grove of Yerra Konda valley there were two temples of Siva and Ammavaru in ruins, whose origin is not traceable. 8 years back a Swamiji, Maddirala Gopayya installed Lord Siva in the ruined temple according to the desire of the local people. A hundred *ruthwiks* recited vedas and there was free feeding in connection with the installation ceremony. A *koneru* and a road to Kanyatheertham were constructed by the devotees. The installed lingam was brought from Gandikota.

Sundareswaraswamy festival is celebrated in Kanyatheertham on *Magha Bahula Triodasi* (February-March). *Archanas* are performed to the deity. Domestically devotees observe fasting and *jagaram*. The festival is being celebrated for the past 8 years and is a widely known religious festival. A committee known as 'Kshetra Palaka Sangham' consisting of chiefly Brahmins, Vaisyas and Kapus conducts the festival. The temple is endowed with Inam lands. Three to four thousand people, local and from Proddatur, Jammalamadugu and Kamalapuram taluks, congregate irrespective of caste or creed. *Pujari* is a Brahmin. There is free feeding for Vaisyas and Brahmins by the Arya Vaisya *annachatram* (choultry) and Karnam Tekuru Rama Subba Rao respectively. Poor feeding is also arranged.

Abhishekams are performed during *Kartikam* (October-November) and *Navaratri pujas* are conducted during *Dasara* i.e., *Asviniyuja Suddha Padyami* to *Dasami* (September-October).

SOURCE: Sri Tekuru Rama Subba Rao, Karnam, Peddadanlur.

37. KOSINEPALLE — Situated at a distance of 2½ miles from Muddanur Railway Station. There are no proper communication facilities to the village.

The total population of the village is 618 and it is made up of the following communities: Caste Hindus — Nambi, Kapu, Golla, Patra, Kamma, Uppara, Chakali (Washerman), Bestha, Thogata; Scheduled Castes (31); and Scheduled Tribes (23). The chief means of livelihood of the people are the traditional occupations.

There are temples of Srirama with his picture, Anjaneyaswamy with his stone image, Chennakesavaswamy with his stone image in human form and Singaraiahswamy in the reserve forest Devarakona in Yerrakonda with his stone image.

Sri Singaraiahswamy festival is celebrated in *Kartikam* (October-November). Devotees perform *pujas* to the deity. There is *vanabhojanam* (picnic) during this festival. Cocoanuts and camphor are offered. This festival is confined to this village and the neighbouring villages. Hindus of the village and the neighbouring villages congregate. *Pujari* is Venkataramaiah, a Nambi, with hereditary rights.

Chennakesavaswamy *Aradhana* is also celebrated in this village. Fuller details are not available.

SOURCE: Sri B. Nagalingareddy, Kosinepalle.

38. MUDDANUR — Lies about twelve miles south of Jammalamadugu and twenty three miles north of Pulivendla. The metalled road from Kadiri and Pulivendla to Jammalamadugu crosses the railway line near Muddanur Railway Station on Madras-Raichur broad gauge section of the Southern Railway.

The total population of the village is 3,909 comprising of several Hindu sub-communities, the population of Scheduled Castes and Scheduled Tribes being 287 and 33 respectively. Agriculture is the chief means of livelihood of the villagers. The village has attained some importance on account of the trade that passes through it from the taluks of Jammalamadugu and Pulivendla. Most of the groundnut crop of these taluks is exported by way of Muddanur.

Goddess Kanyakaparameswari Devi festival is celebrated for 10 days from *Asviniyuja Suddha Padyami* to *Dasami* (September-October). This is confined to the nearby villages also and chiefly to the Vaisya community. Two to three thousand Hindus, local and from

surrounding villages, take part in this festival. There is a choultry.

SOURCE: Statement of Fairs and Festivals furnished by Collector, Cuddapah.

39. BONDALAKUNTA — Situated at a distance of 2 miles from Muddanur Railway Station and 13 miles from Jammalamadugu by road.

A peculiarity in this village is that people belonging to different Hindu sub-communities live in separate rows of houses and no member of another sub-community is permitted to live there. This was and continues to be to a smaller degree the centre of the surrounding fourteen villages. There is a saying '*Manda gollala janta mahini Bondalakunta*' meaning Bondalakunta is a union of a number of Golla (Yadava) groups. Any dispute in any one of the fourteen villages is to be settled here. There are a number of *kuntas* (small ponds) in this village and in fact that plot of agriculture land which goes by the name Chinna Cheruvu was a small tank or a big pond.

The total population of the village is 1,070 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Golla, Baliya, Kummari (Potter), Chakali (Washerman), Mangali (Barber); Scheduled Castes (126); Scheduled Tribes (48) — Yerukula and Dudekula. The chief means of livelihood of the people are agriculture, agricultural and other labour, cattle breeding, handicrafts and other traditional occupations.

This was a place of several temples of both Vaisnavites and Saivites besides those of the usual village deities, several of the former being now in ruins. There are temples of Gangamma, Poleramma, Siva and Rama. The *devathas* (deities) are in human form. On the stone pillars of Siva temple, the whole of Ramayana is carved indicating that the temple must have been constructed by the Pallava Kings. The stone image of Basavanna is beautiful and is also known for true predictions. The Srirama temple is a place of pilgrimage for relief to the children below 14 years from *balagrahadosham* (the usual sufferings to which children are subject). The upper age limit of 14 is in correspondence with the period of 14 years which Rama spent in exile when he marked and collected

curative herbs and roots. Pilgrims come from such distant places as Madras and Bombay.

Gangamma *Jatara* is celebrated on *Magha Bahula Chathurdasi* for one day (February-March). *Pujaris* raise subscriptions in the surrounding villages 15 days in advance in the form of grains. The food grains are taken in a procession to the temple accompanied by music and cooked there. *Burrakathas* are recited that night and actual *jatara* commences from the next day evening. Cocoanuts and fruits are offered and animals are sacrificed to the deity in fulfilment of vows. This is being celebrated from ancient times and confined to the nearby villages. The devotees, local and from the neighbouring villages, congregate. Only Hindus participate. Gollas (Yadavas) are the *pujaris*.

SOURCE: Sri M. Venkata Raju, Village Level Worker, Bondalakunta.

40. PEDDADUDYALA — Situated at a distance of 2 furlongs from Muddanur-Pulivendla road and 4 miles from Muddanur Railway Station.

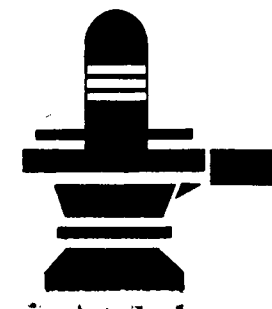
The total population of the village is 189 and it is made up of only Caste Hindus — Brahmin, Kapu, Vadde and Yekari, Kapus being predominant. The chief means of livelihood of the people are agriculture and labour.

There is a temple of Sri Varadarajaswamy with His stone image (*mulavigraham*) said to have been installed by King Janamejaya.

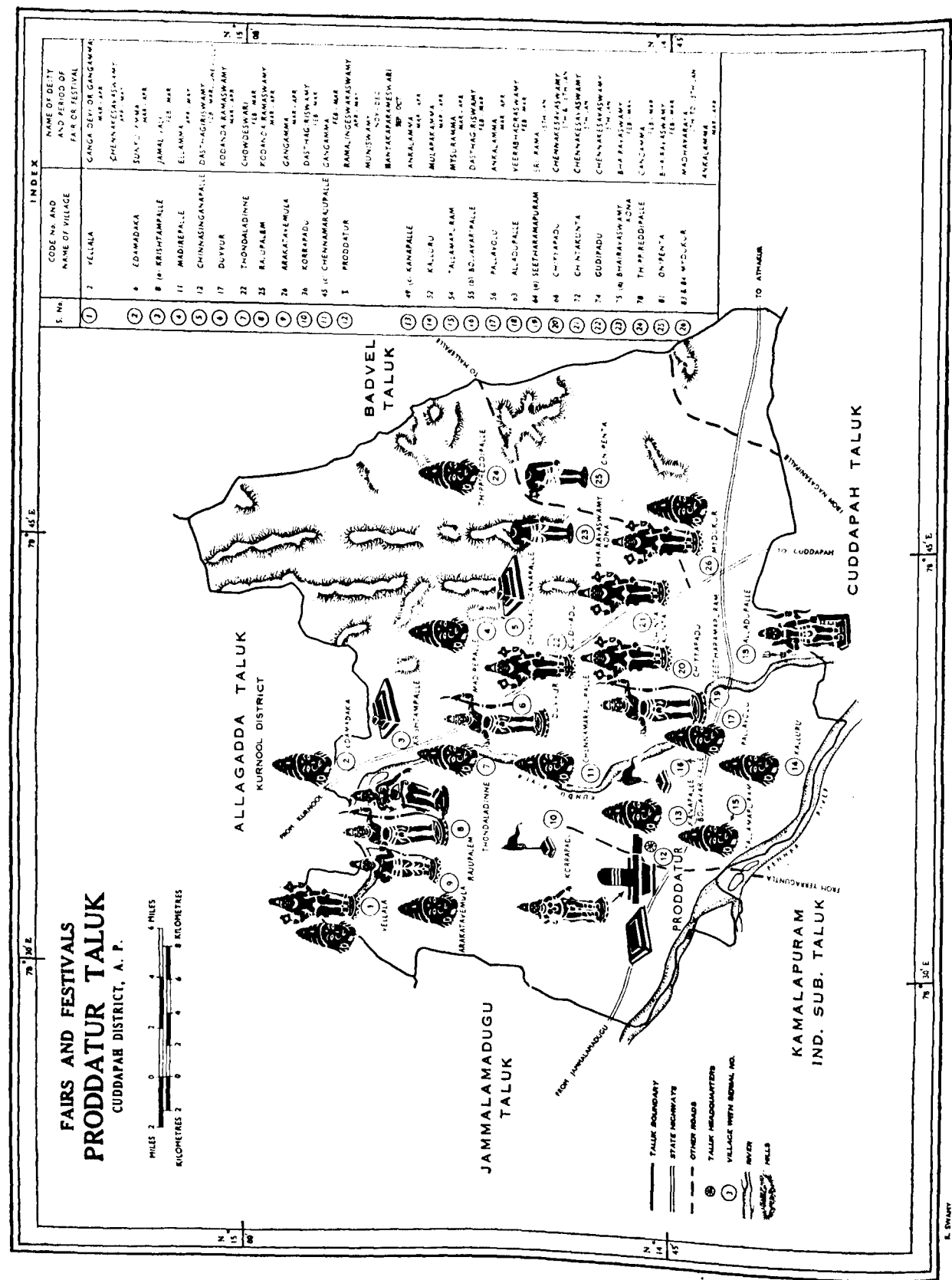
Sri Varadarajaswamy festival is celebrated for 9 days from *Chaitra Suddha Purnima* (April-May). Cocoanuts, fruits and flowers are offered. Devotees fulfil their vows. The festival is being celebrated from ancient times though of local significance. The trustee appointed by the temple committee is the patron. The festival is maintained with an amount of Rs. 66-67 nP. given by the Government. Local people, irrespective of caste and creed, congregate. *Pujari* is of Yekari caste with hereditary rights. There is free feeding.

Sri Varadarajaswamy *Paruveta* festival is also celebrated on 13th January.

SOURCE: Sri M. Mukunda Rao, Karnam, Velpucherla.



PRODDATUR TALUK



Section VI

PRODDATUR TALUK

YELLALA — Situated on the bank of the Kumudvati at a distance of 4 miles from Rajupalem where the bus from Proddatur halts. Chagalamarri bus stand of Kurnool district is 4 miles to the south-west of this village.

The total population of the village is 762 and it is made up of the following communities: Caste Hindus — Nambi Brahmin, Kummari (Potter), Kapu, Golla; Scheduled Castes (17) — Adi Andhra, Madiga; Scheduled Tribes (1) — Yerukula; and Christians. The chief means of livelihood of the people is labour.

There are the temples of Chennakesavaswamy, Anjaneyaswamy and Siva in the village. The image of the village deity Ganga Devi is worshipped in human form. It is said that Hanuman, while returning with Sanjeevi hill to save Lakshmana after his fight with Indrajit, the son of Ravana, halted at Kumudvati to perform *sandhyavandhanam* and installed the image of Rama. The place where the image was installed is said to be Vellala and the deity is locally known as Chennakesavaswamy.

Ganga Devi is said to have given *darsan* to the King Katamaraju while he was proceeding to Manuma Siddhi's Kingdom whence he celebrated Ganga Devi or Gangamma *Jatara*. The villagers continue to celebrate it for 10 days from the full moon day in *Phalgunam* (March-April). Rams are sacrificed to the deity. The festival is being celebrated for the past 50 years. Local residents belonging to all communities participate. A Golla is the *pujari*. *Prasadam* is distributed to all. Free feeding is arranged in choultries.

Sri Chennakesavaswamy festival is celebrated on the full moon day in *Vaisakham* (April-May). Coconuts are offered to the deity. The festival is being celebrated for the past 50 years and is of local significance. The residents of the village of all communities partake. Nambi Brahmins are the *pujaris*. *Prasadam* is distributed to all.

SOURCE: Sri M. Joseph, Teacher, Kummrapalle, Paidala (P.O.).

2. EDAMADAKA — Situated 3 furlongs from 140/2 milestone on Cuddapah-Kurnool bus route and 30 miles from Proddatur by road.

In the place where the Edamadaka village now stands existed once Isanagiri town with 101 wells, 101 granite stone pillars and 101 banyan trees. In course of time the town fell into ruins and a new village sprang up which took the name of Edamadaka. Stone pillars, the banyan trees and the wells still exist in the village.

The total population of the village is 1,784 and it is made up of the following communities: Caste Hindus — Baliya, Yadava, Medara, Kummari; Scheduled Castes (38); Scheduled Tribes (7); Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Sunkulamma, the village deity, with Her image in female form and Kesava swamy in the village.

Sunkulamma *Jatara* is celebrated on *Chaitra Suddha Padyami* and *Vidiya* (March-April). On the first day *sudibandi* prepared in the village is left at the temple and the image is decorated with ornaments. From 11 A.M. on the next day in fulfilment of vows offerings of *panyarapu bandlu* (carts carrying *panyaram*), coconuts, camphor etc., are made in addition to sacrificing fowls and sheep. It is the *sudibandi*, the main ritual, that attracts crowds from the neighbouring villages. This function commences at 4 O'clock in the evening of *Vidiya*. A palm tree of about 50 feet height is mounted on a cart and a lamb is tied to its end. Twenty pairs of bullocks are harnessed to the cart and taken round the village with people sitting in it and finally left at the boundary of the village. The festival is being celebrated from times immemorial. Baliyas are the chief patrons. People from this village and the neighbourhood belonging to all communities congregate. Potters are the *pujaris* with hereditary rights and *prasadam* is distributed to all.

SOURCE: Sri B. Kasanna, Teacher, Edamadaka.

3. KRISHTAMPALLE, hamlet of KANAGUDUR — Situated to the east of Cuddapah-Kurnool road at a distance of 2 miles from Kanagudur. It is 28 miles from the taluk headquarters Proddatur and 37 miles from Yerraguntla and Cuddapah Railway Stations.

The total population of the village is 2,605 and it is made up of the following communities: Caste Hindus — Kapu, Gandla, Golla, Boya; Scheduled Castes (90); Scheduled Tribes (19); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a *darga* of Jamal Vali built near his tomb (*jeeva samadhi*).

The legend has it that Jamaliah or Jamal Vali, a native of Kurnool, was under the guardianship of his brother and sister-in-law. He had a motherly affection towards his sister-in-law and so though he was a grown up man he used to sleep with her. The neighbours who saw them together suspected their fidelity and conveyed this to his brother. His brother who wanted to per-

sonally verify the rumour hit upon a plan. He told them that he was going to a neighbouring village but in fact remained in the village itself and in the night unobtrusively watched through a hole in the door, the movements of the inmates. He was surprised to see his brother sleeping in the lap of his wife just as a child sleeps in its mother's lap. He begged the pardon of his brother the next day morning. Jamaliah then renounced everything and got himself buried in the sands of Hundri, by the side of Kurnool. Cart men who were surprised to see their bullocks refusing to move beyond that place began to dig out there. Jamaliah got up and wandering hither and thither reached Krishtampalle where he was given shelter by Vennapusa family. He was said to have shown some miracles to Mohammadans as also to Hindus. His *jeeva samadhi* was constructed in a mango grove to the south of this village and a *darga* was constructed there.

Another version goes to say that the body of Jamal Vali was found buried on the banks of the river in the vicinity of Krishtampalle by some villagers who went there to fetch water. When the body was taken out there was life in it. During that year there were good rains and bumper crops in that village. This was attributed to the sage. He was buried alive (*jeeva samadhi*) to the west of this village in a mango grove which goes by his name even today.

Jamal Vali Urs is celebrated for two days from the full moon day in *Phalgunam* (February-March). On the first day *gandham* is brought to Vennapusa house from the house of Syed of Proddatur and from there brought with music and kept on the tomb at 4 A.M., on *Padyami*. The next night i.e., on the night of *Pad-yam*, *janda* (flag) is taken out in procession with music in the village and installed at the *darga*. Devotees, Muslims as well as Hindus, fulfil their vows by naming their children after the saint and by observing tonsure ceremonies during the festival. *Sadhus* and *fakirs* sing songs relating to Jamaliah during the festival. Copra, sugar and cloth are also offered in fulfilment of vows to cover the tomb. This festival is being celebrated for the past 70 years and is widely known. The chief patrons are Hindus of Vennapusa family. A congregation of 10 to 15 thousands of all communities of the village and those of other places of Cuddapah and Kurnool districts participate in the celebrations without any distinction. The *mujavar* is a Muslim appointed by the chief patron. *Prasadam* is distributed to all.

Competition for bulls in dragging a stone slab is held on the second day and a silver anklet awarded to the winner.

- SOURCE: 1. Sri M. Yakub Hussain, Village Level Worker, Kanagudur.
2. Sri B. L. Muni Raju, Teacher, Aided Senior Basic School, Krishtampalle.
3. Sri P. Gulam Mahabub, Revenue Inspector, Duvvur.
4. Sri B. Eswariah Chetty, Teacher, Kanagudur.

4. MADIREPALLE — Situated at a distance of 36 miles from Yerraguntla Railway Station.

The total population of the village is 1,114 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (107) and Scheduled Tribes (20). The chief means of livelihood of the people are agriculture and other traditional occupations.

There is a temple of Ellamma, the village deity, in the village.

Ellamma *Jatara* is celebrated in *Vaisakham* (April-May) for 3 days according to the convenience of the villagers. It is of local significance and 200 local Hindus congregate.

SOURCE: Superintendent of Police, Cuddapah.

5. CHINNASINGANAPALLE — Situated two miles to the north-west of Gudipadu on Cuddapah-Kurnool road, 24 miles from Proddatur, 31 miles from Cuddapah Railway Station and 38 miles from Jammalamadugu. The distance of two miles upto Gudipadu has to be covered by walk, the rest being connected by bus.

The total population of the village is 1,019 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Nambi, Golla, Bestha, Chakali; Scheduled Tribes (8); Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Srirama with His stone image and picture, Peddamma with Her image in the form of *gurugulu* (cylindrical blocks of dung or earth with a hollow for wick and oil for lighting), Ankalamma with Her stone image, a *peerla chavidi* with brass *peers* (standards) and a church for Christians in the village.

Dasthagiriswamy Urs is celebrated in *Phalgunam* (February-March) and *Ashadham* (June-July) for 3 days on each occasion. It is widely known. The residents of the village and those of the other parts of the district congregate. All communities participate. *Prasadam* is distributed to all present. Free feeding is arranged.

Srirama festival is celebrated both in *Chaitram* (March-April) and *Pushyam* (December-January) in addition to *bhajans* on every Saturday. This is a festival commonly observed in all places. Local residents of all communities participate. Nambis are the *pujaris* with hereditary rights. *Prasadam* is distributed to all.

Each family observes a festival for two days in the name of the village deity Peddamma on occasions such as death, marriage etc., when animals are sacrificed.

SOURCE: Sri P. Devadanam, Teacher, Samithi Elementary School, Chinnsinganapalle.

6. DUVVUR — Lies ten miles north-east of Proddatur on the high road from Cuddapah to Kurnool, a little to the west of the Kurnool-Cuddapah canal.

"In the 17th century Duvvur acquired political importance and became the headquarters of one of the districts subject to the Cuddapah Nawabs, when a large fort was built, surrounded by a fine moat the bed of which is now dry and converted into paddy fields. It was against this position that Haidar Ali advanced in 1779 when he attacked the Cuddapah Nawab. The Nawab's Pathan cavalry was defeated in an engagement on the banks of the Kunder a few miles to the west and driven into the town which they surrendered at discretion. A couple of old cannon of the period may still be seen lying at the south-west corner of the moat.

Even after the country was ceded to the British, Duvvur continued to be the headquarters of a 'district' as taluks were then called. On the left side of the road as one passes through the old town there is an interesting memorial of Munro's great survey. Two slabs of stone are set upright at a distance of 11 yards from each other and on the larger is a Telugu inscription stating that they represent the standard chain of the *paimash*. Literally translated, it runs as follows 'The Company Sircar's *paimash*, fasli 1211, the year Durmati, a standard chain; one chain equals 22 cubits, one *kunta* equals 4 square chains.'

The District Munsiff's Court at Duvvur was abolished in 1860, and the taluk office had probably been transferred to Proddatur prior to that date. In 1874 the population of the village still exceeded 4,000 but it suffered greatly in the famine of 1877, and about fifteen years ago the old village site in the vicinity of the fort became so unhealthy that it was abandoned and a new village has grown up near the canal."

The total population of the village at present (1961 Census) is 4,398 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (113) and Scheduled Tribes (43). The chief means of livelihood of the people is agriculture.

"In former days it was a place of considerable importance. A gap in the low ridge of hills due east of the town afforded facilities for the construction of a fine tank, and the existence of several natural springs gave that combination of pure water and cool shade which formed a suitable retreat for Hindu priests and saints and the favourite site of their temples. Some of these temples are now in ruins and those that are still maintained are small and of no architectural merit, but they are evidently of ancient origin. An inscription in the temple of Kothandaramaswamy recording a private gift to the temple is dated S.S. 1531 (A.D. 1609)."

Sri Kodanda Ramaswamy festival is celebrated for a day on *Chaitra Suddha Navami* (March-April). About 500 local Hindus congregate.

- SOURCE: 1. Collector, Cuddapah.
2. Cuddapah District Gazetteer, Volume I, 1915.

7. THONDALADINNE — Situated on the bank of the river Kundu at a distance of 2 miles by walk from Rajupalem on Simhadripuram-Rajupalem bus route, 10 miles from Proddatur and 15 miles from Yerraguntla Railway Station.

The legend has it that at the beginning of the 18th century, this village was a desert. The Sugalis who were residing in this village used to have a temporary shelter near a stream called Chapadu and plunder the people going on that road for their livelihood. This place was then called as Thandaladinne which means the place of Sugali *thandas* (small habitations). Because of the presence of a large number of *thondalu* (chameleons), the name has been gradually changed to Thondaladinne. During the time of Lord Bentick, they had to give up their questionable profession and take to civilized ways of living.

The total population of the village is 309 and it is made up of the following communities: Caste Hindus — Kapu, Sale, Thamballa, Thogata, Chakali, Mangali; and Muslims. The chief means of livelihood of the people are weaving, agriculture and other traditional occupations.

There are temples of Eswara, Srirama, Gangamma and Chowdeswari in the village. The stone images of Chowdeswari and Bhavana Rushi are in human form. There is a Sivalingam in the temple of Bhavani Sankaraswamy (Eswara).

Chowdeswari festival is celebrated once in three years on *Magha Bahula Chaviti* and *Panchami* (February-March). *Jyoti* (light) is lit in a *guriga* made of wheat flour and keeping it on the heads the devotees move about in the village singing. Along with this festival that of Bhavana Rushi is also celebrated. The festival is being celebrated from the inception of this village in propitiation of the deity. It is celebrated only by Thogatas and is observed by them wherever they are. The local people congregate. Thogatas are the *pujaris*. Similarly, weavers celebrate the festival of Bhavana Rushi in their respective areas.

Bhavani Sankaraswamy festival is celebrated for 5 days once in 3 years from *Phalghuna Suddha Padyami* (February-March). Fruits, flowers and cocoanuts are offered. *Pujari* is a Thamballa with hereditary rights.

Communal feasts are arranged during the festival.

- SOURCE: 1. Sri J. Sanjeeva Rayudu, Teacher, Thondaladinne.
2. Sri K. Rama Rao, Head Teacher, Zilla Parishad Elementary School, Yeruvapalem (P.O.).

8. RAJUPALEM — Situated at a distance of 9 miles to the north of Proddatur town by bus and 16 miles from Yerraguntla Railway Station.

The total population of the village is 1,065 and it is made up of the following communities: Caste Hin-

dus — Brahmin, Vaisya, Pedakanti Kapu, Motati Kapu, Yadava, Chakali; Scheduled Castes (112); Scheduled Tribes (28) — Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and petty trade.

The images of Sri Kodanda Ramaswamy, Sita, Lakshmana and Hanuman are housed in a sanctuary in the village. Dasthagiriswamy darga and a church are the other places of worship for the Muslims and Christians respectively.

Sri Kodanda Ramaswamy festival is celebrated for 2 days on *Chaitra Suddha Navami* and *Dasami* (March-April). *Panakam* (jaggery solution slightly spiced) and *panneram* are distributed to all on *Navami* and a procession of the deity is taken out on the next day in the village. Cocoanuts, camphor, *panakam* and *panneram* are offered in fulfilment of vows. Devotees keep their houses clean, take bath, wear new clothes and entertain themselves with *kolatams* and dramas. This festival is being celebrated for the past 40 years and is commonly observed throughout the region. Vaisyas are the chief patrons. The Hindu residents of the village participate in the festival. Srivaishnavas of Ramanuja *gotram* are the *pujaris* with hereditary rights. *Panakam* and *panneram* are distributed to all as *prasadam* on *Navami*.

Free feeding is arranged to Brahmins during the festival.

Once in 5-6 years, the Muslims celebrate a festival known as Dasthagiriswamy Janda (flag).

Village Jataru is celebrated once in 9 years by Hindus.

SOURCE: Sri K. Narasimhulu, Teacher, Elementary School, Rajupalem (P.O.).

9. ARAKATAVEMULA — Situated at a distance of 2½ miles from Rajupalem which is 9 miles to the north of Proddatur. It is about twenty miles from Yerraguntla Railway Station.

It is said that Vemula was the original name of the village which had extended along the tank's bund which had breached to half of its length. Thus the village got the name Arakattavemula thereby meaning the village which has extended along the *arakatta*, the latter term meaning half the bund. In course of time Arakattavemula became Arakataavemula.

The total population of the village is 2,219 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Yadava, Asadi; Scheduled Castes (108); Scheduled Tribes (7); Muslims and Christians. The chief means of livelihood of the people is agriculture.

There are temples of Somalingeswaraswamy, Venugopalswamy, Anjaneyaswamy, Gangamma, the village deity, with Her image in female form, Ankalamma,

Bairavaswamy and Rama in the village. There is also a church for the Christians.

It is said that epidemics, about 40 years ago, had taken a heavy toll of the lives of both human beings and animals. On the Goddess Gangamma being propitiated, life in the village returned to normalcy and the crops registered an increase with attendant prosperity for the villagers. Since then Gangamma Jataru otherwise known as *Avula Pabbamu* is celebrated for 5 days from *Chaitra Suddha Triodasi* to *Bahula Vidiya* (March-April). Animals such as fowls, he-buffaloes, goats, rams are sacrificed and cocoanuts, limes, flowers, turmeric powder and vermilion are offered in fulfilment of vows. The devotees get their houses white-washed, decorate them with *muggulu* (floor decorations made with designs drawn with flour), wear new clothes and ornaments and prepare and consume choice sweetmeats. The festival is being celebrated for the past 40 years and is observed by all Yadavas in their respective regions. Asadis and Yadavas are the chief patrons. Subscriptions are collected from the villagers to meet the expenses of the festival. The richer class of landlords bear the brunt of the burden. One thousand local people congregate. All communities participate in the festival. The *pujari* is one Chitiboyina Balanna, a Yadava, with hereditary rights.

SOURCE: Sri D. David, Teacher, Arakataavemula.

10. KORRAPADU — 'Situated five miles north of Proddatur on the road that passes due north to Chagalamarti in Kurnool district', 14 miles from Yerraguntla Railway Station, 45 miles from Simhadripuram and 56 miles from Pulivendla.

It is said that the crop of *korra*, the millet, a chief local produce was failing and hence this village got the name Korrapadu. *Padu* means destruction.

'The fort at Korrapad was built during the 17th century in the following circumstances. Early in the 16th century one of the *sirdars* of the Vijayanagar Emperor Krishnaraya had been rewarded with a *jagir* comprising some villages of the present Kurnool district in recognition of the aid he had rendered in the recovery of the province of Udayagiri. Subsequently, after the country had come into the possession of the king of Golconda a descendant of the grantee applied for an exchange and offered to pay a *peshkash* of ten thousand *kantaraya* pagodas for an estate of equal value in the Gandikota *sima*. This was eventually done when one Kumara Sunki Reddi received from the Nawab of Cuddapah an estate comprising Korrapad and five other villages of the Duvvur district at the *peshkash* agreed upon. It was Kumara Sunki Reddi who built the fort. It is now in ruins, with but one bastion and two gateways remaining, though it is still possible to distinguish the court-room and other apartments within the structure. This *jagir* was resumed by Munro in 1801 and the *jagirdar* granted a pension which is still enjoyed by his descendants.'

It is further narrated that the family of Kumara Sunki Reddy had enjoyed special privileges such as *pagalu divities* (torches during the day), *koluvu eatelu*, an army, weapons, cavalry etc. They flourished and were prosperous with *go, bhu, withtha abhivridhi* (increase in cattle, land and wealth). It is only this family among the Palegars that had the privilege to enjoy an *andolika* (palanquin). By their valour they earned about a dozen villages and ruled over them. They worshipped weapons and fed the poor during Dasara and other festive occasions and earned great reputation. They encouraged poets and artists, got books written by Sukavi Guruvacharyulu and got them dedicated to themselves. During the British rule they lost their territory and went to Hyderabad leaving the ruined fort and the dilapidated palace which is guarded in a way, to tell the good old story. Even at Hyderabad, they wear the good old village costumes and the few that are remaining behind live on the pension granted by the Government. Rangamma Desai is one of them that has decided to live and die at the family residence. The few of the family that are remaining behind enjoy the veneration of the villagers, who praise that there is no family that has not eaten the salt of the Reddy Rajulu. During the festive occasions and particularly the *Grama Jataru*, the family is specially honoured. Even for intellect and presence of mind, the family was reputed. When Doctrine of Lapse by Dalhousie was on the British anvil and the territory of this family which had no male successor was about to pass into the hands of the British, the then ruler rushed on horse back to a place 20 *yojanams* away (160 miles), got a five-year old boy from the family of a relative in less than a day and a half, and legally adopted him before the mid-night of the last day when the Act came into force and made him the ruler of his territory, defeating the very purpose of the vily Act. Even now Rangamma gets Rs. 5/-, a part of the Government pension which is now reduced to Rs. 150/-.

The total population of the village is 2,856 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Gandla, Golla, Boya, Sale, Thogata, Kammara, Kummari, Chakali, Mangali; Scheduled Castes (219) — Mala, Madiga; Scheduled Tribes (17) — Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Two temples of Siva, one of Ramaswamy, one of Kambagiriswamy (*matham*) and 2 churches are the places of worship in the village. There are also temples of Chennakesavaswamy, Anjaneyaswamy, Ramalingeswaraswamy, Gangamma, Peddamma and Chowdamma. 'Evidence of the antiquity of the temple of Chennakesavaswamy at Korrapadu is afforded by a stone inscription recording the grant of lands to the temple in S.S. 1449 (A.D. 1527) during the reign of the Vijayanagar Emperor Krishnaraya'. Dasthagiriswamy has neither a temple nor an image. A bamboo pole with a green flag at the end decorated with col-

oured paper is worshipped in the choultry situated by the side of the margosa (neem) tree to the north of the Village Munsiff's house.

There is a legend attached to Dasthagiriswamy. In days gone by a forefather of the family of the present Village Munsiff was unjustly charged with an offence at the instance of his enemies and it was expected that he would be convicted of the offence and death sentence would be passed against him. The Reddy then with devotion prayed God to save him from the impending death sentence. In his dream, the Lord appeared before him and revealing that he was Dasthagiriswamy said that he would save him, provided he took an oath that he would celebrate his *urs*. The accused felt extremely happy and made a promise as desired. The next day he was acquitted in the Court. He kept up his promise and his descendants are continuing the annual celebrations and the children of the family are named after Dasthagiriswamy. Sometimes people from distant places come to worship him.

Dasthagiriswamy *Urs* is celebrated for 3 days from *Phalghuna Suddha Chathurdasi* (February-March). A week before the festival a long bamboo pole is brought from the forest and the flag is hoisted on *Chathurdasi*, the first day of the *urs* at the specified place. The flag is taken in procession on the night of the second day. The next morning an artificial tree prepared of bamboos, coloured paper and frankincense sticks is taken out in procession. The devotees, mostly people without issues, sick and those in troubles, offer sugar, jaggery, *malleeda* (sweet preparation with wheat and sugar or jaggery) in fulfilment of vows. The festival is about 100 years old and is widely known. The chief patrons are the family members of the Village Munsiff who belong to Motati Reddy community of Tangatur group. The flag is worshipped on Thursdays offering incense, sugar and jaggery. About 1,000 people of the village and from the other distant places congregate. All communities congregate without any distinction of caste or creed. The *mujavar* is a Muslim. *Prasadam* is distributed to all.

Sweetmeats, ribbons, balloons, toys, fruits, bangles etc., are sold during the festival.

Swings and display of fancy dresses afford entertainment to the visitors.

There are choultries where free feeding is arranged. The poor are also fed during the festival.

This place is reputed to have been the hunting ground of Lord Siva who hunted wild pigs, Himself taking the form of a *sabara* and took rest at this particular spot. Several name their children after Him and there is a belief that the Lord invariably grants the prayers of the devotees.

Kambagiriswamy festival is celebrated near his *mutt* annually for 2 days from *Magha Bahula Chathurdasi* (February-March) along with *Mahasivaratri*. The devotees fast and observe *jagaram* on the first night. *Prasadam* is distributed in the form of *panakam* (jag-

gery solution slightly spiced) and *panyaram* (green-gram soaked in water). The night is spent by conducting religious discourses, *harikathas* and *bhajans*. The next day feasts are held in every home.

SOURCE: 1. Sri M. Gangappa, Assistant Teacher, Korrapadu.
2. Sri K. Lakshmi Reddy, Head Teacher, Zilla Parishad Junior Basic School, Korrapadu.
3. Sri Palle Gurappa, Asst. Teacher, Korrapadu.
4. Sri Sheik Meera Saheb, Asst. Teacher, Korrapadu.
5. Cuddapah District Gazetteer, Volume I, 1915.

11. CHENNAMARAJUPALLE, hamlet of KAMANUR — Situated near Kundu river at a distance of 2 miles from Proddatur by foot-path and 8 miles from Yerraguntla Railway Station. It is said that this village was located in some other place about 35 years ago but reconstructed at the present site.

The total population of the village is 2,184 and it is made up of the following communities: Caste Hindus — Brahmin, Uppara; Scheduled Castes (188); and Christians. The chief means of livelihood of the people is agriculture.

There are temples of Gangamma with Her image in female form on the outskirts of the village and Atma Ramaswamy with His image in human form.

Gangamma Jatara or *Avula Pabbamu* is celebrated for 5 days once in three years in *Phalgunam* (February-March) according to the convenience of the villagers. Rams are sacrificed during *veerla puja* on the first day. Gangamma-Katamaraju ballads are sung and they are called *kolupulu*. During this period, it is said, the shepherds (Yadavas) get possessed of the deity and dance. They also sacrifice rams, during *veerla puja*. A tent is erected before the temple and one-horned white wooden cow is installed and rams are sacrificed before it. The villagers worship their cows and offer *panneram* and *naivedyam* to them. There is a proverb in Telugu which says:—“*Aravai amada poyi avula pabbamu, thombai amada poyi tholu bommalata, chudu*” i.e., do not hesitate to go even sixty *amadas* to see *avula pabbamu* (festival of cows) and ninety *amadas* to see *tholu bommalata* (a traditional play of coloured leather puppets played during night behind a thin white curtain, the action of the pictures and their dances tallying with the speeches and music by the players). The last day of the festival is a feast to the eyes. *Bonam* (a preparation of rice and green gram) is cooked and the vessel containing *bonam* is decorated with turmeric powder and vermilion and taken to the temple along with the ram. *Bonam* is offered to the deity and a washerman sacrifices the ram. Placing the ram's leg in the mouth of the dead animal, he cries out ‘*paluku Gangamma*’ (*paluku* = speak) and

the dead ram yawns. That scene is an awe-inspiring one and the *chindu* music is played by the *Madigas* (Scheduled Caste). A vast number of rams are sacrificed and the blood flows before the temple. In the evening *Veerabahudu*, a drunken *Madiga* comes to the temple and cuts down the plantain tree locally called *maddi manu* planted before the temple for the occasion with his sword. A he-buffalo is also sacrificed. In the night a drama, ‘*Ganga-Katamaraju Samvadam*’ by two people dressed accordingly is performed to entertain the devotees. The next day *Ganga* is immersed in *Paleru* and a sheep or a goat is sacrificed which marks the conclusion of the festival. Rams and he-buffaloes are sacrificed in fulfilment of vows. Domestically devotees take only one meal on the first day. A pot containing liquor is placed before the image. The festival is being celebrated by Hindus of this locality with a congregation of local people. *Yadavas* are the *pujaris* and *prasadam* is distributed to all.

Atma Ramaswamy is also worshipped. *Cocoanuts* are offered to the deity. *Pujari* is a Brahmin of *Bharadwaja gotram*.

There are choultries in the village.

SOURCE: Sri V. Samuel, Teacher, Chennamarajupalle.

12. PRODDATUR — The headquarters of the taluk going by the same name situated on the north bank of the river Pennar at a distance of eight miles from Yerraguntla Railway Station on the Madras-Bombay broad gauge section of the Southern Railway.

As *Srirama* installed a *sykatha* *Sivalingam* (Lingam made of sand) before sun rise to wash off the *Brahma hathya dosham* (*Brahma* = Brahmin; *hathya* = kill; *dosham* = sin) of killing *Ravana*, this place has come to be known as Proddatur (*proddu* = time of sun rise, *uru* = village).

The total population of the town is 50,616 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya (Komati), Kapu, Telaga, Balija, Golla, Sale, Thogata, Bhatraju, Marathi, Rangaraju, Uppara, Medara; Scheduled Castes (1,252) — *Yeru-Andhra*, Mala, Madiga; Scheduled Tribes (228) — *Kula*; Muslims, *Dudekulas* and Christians. The chief means of livelihood of the people are agriculture, trade, weaving, employment and other traditional occupations.

“Proddatur is certainly the wealthiest town in the Cuddapah district and possibly in the Ceded districts. In its pressing and ginning factories large quantities of raw cotton are prepared for the market by power-driven machinery. The trade of the town, the bulk of which is concerned with cotton, indigo and food-grains, is chiefly in the hands of the rich Komati community which is here very largely represented. Evidence of their prosperity is seen in their substantial stone-built houses and the jewellers' shops with which the place abounds. The town has a very busy bazaar and a local fund market where country produce is brought in and sold every day. The Government offices lie to the north of the town

and the cluster of houses near them, which are inhabited chiefly by officials and vakils is known as *Holmespet* after a former Sub-Collector of that name. This again is divided from the main bazaar by the reservoir from which the town gets its water-supply. This is fed by a channel from the Pennar. On two sides of it the Union authorities have rows of lifts working by pulleys to ensure the water-supply against contamination; but these are not generally used, as the people prefer to risk disease and fill their vessels by descending into the water by the steps on the other sides. Adjoining the reservoir is a small park opened in 1903 in honour of the coronation of the King-Emperor Edward VII.

Of the four large temples in the town the only one possessing any special interest is that of the Goddess *Kanyakamma* (*Kanyakaparameswari Devi*) in the main bazaar, which was erected by the Komati community at a cost of a lakh of rupees. The front is most elaborately carved and is an excellent specimen of modern work. The carving is very good of its kind and some of it is very spirited. The God *Subramania* riding a *yali* in puttees and boots adds a touch of modernity. These carvings are the work of the famous sculptors of *Gumpamanudinne*.¹

The other three temples are those of *Agastheswaraswamy*, *Chennakesavaswamy* and *Veeranjaneyaswamy*. The temple of *Ramalingeswaraswamy* situated on the bank of the Pennar is in *Rameswaram* which lies on the north bank of Pennar about a mile west of Proddatur and forms part of the Proddatur municipality. The temple of *Muneiah* or *Muniswamy* with his tomb is the other place of worship in *Rameswaram*. *Venkateswaraswamy* temple in *Bollavaram* which forms part of Proddatur municipality is also a place of worship for the residents of this town.

Between the fort street and *Holmespet* lies the *Agastheswaraswamy* temple constructed in 8th century by the Chola King *Nandi Varma*, over the *Sivalingam* installed earlier by the great sage *Agasthya*. The temple was improved by a regent of *Emmidi Narasimha Raya* who ruled the *Vijayanagara* Empire in 1498 A.D. In the *mantapam* before the deity there is a big stone image of *nandi* beautifully sculptured. In the same compound lie the temples of *Rama*, *Navagrahas* (nine planets) and *Parvati* and the sacred *sami* tree.

Chennakesavaswamy temple is a *Vaishnavite* temple with His image facing west installed by *Janamejaya*, a King of the *Pandava* dynasty.

Veeranjaneyaswamy temple is to the west of the temple of *Chennakesavaswamy*. It was constructed by *Papa Thimmaya*, a descendant of *Arveti* alias *Rama Raya* of *Vijayanagara* Empire.

There is a legend attached to *Ramalingeswaraswamy* temple in *Rameswaram*.

“On his return from *Ceylon* *Rama* received divine intimation that he would be relieved of the sin of beheading *Ravana* if he constructed two *Siva* temples. He accordingly erected one at the famous *Rameswaram* in the south and another here. When this temple was in course of construction *Rama* sent *Hanuman* to *Benares* to get a *Lingam*, but as *Hanuman* did not return within the time fixed for the *prathishta* *Rama* made a *Lingam* of Sand and planted it. This *Lingam* was afterwards miraculously converted into stone but it still bears the marks of *Rama's* fingers. The village is called *Rameswaram* because the *Lingam* was planted by *Rama*. The temple is often visited by pilgrims from the north on their way to *Tirupati*. The temple contains about half a dozen stone inscriptions the earliest of which records a gift of land and assignment of revenue to the temple in the time of the *Rashtrakuta* King *Krishna III* who reigned from A.D. 940 to 956. The others belong to the time of the *Vijayanagar* Empire.”²

Venkateswaraswamy temple at *Bollavaram* was constructed by *Gochaiah*, a *sadhu*, 50 years ago over an ancient image of the deity. There is a pond to the west of the temple.

Ramalingeswaraswamy Brahmotsavam is celebrated for 9 days from full moon day in *Chaitram* to *Bahula Ashtami* (April-May). *Ankurarpana*, *thalavalu* (marriage), *nandiseva*, *garudaseva* and *rathotsavam* (car-festival) are some of the important rituals observed. The image of the deity is taken out in procession every day on different *vahanams* made of bronze. The Brahmins are fed free on *rathotsavam* day and fire works are displayed on *garudotsavam* day. *Cocoanuts*, fruits and camphor are offered to the deity. This festival is of ancient origin but of local significance. The *brahmotsavam* attracts a concourse of about ten thousand people of all communities of the town and neighbouring villages.

A few local shops are arranged to sell bangles, eatables, toys etc.

Swings, merry-go-rounds, dramas, lotteries etc., afford entertainment to the visitors.

Muniswamy Aradhana is celebrated on the last Monday in *Kartikam* (November-December) in memory of *Muneiah* alias *Eri Narayanarya*, a shepherd and a disciple of *Jangamreddypeta Naga Brahman*, who showed miracles during his life time. Devotees name their children after him. Goats, rams and fowls are immolated in fulfilment of vows. This festival is being celebrated for the past 50 years and is of local significance and is confined mostly to *Sudra* community. Approximately 10,000 people of all communities from this town and the nearby villages congregate. *Pujari* is one *Pathakota Munemma*, an old *Kapu* woman who is said to be always pure, as she has not so far attained puberty. It is reported that

1. Pages 197-198 of Cuddapah District Gazetteer, Volume I, 1915.

2. Page 201 of Cuddapah District Gazetteer, Volume I, 1915.

Muneiah appeared in a dream and enjoined that members of this family only should be the *pujaris*.

Agastheswaraswamy *Rathothsavam* is celebrated from *Vaisakha Suddha Sapthami* to *Purnima* (April-May). *Rathothsavam* (car festival) forms the main ritual. Cocoanuts, fruits and camphor are offered to the deity. The festival is of ancient origin but confined to this town and the nearby villages.

Chennakesavaswamy *Brahmothsavam* is celebrated for 9 days from full moon day in *Vaisakham* (May-June). *Rathothsavam* (car festival) forms an important ritual. During *dhanurmasam*, i.e., *Margasiram* (November-December) *pulihora* and *dhadhyojanam* are offered to the deity every day. This festival is of ancient origin but of local significance. People of all communities from this and the surrounding villages congregate. *Prasadam* is distributed to all.

Veeranjaneyaswamy *Rathothsavam* is celebrated for 9 days from *Margasira Suddha Triodasi* (December-January). *Akupas* (worship with foliage) are arranged in fulfilment of vows.

Kanyakaparameswari Devi festival is celebrated for 10 days during *Dasara* from *Asvini Suddha Padyami* to *Dasami* (September-October). Special *pujas* are performed during the festival. The image of the deity is decorated with different forms on each day. The procession image is taken out in a procession richly decorated with flowers. On the eighth day an artificial he-buffalo is sacrificed before the deity. On the 10th day the image of the deity is taken to the *sami* tree in a procession. That night the image of the deity is placed in a palanquin tastefully decorated with flowers and taken in a procession, accompanied by music and display of fire works. This festival is of ancient origin but of local significance. It is confined mostly to *Vaisyas*. The *Vaisyas* undertake the responsibility of organising the festival and the local people of all communities congregate. Free feeding is arranged for *Vaisyas* only.

Gangamma *Jatara* is celebrated for 2 days in *Phalgunam* (March-April) 3 or 4 days prior to *Ugadi*. In the mid-night the image of the deity is brought from the Village Munsiff's house in a procession accompanied by music with display of fire works, and installed in an open place in front of the Government Girls' High School in Fort street. A he-buffalo is then sacrificed. The next day rams and fowls are sacrificed by *Sudra* devotees in fulfilment of vows in addition to the offer of *bonams* and carrying of *gandacepams*. (In a small wheat flour *pramida*, ghee is poured, a lamp is lit by means of cotton thread and is carried on the head). The higher class of society, i.e., *Brahmins* and *Vaisyas* offer only cocoanuts and camphor. The deity is given a send off in the mid-night. This festival is of local significance, celebrated under the auspices of the Village Munsiff. About 2,000 people of the town and from the neighbouring villages belonging to all communities congregate. *Chakalis* (Washermen) are the *pujaris*.

A few shops are opened and eatables, mirrors, combs, pictures, photos, books, cloth and clothes, and toys of various kinds are sold.

Swings, gambling, magic and amusement parks are arranged to entertain the visitors.

Pujas are performed daily in Venkateswaraswamy temple in Bollavaram. Devotees fulfil their vows by celebrating marriages and observing tonsure ceremonies.

SOURCE: 1. Sri M. Rama Moorthy, Telugu Pandit, Municipal High School, Proddatur.
2. Sri A. Moses, Physical Director, Municipal High School, Proddatur.
3. Cuddapah District Gazetteer, Volume I, 1915.

13. KANAPALLE, hamlet of KOTHAPALLE — Is 4 furlongs from Cuddapah-Proddatur bus route, 4 miles from Proddatur and 11 miles from Yerraguntla Railway Station on Bombay-Madras broad gauge section of the Southern Railway. In olden days there was a village by name Jagannadhapuram. As it went into ruins the present village came into existence by its side.

The total population of the village is 1,948 and it is made up of the following communities: Caste Hindus — Reddy, Golla, Uppara; Scheduled Castes (62) — Mala, Madiga; and Scheduled Tribes (37). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of Ankamma, the village deity, Rama and Anjaneya in the village.

Ankamma *Jatara* is celebrated on *Chaitra Suddha Padyami* (March-April). Devotees go there individually, worship the deity and distribute *prasadam* to all present. Rams and fowls are sacrificed. The festival is confined to this place only. Reddys are the chief patrons. There is no congregation worthy of mention.

The villagers also perform *puja* in Jagannadhaswamy temple, situated in the ruined village Jagannadhapuram.

SOURCE: Sri L. Subba Rao, Teacher, Special Zilla Parishad Elementary School, Kandapalle.

14. KALLURU — Situated 4 miles from Yerragudi-padu Railway Station and 7 miles from Proddatur by bus.

The total population of the village is 2,272 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Yadava, Sale, Kamsali, Gandla, Chakali, Mangali; Scheduled Castes (171); Scheduled Tribes (40); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Temples of Mulapakamma with Her image in female form, Rama and Siva and a church are the places of worship in the village.

Mulapakamma *Jatara* is celebrated on *Chaitra Suddha Padyami* (March-April), i.e., on the Telugu New Year's day. He-buffaloes and rams are sacrificed. The festival is being celebrated from ancient times but is of local significance only. Kapus are the chief patrons for this festival. The temple is endowed with *Inam* lands. The Caste Hindus of this village and those of the neighbouring villages within a radius of 5 miles congregate. A Balija is the *pujari* with hereditary rights.

Grama *Jatara* is celebrated annually in *Phalgunam* (February-March). Animal sacrifice is in vogue. *Pujaris* are *Asadis* and they have got Ac. 3-50 c. of *Inam* land in this village.

SOURCE: Sri K. Yesurathnam, Head Teacher, Special Zilla Parishad Junior Basic School, Kalluru.

15. TALLAMAPURAM — Situated at a distance of 12 miles from Yerraguntla Railway Station by bus.

The total population of the village is 2,471 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Settibalija, Mangali, Chakali, Golla, Boya; Scheduled Castes (118) — Mala, Madiga; Scheduled Tribes (8) and Muslims. The chief means of livelihood of the people is agriculture.

There are temples of Mysuramma, the village deity, and Venkateswara in the village. The stone image of Mysuramma is in human form with four hands and canine teeth. The temples of Rama and Ankamma for Hindus and a church for Christians are the places of worship in Sagiliguddupalle, a hamlet of Tallamapuram.

Mysuramma *Jatara* is celebrated on *Chaitra Suddha Padyami* (March-April). Devotees take their bath in the morning. Womenfolk offer rice, dhal and cocoanuts to the deity. They then prepare and consume choice sweetmeats. *Panakam* and *panneram* carts are taken from 4 O'clock in the evening. Rams, fowls, he-buffaloes and goats are sacrificed from 5 p.m. in fulfilment of vows. It is said that at least 100 animals are offered in sacrifice. The *pujari* possessed of the deity, drinks the blood of the rams so sacrificed and collected in an earthen pot. It is believed that the *pujari* drinks the blood of at least 20 to 30 rams. The devotees from the other taluks of the district will be generally visiting on Sundays throughout the year to fulfil their vows. The *jatara* is of ancient origin but of local importance. All communities of the village participate. The *pujari* is a Settibalija with hereditary rights.

Grama *Jatara* is celebrated for two days from *Chaitra Suddha Padyami* (March-April) in Sagiliguddupalle, hamlet of Tallamapuram.

The earthen images of the deities Chinnamma and Peddamma are prepared for the occasion and installed in the evening in the usual sacred abode in the village. Rams, goats, he-buffaloes and fowls are sacrificed in fulfilment of vows. On the 2nd day night, the images

are taken in a procession accompanied by music and fire works and left at the village boundary which marks the end. The festival is being celebrated for the past 60 years but is confined to this village. Mala, Madiga, *Asadis*, Potters and Dhobis play an important part in the celebration. All communities including the Christians of the place participate in it.

Poor feeding is arranged to certain extent. Hotels are available to the visitors.

SOURCE: 1. Sri V. Sreenivasulu, Teacher, Elementary School, Tallamapuram (P.O.).
2. Sri G. Israil, Teacher, Zilla Parishad Elementary School, Sagiliguddupalle.

16. BOJJAVARIPALLE, hamlet of UPPARAPALLE — Situated at a distance of 4 miles from Proddatur and 12 miles from Yerraguntla Railway Station by bus.

The total population of the village is 1,795 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Golla; Scheduled Castes (99); Scheduled Tribes (20) and Muslims, the last being predominant. The chief means of livelihood of the people is agriculture.

Janda Arugu (platform) of Dasthagiriswamy Peerla chavidi and the temple of Srirama with the picture of the deity are the places of worship in the village.

Sri Dasthagiriswamy Janda festival is celebrated for 2 days on *Magha Bahula Chaviti* and *Panchami* (February-March) in memory of the saint's *vardhanli*. There is a procession of the flag from 5 O'clock in the morning, arrangements having been made from 11 O'clock on the previous night. Sugar and jaggery are offered to the deity. The festival is being celebrated from ancient times and is of local significance. The residents of the village of all communities participate without any distinction of caste or creed. *Prasadam* is distributed to all. The poor are fed free on the festival day.

Srirama festival is celebrated on *Chaitra Suddha Navami* (March-April). The picture of the deity is taken in a procession on that day. Cocoanuts and camphor are offered. The festival is being celebrated from time immemorial and is of local nature. The residents of the village of all castes congregate.

SOURCE: Sri N. Abdul Rawoof, Teacher, Bojjavaripalle.

17. PALLAVOLU — Situated midway between Proddatur and Mydukur bus route at a distance of 6 miles.

It is said that this place where the village now lies is only a part of a big town during the times of Pallavas deriving its name Pallavali now known as Pallavolu. On that account the temple of Ankamma about a furlong and a half from this village is believed to have been in the middle of the big town of those days. There was a big mound between the present village and the temple. As it was alluvial soil, it was

dug out and the soil was used as manure for the fields. While excavating some wells, the walls of which were constructed with tiles, some granaries with rotten cholam were found. A stone slab used for grinding condiments and small copper images of Lord Siva were also traced. About a year back a very small well measuring a yard in diameter was noticed. The villagers feel that it must be either a well or an underground storage for grain. As early as in 1961 a stone structure has been excavated which is presumed to be a temple or a well.

The total population of the village is 2,809 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Kammara, Yadava, Uppara, Ediaga, Kummari, Chakali, Mangali; Scheduled Castes (93) — Mala, Madiga; Scheduled Tribes (60) — Yerukula; and a few Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temple of the village deity, Ankalamma at a distance of 1½ furlongs to the west of the village with Her stone image in female form with four hands, two temples of Siva, two temples of Rama, a temple of Anjaneya and a church are the places of worship for the villagers. There is a *varagogu* tree in Khaderpalle, hamlet of Pallavolu representing Baba Fakiruddin Saheb, its species being found at the *darga* of Baba at Penukonda.

Ankalamma *Jatara* is celebrated on the first Sunday after Ugadi in *Chaitram* (March-April). Goats, rams and fowls and occasionally he-buffaloes are sacrificed to the deity in fulfilment of vows. For the past 80 years this festival is being celebrated and is confined to this village only. Upparas and Kummars are the chief followers. Local people of all communities participate in this festival. In the past Thamballas were the *pujaris* but Kammaras (Blacksmiths) are the present *pujaris*. In the evening *panakam* (jaggery solution slightly spiced) and *panneram* (soaked green gram) and cooked horse gram are distributed to all as *prasadam*.

Dasthagirismamy *Janda* festival is also celebrated in this village when the *janda* is taken out in procession.

Peddamma *Jatara* is celebrated for 3 days in *Chaitram* (March-April) once in 3 years according to the convenience of the villagers in Nagulapalle, a hamlet of Pallavolu. A few days before the celebrations, the leaders of the place meet to discuss the arrangements to be made for the festival. They raise subscriptions from every house to a tune of about five to six hundred rupees, a part of which is spent for purchasing a fat he-buffalo.

On the eve of the festival, an earthen image of Peddamma in female awe-inspiring form is got prepared by a potter and is taken in procession with music and fire works to the temporary shed erected for the occasion in the middle of the main street. A big oil

lamp is kept burning continuously. The he-buffalo is decorated with turmeric powder and *kumkum* (vermillion), neem leaves are tied round its neck and oil cloth wound round its horns. Then commences the human act of setting fire to the oil cloth and taking the he-buffalo round the village torturing it all the while till it is brought before the deity and its head severed from the body with a single stroke by the Madigas. An oil lamp is kept burning on its head. Its blood is mixed with the cooked rice readily kept and the mixture is taken in winnows and carried round the village. A huge crowd follows the winnows with spears, swords and other ordinary weapons and the rice is sprinkled all round the village. This function ends before sunrise. The next morning the villagers fulfil their vows of sacrificing goats and rams. Before sunset, the image is taken out in procession with music and left at the village boundary. This festival is observed with the faith that the village would be protected against pests and epidemics and that the fields would yield good harvest.

This festival is being celebrated from the inception of the village and is of local significance. As stated earlier the elders of the village organise the festival. The local Hindus participate. *Pujari* is a potter. Poor feeding is arranged.

There is a legend attached to Baba Fakiruddin Saheb. He was a king. One day, the servant-maid who was sweeping the bedroom of the king chanced to touch the soft bed of the king. She felt an unusual happiness. She was tempted to sit on the bed. Her experience was so tempting that she felt inclined to stretch herself on the bed. The moment she lay down on the bed she fell fast asleep. Some envious servant-maids brought this to the notice of the king who personally saw the servant-maid sleeping on his bed. The king was so angry that he ordered her to be beaten to death with *chinthamallelu* (thin long tamarind twigs). There was no escape for the poor woman. She was not executed but beaten to death. Just before her death, she asked the king to calculate how much more he had to suffer for sleeping for innumerable hours on the bed in proportion to the torture she has undergone for sleeping only for a while. These words provoked a gospel to the king. For sleeping on his bed for a short while he imposed on her such a severe torture. He slept on the same bed which was not his for years together. It was somebody's before and would pass on to somebody else. There was no sense in claiming any earthly possession as his. There was a thorough change in his outlook and he began to feel repentant for the sinful act. He gave up all his material wealth and turned his mind towards God and service to humanity. He went to several places, gained a number of disciples and died at Penukonda. There is his *samadhi* at Penukonda and a *varagogu* tree. It is also called 'sugar tree' as sugar was falling from its branches during its early days.

About 80 years back cholera broke out in the village (Khaderpalle) which took away many lives.

Fakiruddin appeared to an elderly man of the place in his dream and told him that if he was worshipped cholera would subside. The villagers decided to worship Baba, brought a branch of *varagogu* tree from Penukonda in Anantapur district, planted it in the middle of their village and worshipped it. Cholera subsided. The faith of the villagers in Baba Fakiruddin increased and they constructed a pial round the *varagogu* tree.

Baba Fakiruddin Saheb *Urs* is celebrated annually for 3 days from the thirteenth of *Jamadi-us-sani* (October-November) near his *samadhi*. *Gandhothsavam* is on the first day, *urs* on the second and the actual *janda uthsavam* i.e., taking the flag in a procession and tying to the tree is on the third. Rams and goats are sacrificed in every house in the name of the saint, *palav* is prepared and is distributed to the poor, the neighbours and guests etc., on the second day. The festival is being celebrated for the past eighty years and is confined to this and the neighbouring villages. Muslims are the chief patrons for this festival. The villagers raise subscriptions for the festival. Devotees of all communities from this and the neighbouring villages congregate. *Prasadam* is distributed to all present.

In the evening on the third day, minor games and competitions in music are held for the amusement of the gathering coming from far and near and prizes awarded.

Free feeding is arranged to the visitors in addition to poor feeding.

SOURCE: 1. Sri D. Ankaiah, B.A., B.Ed., Teacher, Zilla Parishad High School, Badvel.
2. Sri B. Venkateswara Reddy, Head Teacher, Samithi Special School, Nagulapalle.
3. Sri B. Nagi Reddy, Teacher, Nagulapalle.

18. ALLADUPALLE — Situated at a distance of one mile by cart track from Proddatur-Mydukur bus route, 6 miles from Kamalapuram Railway Station and 10 miles from Proddatur by road. It is surrounded by Cuddapah-Kurnool canal on the east and Kundu river on the west.

The total population of the village is 2,219 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Yadava, Rajaka, Mangali; Scheduled Castes (113) — Madiga; Scheduled Tribes (57); Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Veerabhadraswamy to the north of the village with His stone image in human form with broad chest, shining eyes and holding a sword and a flower in each hand. The temple of Srirama and a church are the other places of worship in the village.

Veerabhadraswamy festival is celebrated during Mahasivaratri i.e., on *Magha Bahula Chathurdasi* (Feb-

ruary-March). Cocoanuts, camphor, cloth and utensils are offered to the deity in fulfilment of vows. The devotees take bath, wear new clothes, observe fast in their houses and keep awake the whole night. The festival is being celebrated from times immemorial. The Hindu residents of the village participate. *Prasadam* is distributed to all.

Bhajans and *harikathas* entertain the devotees.

Srirama Navami is celebrated from *Chaitra Sudha Navami* (March-April). The festival is being celebrated for the past 5 years.

Occasional animal sacrifice is in vogue to *Gramadevatha*, the presiding female deity of the village.

SOURCE: Sri V. Obula Reddy, Teacher, Samithi School, Lakshmieta.

19. SEETHARAMAPURAM, hamlet of CHAPAD — Situated on the bank of the Kumudwathi. Proddatur-Mydukur bus passes through this village. It is 8 miles from Proddatur, 16 miles from Yerraguntla Railway Station and 26 miles from Jammalamadugu.

The total population of the village is 1,466 and it is made up of the following communities: Caste Hindus — Kapu, Vadde; Scheduled Castes (24) and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Srirama with a picture depicting His *pattabhishekam* (coronation) is located in the middle of the village.

Srirama festival is celebrated for one day in connection with Sankranti on 15th January of every year. The picture of the deity is taken out in procession on that night. Devotees observe tonsure ceremonies and offer soaked green gram, *panakam* and cocoanuts to the deity in fulfilment of vows. This festival is being celebrated since the year 1958. The wealthy among the Reddy community undertake the responsibility of organising the festival. The residents of the village belonging to all communities congregate. *Prasadam* is distributed to all.

Kolatams in the evening and *harikathas* in the night afford entertainment to the villagers.

Just after the crop is harvested, thrashed and the grain is stored, Sankranti festival makes its appearance. Sankranti or 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. It marks the return of the Sun to northern hemisphere. The festival is celebrated with much eclat for 3 days from 13th to 15th January, as *Bhogi*, *Sankranti* and *Parana*. Sons-in-law and daughters are invited for this festival. Boys and girls are anointed and donned in new clothes. *Bhogipandlu* are poured on children's heads to counteract the evil effects of Sankranti *Purusha*.

The next day is Makara Sankranti. There is a belief that Sankara makes his appearance this day bringing misfortunes to the country. So people wake up early in the morning and offer gingilly to Brahmins to please *Sani graha dosha* (evil effects attributed to the planet Saturn) and *Sankara arishta* (mishap due to Sankranti). *Tharpanam* is offered by people who have lost their parents and they forego their meal in the night.

The third day is called *Kanuma* also known as *Parana*, *Pasuvula panduga*, *Paruveta* day etc. People avoid undertaking a journey on this day. After enjoying a good meal in the noon, the villagers assemble in an open place. A hare is made to run and whoever catches it gets it. This game is called *paruveta* (*paru* means run and *veta* means hunt).

To counteract the bad effects of Sankranti *Purusha* black gram is mixed with other pulses and *vadalu* (a savoury) is prepared and consumed after offering to the deity.

In *Uttarayana* it is believed that the gates of heaven are kept open for the ensuing 6 months i.e., till the Sun enters the southern hemisphere. *Bhishma*, a life-long bachelor, the grand-father of Kauravas and a gallant knight was wounded severely in the battlefield of Kurukshetra during *Dakshinayana*. He, however, remained on *ampasayya* (a bed made of arrows) and left this world on the eve of *Uttarayana*. This day is known as *Bhishma Ekadasi* and devotees fast on that day. People, mostly agriculturists, who are rich with corn and have leisure at their command enjoy themselves on the occasion of this festival with choice sweetmeats and entertainments such as *harikathas*, street dramas and puppet shows.

SOURCE: Sri G. Ramakrishna Sarma, Head Teacher, Elementary School, Seetharamapuram.

20. CHIYYAPADU — Situated one mile from the left bank of the Kumudwathi, 2 miles to the north of Sri Veerabhadraswamy temple in Alladupalle on Madras-Bombay trunk road and 5 miles by cart track to the south of Gudipadu on the Kurnool-Chittoor road. It is about 10 miles from the taluk headquarters Proddatur.

The total population of the village is 2,744 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Nambi, Kapu, Viswabrahmin (Goldsmith), Chakali, Mangali, Valmiki; Scheduled Castes (394) — Mala, Madiga; Scheduled Tribes (27); and Muslims. The chief means of livelihood of the people is agriculture.

Kodanda Ramaswamy temple with the images of Rama holding a bow in his hand, Sita, Lakshmana and Hanuman; Chennakesavaswamy temple with His stone image in human form having a crown and four hands holding *sankhu* (conch), *chakra* (disc), *gada* (mace) and *abhaya hastam*; Eswara temple with His idol in the form of *lingam*, and a statue of Nandi; the temples

of Gangamma, Mathamma and Ankamma; and a *peerla chavidi* are the places of worship in the village. There are *dhwajasthambams*, and *mukhamantapams* in the temples of Kodanda Ramaswamy, Chennakesavaswamy and Eswara. There are also sacred abodes for the worship of Bhairavaswamy and for the image of Veeranjaneya in front of the temple of Chennakesavaswamy.

Chennakesavaswamy *Paruveta* festival is celebrated for 2 days during Sankranti i.e., in *Pushyam* from 15th to 16th January. After feeding the Brahmins and the poor, the deity is taken in procession to the surrounding villages on 15th and is brought back to the village the next night. Daily *puja* is in vogue. *Nava-rathrothsavamulu* are celebrated in *Asviyujam* (October-November). In *Dhanurmasam* i.e., *Margasiram* (November-December), *ghata jalabhishekam* is performed daily early in the morning. Cocoanuts, fruits, flowers, *thambulam* and camphor are offered. The festival is of ancient origin but of local significance. Reddys are the chief patrons. The temple is endowed with Inam lands. The residents of the village of all communities congregate mingling together freely. The *pujari* is a Nambi Brahmin of *Srivathsa gotram* with hereditary rights. *Prasadam* is distributed to all present.

Eswaraswamy festival is celebrated on the last Monday in *Kartikam* (November-December) in addition to the one that is celebrated on *Magha Bahula Chaturdasi* (February-March) during *Sivaratri* when procession on *nandi* takes place. Cocoanuts, fruits, flowers, *thambulam* and camphor are offered to the deity. The devotees observe fast and *jagaram* on *Sivaratri* day and have their baths in the early hours during *Magham* in the river Kumudwathi. The festival is of an ancient origin though of local significance. Reddys patronise the festival and Inam lands have been endowed to the temple. Local people congregate without any distinction of caste or creed. The *pujari* is a Smartha Brahmin of *Kasyapa gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Kodanda Ramaswamy festival is celebrated for 5 days from *Chaitra Suddha Dasami* (March-April). *Kalyanotsavam* (marriage ceremony), *Hanumantotsavam* (procession on Hanuman), *garudotsavam* (procession on garuda), *rathotsavam* (car festival) and *theerthavali* are the rituals observed one on each day. Cocoanuts, fruits, flowers, *thambulam* (betel leaves and arecanuts) and camphor are offered to the deity. *Akupati* (special worship with foliage) are also arranged. This festival is being celebrated for the past 32 years and is of local significance. Reddys are the chief patrons. Local devotees and also from the neighbourhood belonging to all communities participate in the festival without any distinction of caste or creed. The *pujari* is a Nambi Brahmin of *Srivathsa gotram* with hereditary rights. *Prasadam* is distributed to all.

During the above festivals, the devotees wash their houses, prepare choice sweetmeats and consume them

with friends and relatives after offering them to the deity. Poor feeding is arranged. They give alms during the occasion.

Harikathas, music concerts and spiritual shows are organised for providing entertainment to the devotees.

Choultries are available for the visitors. Pandals are erected during the festival of Srirama only for the visitors.

Animals are sacrificed to Bhairavaswamy from *Phalgunam* (February-March) to *Vaisakham* (April-May) accompanied by music. Gangamma *Jatara* is also celebrated. Fuller details are not available.

SOURCE: Sri B. Subbanna, Teacher, Chiyyapadu (P.O.).

21. CHINTAKUNTA — Lies on latitude 14° 20' N and longitude 78° 12' E on Cuddapah-Kurnool road at a distance of 17½ miles from Proddatur via Mydukur, 23 miles from Yerraguntla Railway Station and 25 miles from Cuddapah Railway Station.

A legend has it that some 500 years ago there lived in a small nameless village a woman of Pokanati Reddy family with her beautiful daughter-in-law. The woman wanted to earn name and fame by having a tank dug to afford water supply to the villagers. Her daughter-in-law who was cooking food to the labourers in order to be of help to her mother-in-law requested the labourers to dig another tank also in her name so that she too could earn fame, which the labourers readily did because of the great love and devotion with which she served food to them. The mother-in-law who was the originator of the idea and spent money for the tank was surprised at the daughter-in-law's achievement by a mere expression of her desire and grew envious of the daughter-in-law and began to worry herself. To pacify the feelings of her mother-in-law, the daughter-in-law got constructed a village in the name of the mother-in-law on the banks of the tanks. As the village was constructed to alleviate her sorrow, the name Chintakunta came into use (*chinta* means sorrow and *kunta* means a pond in Telugu). The tanks are called 'Attha, Kodalu Cheruvulu', *attha* meaning mother-in-law and *kodalu* — daughter-in-law. Yet another version is that the tanks were constructed by a mother-in-law and her daughter-in-law of Cheruvu family who had no issues and the sluices were constructed by the Thumuluruvaru. As Rayalaseema is a famine stricken area, the Dhara family got a *yagna* performed and consequently it rained well. The Vanka family dug *vankas* (channels or streams) to divert into the tanks the water which hitherto was going waste. In view of the good deeds of Kappagantula family, *kappalu* (frogs) and other aquatic animals had their living in the tanks. The collective efforts of mother-in-law and daughter-in-law of Cheruvu family, those of Thumuluruvaru, of Dharavaru and of Kappagantulavaru had resulted in the formation of these two tanks. As these families were of Brahmin community the village was called Brahmana Agraharam. In due

course, many changes took place and the tanks have gone dry. As the villagers plunged into grief the name Agraharam disappeared and Chintakunta came into use.

The total population of the village is 3,898 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Nambi, Thamballa, Bajiya, Chakali, Mangali, Talari, Kummari; Scheduled Castes (190); Scheduled Tribes (72); Muslims, Dodekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Chennakesavaswamy temple is enclosed in a compound where there are a well, shady trees and flower plants. There is a 1½ feet high black stone image of the deity in human form in the sanctum sanctorum and a *dhwajasthambam* in front of it with hanging bells and a 10 feet high stone image of Anjaneya. The Eswara temple is also enclosed by a compound wall within which there are a well, shady trees and flower plants. A *nandi* (stone bull) and a *dhwajasthambam* are in front of the temple. The temple of the village deity Ganga Devi in the middle of the tank with Her stone image in human form and a mosque are the other places of worship in this village. There is a *darga* with the tomb of Hussainiah in Sankatithimmayapalle, a hamlet of this village.

Chennakesavaswamy festival is celebrated during Sankranti i.e., *Pushyam* (December-January) by taking a procession of the deity on 15th January. Local people congregate. A Nambi Brahmin is the *pujari*.

There is a legend attached to Hussainiah or Hussain Vali, a Muslim saint. He was a resident of Nemaladinne of Koilkuntla taluk, Kurnool district. The five wives of one Sri Poli Subbi Reddy, a rich landlord had died immediately after being delivered of sons. On a suggestion to go to Hussainiah for redress, he along with his friends went to Nemaladinne and prostrated before Hussainiah. Though Hussainiah kicked him many a time, he did not leave hold of his feet. Hussainiah thereupon took pity upon him, embraced him and advised him to marry two women simultaneously to lead a peaceful married life. Hussainiah in his very presence got him married accordingly. From that day Subbi Reddy did not suffer the pain of losing a wife. In gratitude he got constructed a *mantapam* near his village by the side of Nandyal-Cuddapah road, brought him there and personally served him. Sri Poli Subbi Reddy and Bommi Reddy Gangi Reddy of Mirjakhampalle, another hamlet, are the chief disciples of Hussainiah. At the time of death 28 years back Hussainiah gave sandal (*gandham*) to Subbi Reddy and a stick to Gangi Reddy. Subbi Reddy then got constructed a *mantapam* and a *prakaram* to the tomb, arranged a descendant of Hussainiah as *mujavar* and got him a house and land for living.

Hussain Vali *Urs* is celebrated for two days from the full moon day in *Chaitram* (March-April) in his memory. The descendants of Poli Subbi Reddy bring *gandham* on full moon day and Sri Bommi Reddy

Gangi Reddy's family members bring the flag on the second day. Devotees fulfil their vows by offering umbrellas made of silver, hoisting flags and observing tonsure ceremonies. This *urs* is being celebrated for the last 28 years and is widely known in the district. The descendants of Poli Subbi Reddy and Bommi Reddy Gangi Reddy are the chief patrons of the festival. Some land has been endowed to the *darga*. About 15,000 devotees of the village and from other parts of the district belonging to all castes and communities congregate there without any distinction of caste or creed. The descendants of Hussainiah are the *mujavars* enjoying the lands and the house dedicated by Subbi Reddy. *Prasadam* is distributed to all.

A fair is held in this connection near the *darga* for the past 28 years. About 250 shops are opened on the occasion where eatables, lanterns, torchlights, mirrors, combs and toys of various kinds are sold.

Merry-go-rounds, swings, and *harikathas* and weight dragging competitions for bulls afford entertainment to the visitors. Silver bracelets weighing 1 seer are awarded to the bulls that drag the stone slab to a competitive distance. The life histories of Sri Veerabrahmam and Bhairava Kondaiah are related in the form of *harikathas*.

There are choultries and free feeding is arranged to the visitors. Poor feeding is also organised on the two days of the festival.

Previously Ganga *Jatara* or *Avula Pabbamu* was being celebrated for 3 days with great pomp to the village deity Gangamma. Due to paucity of funds the *jatara* is not being celebrated for the last 30-35 years. At present only *panakam* and *panyaram* are offered to the deity. The *pujari* is a Talari.

SOURCE: 1. Sri L. Ramachandra Rao, Teacher, Samithi Telugu School, Ramapuram, Chintakunta (P.O.).
2. Sri C. Krishna Moorthy, Headmaster, B.P.M., Chintakunta (P.O.).
3. Sri M. C. Subbanna, Teacher, Samithi Elementary School, Sankatithimayapalle.

22. GUDIPADU — Situated at a distance of 20 miles from Proddatur town.

The total population of the village is 2,744 and it is made up of several sub-communities of Hindus and Scheduled Tribes (11). The chief means of livelihood of the people is agriculture.

There is a temple of Chennakesavaswamy in the village.

Chennakesavaswamy festival is celebrated for a day in *Pushyam*, generally on 15th January. The festival is of local significance. About 1,000 Hindus of the village participate in the festival.

SOURCE: Collector, Cuddapah.

23. BHAIRAVASWAMY KONA, hamlet of GANJIKUNTA — Situated in the Nallamalai Reserve Forest at a distance of 10 miles from the main village and 29 miles from Yerraguntla Railway Station. Ganjikunta is 2 miles from Onipenta on the Proddatur-Porumamilla bus route.

The total population of the village is 2,782 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Baliya, Chakali, Mangali, Ediga; Scheduled Castes (279) — Adi Andhra; Scheduled Tribes (106); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The image of Bhairava Kondaiah in the form of *mondi sila* (headless trunk in stone) is the place of worship in the place.

There is a legend attached to Bhairava Kondaiah. In the days gone by, cow-herds and shepherds of the surrounding villages were tending their cattle in Bhairavaswamy Kona. In course of time, herds increased to thousands and the water in the spring there fell short. Thousands of cows began to yell for water. Seeing their sufferings, Yadava Kondaiah, one of the cow-herds, bathed in the spring and prayed to God that he would sacrifice his head if the thirst of the cows was quenched. Immediately God responded to his request and water sprang up in abundance. The cows quenched their thirst. Kondaiah went to his village Lekkalavaripalle, hamlet of Ganjikunta, and had come back with his relatives and friends to worship the Lord and to sacrifice rams and goats to show their gratitude. Their joy knew no bounds when they saw the spring of water flowing out. After feast was over, they all started homewards. On their way Yadava Kondaiah returned to the spring with the pretext of getting something he had forgotten. Hanging himself from a branch of the tree by tying his hair to it, he cut his head with a sword and the trunk fell down. After some time as Kondaiah did not turn up, the relatives came in search of him and saw the horrible scene to their great sorrow, consoling themselves that it was all His act. They buried his body and head near the spring and installed a *mondi sila* (headless trunk in stone) of Kondaiah. One of the bulls of Lekkala Subbi Reddy of Lekkalavaripalle died before the deity on the day of the festival and it was buried in front of the deity and an image of Nandi was installed over its tomb. It is worshipped during the festival days. The deity is surrounded upto a radius of 5 miles by a thick forest known as Bhairavaswamy Chenu. But it is free from any danger from wild animals and poisonous reptiles. Women during their monthly periods should not enter that sacred place lest they should be driven off by a kind of bees. One strange phenomenon of this place is that green gram should not be offered to the deity in any form and it is feared that those that offered had unfavourable experiences.

Sri Mondi Bhairava Kondaiah or Bhairavaswamy festival is celebrated for three days from *Magha Bahula*

Triodasi to *Amavasya* (February-March) during *Mahasivaratri*. On the first day, *jagarana* (keeping awake throughout the night) is observed. The next day, tonsure ceremonies are performed and the issueless pray for children. On the third day, fowls, goats and rams are sacrificed in addition to offering of *bonamulu*. Devotees take bath in the spring, observe fast on the first day and offer *naivedyams* on the second day and consume choice sweetmeats. The ryots, when the crops are infested, take bath in the spring, bring the sand from there and scatter it mixing the same with *poli* (blood of goat etc.) in their fields without placing it on earth and without sleeping on the way. This festival is being celebrated for the past 20 years and is widely known. The Village Munsiff of Ganjikunta is the chief patron. Nearly 10,000 people of all communities from various parts of the State congregate. *Pujari* is Alivelugari Subbanna, a Baliya by caste with hereditary rights. *Prasadam* is distributed to all.

Free feeding is arranged in addition to poor feeding. The spring affords plenty of water to the pilgrims.

SOURCE: 1. Sri T. V. Subba Rao, Teacher, Ganjikunta.
2. Sri Sankarayogi Parvatheeswara Rao, Village Munsiff, Ganjikunta (P.O.).
3. Sri C. Krishnamurthy, Assistant Teacher, Panchayat Samithi School, Lekkalavaripalle.

24. THIPPIREDDIPALLE — Situated at a distance of 11 miles from Proddatur by road.

The total population of the village is 1,060 and it is made up of the following communities: Caste Hindus — Kapu, Yadava, Bhatraju, Kummari; Scheduled Castes (5) — Mala and Scheduled Tribes (10). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Srirama in the village. A temporary shed is erected for the *Gramadevata* Gangamma during *jatara* and an earthen image in female form is installed in it.

Gangamma *Jatara* is celebrated for 2 days in *Phalgunam* (February-March) according to the convenience of the villagers with the belief that it promotes the welfare of the village. On the first day, an earthen image of the deity is prepared and installed in a temporary shed constructed for the occasion. Cocoanuts and a pot full of cooked rice (*nindukunda annamu*) are offered to the deity on the following day. Goats and rams are sacrificed in fulfilment of vows. The usage of intoxicants as a part of the ritual is a necessity. The festival is being celebrated since the origin of the village and is of local significance. The elders of the village of the Hindu community are the chief patrons. Local people of all communities congregate. *Pujaris* are Potters with hereditary rights. *Prasadam* is distributed to all.

Free feeding is arranged.

Sankranti festival is observed for 3 days in *Pushyam* from 13th to 15th January with much eclat by the Hindus of the village in the manner similar to that described under S. No. 19 Seetharamapuram.

SOURCE: Sri S. D. Hussain, Teacher, Thippireddipalle.

25. ONIPENTA — Situated at the foot of the Nallamalais about fifteen miles east of Proddatur on the road to Porumamilla and about 24 miles from Cuddapah Railway Station.

It is described in the Cuddapah District Gazetteer, Volume I, 1915 that 'the fort at Onipenta is believed to have been built in the first half of the 16th century when, as we learn from an inscription on the wall of the Chennakesavaswamy temple, the village was granted for an annual rental to one Narapanayani Pina Avubala Nayudu during the reign of the Vijayanagar Emperor Krishnaraya. This inscription is dated S.S. 1447 i.e., A.D. 1525, and another in the same place records that the tank in front of the temple was built in the same year. Part of the temple and its outer wall are said to have been washed away by floods many years ago when the tank breached. The bed of the tank is now held on *patta*, and only a portion of the bund remains.'

The total population of the village is 5,260 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Vadde; Scheduled Castes (202) — Mala, Madiga and Muslims. The chief means of livelihood of the people is agriculture.

'In the main street in the centre of the village is a large temple of Kanyakamma (Kanyakaparameswari Devi) erected by the Komati community who specially worship this Goddess. It is of modern construction and built of Cuddapah slabs. The only temple to this deity in the taluk exceeding this in size and importance is the one at Proddatur.'

The residents of this village also participate in Bhairava Kondaiah or Bhairavaswamy festival celebrated in Bhairavaswamy Kona, a hamlet of Ganjikunta.

SOURCE: 1. Sri G. Sreeramulu, Karnam, Mittamipalle (P.O.).
2. Cuddapah District Gazetteer, Volume I, 1915.

26. MYDUKUR — Situated 14 miles from Proddatur and 23 miles from Cuddapah Railway Station. Communication facilities to such towns as Kurnool, Cuddapah, Nellore, Giddalur and Jammalamadugu etc., exist from this town.

The total population of the town (North Mydukur and South Mydukur) is 8,069 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin, Kapu, Baliya, Vadrangi,

Kammara, Chakali, Sathani, Nambi, Kattubadlu, Kum-mari, Bhogam, Asadi, Mangali, Ediga, Thogata; Scheduled Castes (159) — Adi Andhra, Madiga, Mala; Scheduled Tribes (16); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

There are temples of Madhavaraya, Ankamma, Srirama and Siva in the village. The stone image of Madhavaraya is 5 feet high in human form holding *sankhu* (conch), *chakra* (discus), *gadha* (mace) and *padma* (lotus) in his four hands. There are also a church and a mosque. The temple of Mandavya, a great saint, is near the tank but there is no image there.

There was a temple of Madhavaraya in the Gandikota fort on a hillock in Jammalamadugu taluk of Cuddapah district. After the battle of Talikota in 1565, the Muslims defeated the Hindu rulers and seized the fort and scattered flesh in the temple. Unable to stay further, Madhavaraya left for Mydukur, making a big hole behind the temple and housed himself in a well. He appeared in the dream of an old man and revealed His presence in the well. He was accordingly found and recovered from the well by the villagers and a temple was constructed.

Madhavaraya festival is celebrated for 3 days during Sankranti i.e., in *Pushyam* (13th, 14th and 15th of January). The image of the deity made of brass and copper is taken in procession on *aswa* (horse), *garuda*, *hanuman*, *enugu* (elephant) and *sesha* (serpent) *vahanams*. Free feeding is arranged on *garudotsavam* day. Camphor and coconuts are offered. Tonsure ceremonies are observed and offerings in kind are made in fulfilment of vows. This festival is of ancient origin but of local significance. The trustees of the temple organize the festival. People of this village and the neighbourhood belonging to all communities congregate without any distinction of caste or creed. Nambis (Sathani Vaishnavites) are the *pujaris* with hereditary rights. *Prasadam* is distributed to all those present. Festivals are also celebrated in *Chaitram* (March-April) and *Kartikam* (October-November).

It is said that once epidemics broke out in Mydukur and the village was famine-stricken. Ankamma appeared in the dream of an old woman and informed the villagers that the above difficulties can be obviated by making offers to her every year and for their prosperity and health. Since then Ankamma *Jatara* is being celebrated every year.

Ankamma *Jatara* is celebrated on full moon day in *Chaitram* (March-April). Coconuts and camphor are offered. Animal sacrifice in fulfilment of vows is in vogue. *Panakam* and *guggillu* (boiled bengal gram) are distributed by the devotees in *panderapu bandlu*. This festival is of ancient origin but of local significance. People of all communities from this village and the surrounding villages congregate. *Pujaris* belong to Bhogam caste (Devadasi).

A few shops sell eatables, fruits and fancy goods. Silver bracelet is presented to the bull that drags the stone slab to a greater distance.

Mandavya Muni festival is celebrated on a Monday in *Kartikam* (October-November). A legend has it that a woman had the *darsan* of Mandavya Maha Muni on the bund of Ena Cheruva while he was performing penance. Since then procession is taken out in his name every year. It is believed that people suffering from diseases such as small-pox get relief by propitiating him.

Gangamma *Jatara* is celebrated in Krishnapuram, hamlet of North Mydukur, on the first Saturday and Sunday in *Jaistham* (May-June). The image of Gangamma prepared with flour is installed on Saturday night. A ram is then sacrificed. The narration of stories in the night by *haridas* singing songs intermittently affords entertainment to those assembled. During the early hours of the following day a few villagers armed with swords and such other weapons go to the outskirts of the village shouting the slogan '*ko bali, ko bali*' meaning accept sacrifice. During that period the residents of the village should not leave the village nor the people of other villages enter it. No one should appear before the group. It is believed that Gangamma leaves the village resulting in difficulties if they do not keep up the above custom. Before the group enters the village each one of them jumps over a fire kept ready in the village. A he-buffalo is sacrificed by a Dhobi in one or three strokes. In the evening bulls are harnessed to the *sudibandi* and taken in procession in the village. The festival concludes by giving a send off to the image of the deity to the outskirts of the village in a procession. The festival is being celebrated from ancient times but is of local significance. The villagers bear the expenditure. The residents of the village belonging to all communities congregate. Thogatas (weavers) are the *pujaris*.

During the same period the image of Chowdamma which is made of flour is well decorated and a *jiyoti* lit on it. The image is then taken in procession to every house in the village where the inmates immolate fowls, goats and rams. The visitors are entertained both in the noon and night by their relatives or friends to a good feast prepared of the flesh of the animal so sacrificed.

It is said that epidemics broke out every year in Sarvayapalle, hamlet of South Mydukur and took heavy toll of lives and that ever since the installation of the village deity Peddamma by a famous Hindu *purohit* the villagers are living in happiness.

Peddamma *Jatara* commonly known as *Devara* or *Ganga Jatara* is celebrated for 3 days from *Phalghuna Bahula Dasami* (March-April). The image of Peddamma made out of sanctified cooked rice is installed in the selected place. *Bonam*, a preparation of food, is offered to the deity by the chief *pujari*. Afterwards *bonam* is offered by the villagers according to their status. Cash and umbrellas made of silver are offered

to the deity in fulfilment of vows. A fowl, ram or goat is sacrificed by every house according to their mite and offered along with the *bonam*. A he-buffalo that had been allowed to feed in the village freely for about 5 years, is then sacrificed on behalf of the villagers. Feasts are held in every home and visitors are generally entertained by their relatives or friends to a good feast. *Jagaram* is observed that night and people engage themselves in hearing to *puranams*, stories, *bhajans* etc. This festival is being celebrated for the past 15 years and is of local significance. The residents of the village belonging to all communities congregate. Free feeding is arranged.

- SOURCE: 1. Sri P. C. Subbarayudu, Teacher, Panchayat Samithi School, Mydukur.
2. Sri K. Naganna, Head Teacher, Panchayat Samithi School, Mydukur.
3. Sri M. L. Narayana, Teacher, Zilla Parishad High School, Mydukur.
4. Sri D. S. Khader Basha, Mydukur.
5. Sri Pappuri Reddy, Mydukur.
6. Sri A. Nancharaiah, Landlord, Krishnapuram.
7. Sri Masthan, Teacher, Sarvayapalle.



BADVEL TALUK

Section VII

BADVEL TALUK

USALREDDIPALLE — Situated at a distance of 28 miles from Giddalur Railway Station.

The total population of the village is 231 and it is made up of Caste Hindus and Scheduled Tribes (11). The chief means of livelihood of the people is agriculture.

Sri Katamaraju festival is celebrated for a day on *Chaitra Suddha Padyami* (March-April). It is of local significance. One thousand local people, irrespective of caste and creed, participate.

Weight dragging competition for bulls afford entertainment to the visitors.

SOURCE: Superintendent of Police, Cuddapah.

2. KALSAPADU — Situated on the left bank of the Sagileru eight miles north of Porumamilla, 20 miles south of Giddalur Railway Station on Vijayawada-Guntakal metre gauge section of the Southern Railway, 30 miles from Badvel, 60 miles from the sub-divisional headquarters Rajampet and 70 miles from the district headquarters Cuddapah.

The total population of the village is 2,358 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Vadrangi (Carpenter), Kurnari (Potter); Scheduled Castes (56); Scheduled Tribes (47); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Umamaheswaraswamy and Chennakesavaswamy and a church are the worshipping places of the village.

"Attached to the temple of Chennakesavaswamy is the *mutt* of Induri Appayya, now known as Narayana Brahmandraswamy, a saint held in great esteem by Brahmins. His native place was Rangasamudram in Madanapalle taluk, but he lived at Kalsapad. The following is an example of the stories that are told of him. On the day of the *garudotsavam* of Sri Venkateswaraswamy at Tirupati his mother expressed the wish that they were there. He directed his mother to lie on a mat and close her eyes. She did so, and shortly afterwards both she and her son were seen wandering in the streets of Tirupati by people of their village who had gone to the festival. On their enquiring with amazement how he and his mother came there, he replied that the God Venkateswarulu has brought them. Then he conducted them to the temple and showed them round the town till the evening. On going

to a choultry to retire for the night his mother expressed a regret that she had brought no presents in the bazaar for her grandchildren. In the morning she awoke and found herself in her own house at Kalsapad, and on opening the door of a room in the house she found all the presents she had regretted not buying the previous day. This holy man died at Kalsapad and was buried there about ninety-five years ago. It is said that he tried to have himself buried alive at Rangasamudram, but the police forbade him. So he went back to Kalsapad and expired after eight days' fasting and religious contemplation."

Some devotees brought a *spatika* (crystal) Sivalingam from Kasi (Benares) and installed it on his *samadhi* (tomb).

Sri Narayana Brahmandraswamy festival is celebrated for three days from *Asviyuja Suddha Panchami* to *Sapthami* (September-October). *Abhishekham* and *pujas* are performed for two days and on the third day on which he attained *siddhi*, *aradhana* is performed. *Naivedyam* and cocoanuts are offered to him. Free feeding is arranged and *prasadam* is distributed to all present. It has been taking place for the past 95 years and is confined to the nearby villages. Local devotees and those from the neighbouring villages congregate without any distinction of caste or creed. Brahmins are the patrons. A Brahmin of Kowsika *gotram* is the *pujari* with hereditary rights.

Weight dragging competitions for bullocks, weight lifting competitions for men, *bhajans* and *kolatams* afford entertainment on Ugadi day.

SOURCE: 1. Sri S. Subba Ramaiah, *Village Level Worker, Kalsapadu*.

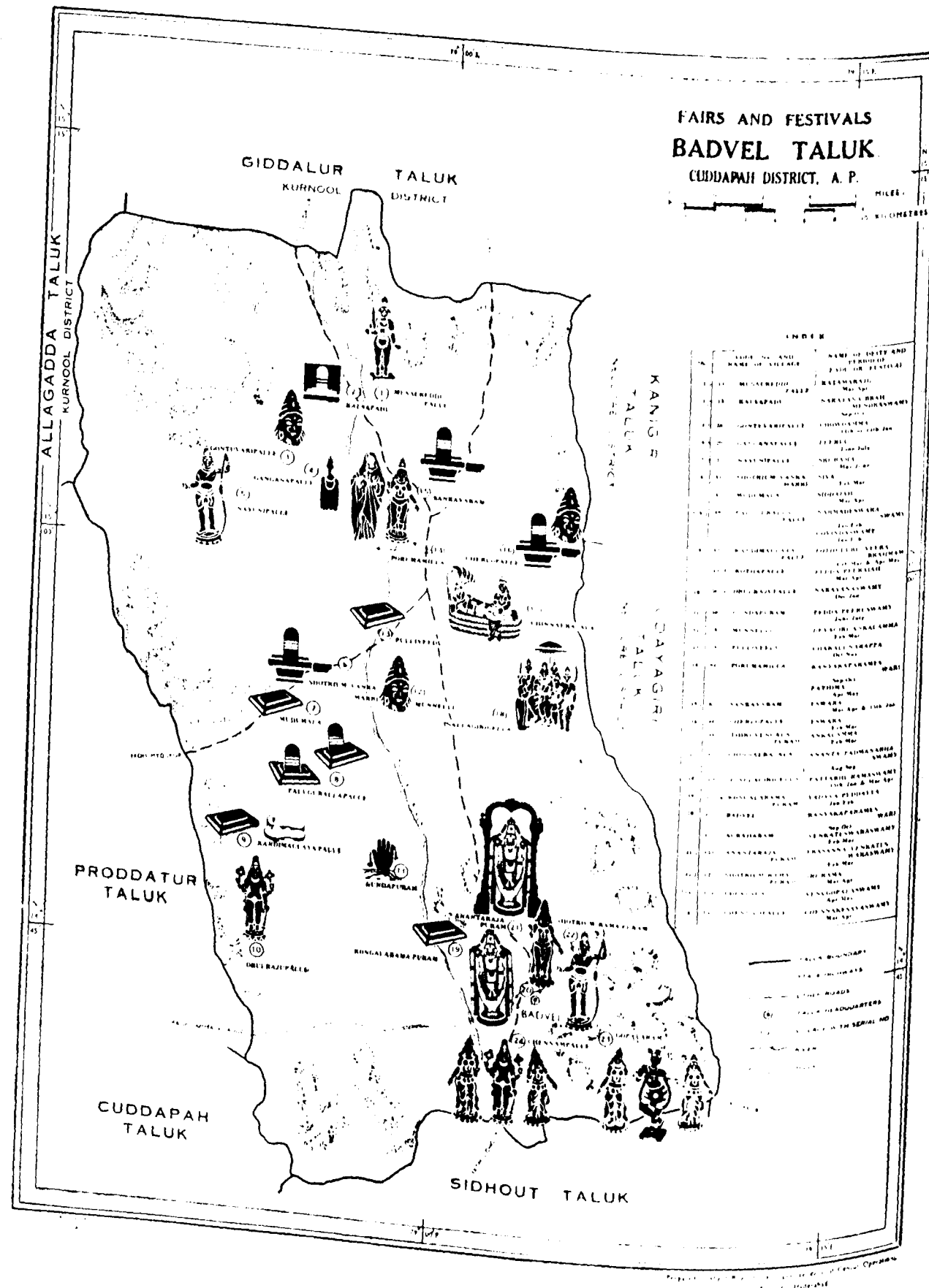
2. Cuddapah District Gazetteer, Volume I, 1915.

3. GONTUVARIPALLE — Situated at a distance of 25 miles from Cuddapah Railway Station and 30 miles from Giddalur Railway Station.

The total population of the village is 625 and it is made up of the following communities: Caste Hindus — Brahmin, Thogata; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Chowdamma temple in the form of *midde* with Her idol is the place of worship in this village.

Chowdamma *Jatara* is celebrated for a day in *Pushyam* during Sankranti i.e., on 14th or 15th January. Devotees carrying the idol of Chowdamma in procession attempt to pierce themselves with swords, but no



injury is caused. Rams are sacrificed to the deity in fulfilment of vows. This is an old festival having local significance only. Local people congregate irrespective of caste and creed. Thogatas are the *pujaris*.

SOURCE: Sri D. Paul, Head Teacher, Gontuvaripalle.

4. GANGANAPALLE — Situated at a distance of 30 miles by bus from Giddalur Railway Station.

The total population of the village is 636 and it is made up of the following communities: Caste Hindus — Kapu, Vadde; Scheduled Castes (69); and Muslims. Kapus are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Ramaswamy and Gangamma and a *peerla chavidi* are the places of worship in the village. *Peers* made of gold, silver and nickle are installed in the *peerla chavidi*.

Peerla Panduga is celebrated for 10 days in Moharram month (June-July), in commemoration of the martyrdom of Hussain, the second son of Fatimah, the prophet's daughter by Ali. A procession of *peerlu* (standards) is held on the seventh day and on the eighth day, *theertham* and *prasadam* are distributed to all present. On the ninth day, *gundam* (fire pit) is prepared and the people young and old fence across the fire and jump about calling out "Hussain! Hassan!" Both Hindus and Muslims offer prayers to *peers*. The tenth day is observed as a day of mourning. Devotees fulfil their vows in the form of cash and kind. This festival is of ancient origin, but confined to this village only. People belonging to all communities congregate. The *majavar* is a Muslim with hereditary rights. *Prasadam* is distributed to all.

Gangamma *Jatara* is also celebrated in the village. Fuller details are not available.

SOURCE: Sri S. Kamal Saheb, Teacher, Ganganapalle.

5. NAYUNIPALLE — Situated at a distance of 8 miles from Obulapuram on Cuddapah-Kalsapadu bus route and 30 miles from Giddalur Railway Station. As this village was constructed by Naidus of Patta family it got the name Nayunipalle.

The total population of the village is 225 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Golla, Chakali (Washerman); and Scheduled Castes (97) — Madiga. The chief means of livelihood of the people are agriculture and cattle breeding.

The temples of Srirama, Ankamma and Polemma are the places of worship in the village.

On *Jaistha Suddha Purnima* (May-June) the villagers worship Srirama in the night. But the festival is confined to agriculturists and is called *Eruvaka Purnima* or *Purnima*. *Eruvaka* means ploughing. The ryots perform *vrushabha puja* or the bullock worship. They clean the sheds or places where cattle are tied, smear and decorate the hoofs and horns of the cattle with a variety of colours and feed them with *pulagam* (cooked rice and green gram dhal). The bodies are also decorated gaily with coloured circles and designs. Tinkling and jingling bells are tied to their horns and necks and they are driven out into the open space to wander and run about. The ryots themselves wear the best of clothes and take home a small part of the festoon that is tied to the village gate, after the cattle pass under it, as a talisman to the cattle for the ensuing year. Children collect seeds a week in advance and sow them in the corners of the temple. By the festival day the young plants sprout up a few inches and a few of these tender plants are taken home by the ryots and kept in their granaries for a prosperous crop during the ensuing year. Cocoanuts and *naivedyam* are offered to the deity. Intoxicants are used during the festival. Fasting is observed in the morning of that day and in the evening they are entertained to a good dinner. It is of ancient origin and of local significance. The celebration is of great importance and interest to the village ryots. The village is a grand spectacle of colour and pageantry with gay youths and burly bulls dominating the scene on the festival day. Whoever cultivates the 4 acres of the Inam land of Srirama temple shall perform *dhupa*, *dega*, *naivedyam*. Local Hindus congregate. *Pujari* is a Vaisya without hereditary rights. The poor are fed free and *prasadam* is distributed to all.

Animals are sacrificed in the temples of Ankamma and Polemma. Fuller details are not available.

SOURCE: Sri P. Padmanabhaiah, Single Teacher, Nayunipalle.

6. SHOTRIUM VANKAMARRI — Situated on the bank of Sagileru at a distance of 27 miles from Badvel, 40 miles from Cuddapah Railway Station on the Madras-Bombay broad gauge section of the Southern Railway, 70 miles from Rajampet by bus and it is in the centre of Cumbum, Giddalur, Proddatur bus routes.

There was a huge bent banian tree (*marri chettu*) on the bank of Sagileru. Hence this village got the name Vakra Vati which in course of time became corrupted into Vankamarri. *Vanka* is river or *vankara* means crooked and banian is *vata* in Sanskrit and *marri* in Telugu. This village is said to have been donated to Brahmins by Desai Jamindars.

The total population of the village is 416 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Golla, Chakali (Washerman), Mangali (Barber), Thamballa; Scheduled Castes (77) — Madiga; Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and sheep breeding.

The temples of Srirama and Siva are the places of worship in the village. Siva temple was constructed in olden days by a Brahmin, who dedicated all his property to Lord Siva as he was issueless.

The festival of Siva is celebrated for three days from *Magha Bahula Triodasi* (February-March). The festival arrangements are made 2 or 3 days in advance. *Aradhana* is performed to Lord Siva and on the third day car festival is celebrated with great pomp and show. Cocoanuts and camphor are offered to the deity. The devotees take bath in the nearby river, observe fasting and *harikathas* and *purana kalakshepams* are arranged. This festival is of ancient origin and also extends to the neighbouring villages. Gowripeddi Chenchu Ramayya, a Brahmin of Bharadwaja *gotram*, is the trustee and the chief patrons are Gowripeddiswamy, Kondayya and Gobburu Venkata Subbaiah. Devotees from this village and neighbouring congregate there. *Pujari* is a Thamballa of Bharadwajasa *gotram* without hereditary rights. *Prasadam* is distributed to all during the festival and free feeding is arranged to Brahmins only for 3 days.

SOURCE: Sri J. Peeraiah, Head Teacher, Samithi Junior Basic School, Vankamarri.

7. MUDUMALA — Situated at a distance of 1½ miles from Palugurallapalle on Porumamilla-Mydukur road, 30 miles from Badvel and 40 miles from Giddalur Railway Station.

The total population of the village is 1,299 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamsali (Goldsmith), Golla, Reddy, Balija, Uppara, Chakali (Washerman), Mangali (Barber); Scheduled Castes (61); Scheduled Tribes (2); and Dudekula. Vaisyas and Gollas are in majority. The chief means of livelihood of the people are agriculture, trade and sheep rearing.

Venkatesamayyagari *mutt* and Siddaiahgari *mutt* with his idol on his *jeevasamadhi* are the places of worship in this village. Siddaiah was the chief disciple of Sri Pothuluri Veerabrahmendra swamy of Kandimallayapalle. He was a seer who predicted the present and future happenings. He attained *jeevasamadhi* 300 years back.

The name of Siddaiah is invariably associated with that of Sri Veerabrahmam, the sage of Kandimallayapalle. These two saints are very popular not only in Cuddapah and the other districts of Rayalaseema but all over Andhra Pradesh. According to belief the former is said to be the incarnation of Lord Siva and the latter of Vishnu, born in this world with mutual agreement in order to maintain *dharma*, *bhakti* and peace and to destroy the wicked and to protect the good in this world.

Lord Siva is believed to have been born as the son of Vijaya Singh, the ruler of Benares and was named Ananda Singh. In an attempt to save a pregnant cow

from a tiger Ananda Singh killed the cow by accident and to be absolved of this sin, he undertook a pilgrimage during which he met Sri Veerabrahmam, who revealed to him his birth and that he had to be born in a Muslim family. Afterwards Ananda Singh renounced the world took the name of Ananda Bhairava Yogi, completed his pilgrimage and joined his parents at Benares.

Later he gave up that life and was born as the son of Adambi and Peeru Saheb of Dudekula community of this village. It is believed that Lord Siva told Peeru Saheb in a dream all about the previous life of his son. The boy, named as Siddaiah, was always thinking of and praying Lord Siva and advised his parents not to bring mutton into the house. His father, a target for the criticism of Muslims withdrew Siddaiah from the Hindu school and society of Hindu boys and prohibited him from entering Hindu temples and offering prayers to Lord Siva. But soon both Hindus and Muslims had to recognize him as a great saint. He soon left in search of a *guru*. On his way, a group of devotees promised to take him to Sri Veerabrahmam of Kandimallayapalle, but left the place before he woke up in the morning. He soon realised that it was the wishes of Sri Veerabrahmam to draw him to himself where he was engaged in deep meditation. Siddaiah went and prostrated before him. Veerabrahmam opened his eyes for a moment and exclaimed "oh! you have come Ananda Bhairava Yogi" and closed his eyes. Siddaiah did not get up as he felt that his presence was not noticed by Veerabrahmam. Veerabrahmam's son Pothuluraiah attempted to drag him out; then Veerabrahmam revealed to them that he had taken Siddaiah as his dearest disciple. Peeru Saheb who traced his son and tried to take him back was induced to leave him there and go back. He gave Siddaiah *brahmopadesam*, expounded several secrets of the universe and the soul and advised him to get married. Siddaiah returned to his parents and married Atchambi. After his tour of South Andhra, Veerabrahmam sent for Siddaiah and taught him and other disciples, the principles of *sankhya yogam*. Siddaiah showed a few miracles in his life such as consuming food prepared out of 15 bags of rice etc. Siddavattam (Siddhant) Nawab demanded in his *darbar* (court) that Siddaiah should go alone and salute him. Siddaiah advised him not to insist upon the salute as he, though a Nawab, could not withstand its effects. The Nawab persisted and as a result, he cried aloud with pain and fainted. At the request of the Nawab's wife, Siddaiah brought back the Nawab to consciousness and accepted him as his disciple.

Veerabrahmam decided to enter *jeevasamadhi* at mid-day on Sunday, the tenth day in the bright fortnight of *Vaisakh* and told to his wife Govindamma that he had decided to keep Siddaiah away from Kandimallayapalle at the time of entering *jeevasamadhi* in order to subject him to severe test and reveal his greatness to the public. He asked her to send Siddaiah, on his behalf, to Banganapalle and fetch flowers for

his *samadhi*. Govindamma conveyed this to Siddaiah, the previous night. Siddaiah thought that this was the highest law as his *guru's* order and decided to obey implicitly. He did not think for a moment how he could cover on foot 120 miles to and from Banganapalle. He simply started and found himself, at eight O'clock on the following morning, 10 miles only away from Kandimallayapalle i.e., 50 miles more to Banganapalle. The aim of Veerabrahmam was to see that he was not present at the time of entering *jeevasamadhi*. So he did not like to trouble him more and appeared before him in the form of a sage, pointed out to him that it was highly impossible to bring flowers from Banganapalle to Kandimallayapalle within that short period and advised him to collect a bundle of thornless leaves which would convert themselves into fragrant flowers. The sage disappeared and Siddaiah collected a bundle of thornless leaves from the forest and returned to Kandimallayapalle. On the way he kept that bundle on the edge of a well and by the time he climbed back after a wash in the well, the leaves were all transformed into fragrant flowers. Filled with delight he started on his journey hoping to be in time to offer the flowers to his *guru* before he entered *jeevasamadhi*. But to his utter disappointment he was intercepted by a Brahmin who revealed to him that he was returning from Kandimallayapalle after witnessing Sri Veerabrahmam entering *jeevasamadhi* the entrance of which was closed. Weeping and wailing, he rushed to Kandimallayapalle, but was refused to have the *darsan* of his *guru's* *samadhi*. When he decided and attempted to give up his life by *yoga*, in front of the *guru's* *samadhi*, Govindamma permitted him to go near the *samadhi* and call out for his *guru*. Veerabrahmam asked them to open the covering of the *samadhi*, came out of the *samadhi* and showed him His *viswarupam* (his original form of Sri Maha Vishnu). He also gave him his silver handstick seal (*yoga dandam*) and sandals which were denied to his own son, Govindaiah and again entered the *samadhi*. Siddaiah returned to Mudumala after taking leave of Govindamma. After some time he attended the burial of Eswaramma, the great saint and grand-daughter of Veerabrahmam.

During his life time, he brought back to life a man who had died of cobra bite. Once while he was having some discussions with a group of non-believers in his greatness, he suddenly turned to the south and in a tone of reproach and contempt called out "stop and get away". The assembly was insulted and demanded an explanation of his unexpected conduct. Then Siddaiah explained that the chastisement was not intended for them, but for the heartless and cruel tiger that attempted to kill a pregnant cow in the Yalamavari hills. On verification the cowherd explained that while a tiger attempted to kill the cow, Siddaiah appeared and drove it out and also showed them the marks on the cow's neck by the claws of the tiger. Finally he entered *samadhi* at his native place Mudumala and it is here that the annual festival is celebrated.

Siddaiahgari festival is celebrated for two days from *Chaitra Suddha Padyami* (March-April). Devo-

tees offer incense and *naivedyam*. Sheep, goats and fowls are sacrificed in fulfilment of vows. This festival is being celebrated for the last 300 years and is widely known. Dudekulas patronise the festival. It attracts people of all communities in large numbers from distant places of the State. The *pujari* is Matam Kalugotla Siddaiah, a Dudekula, with hereditary rights. *Prasadam* is distributed to all.

SOURCE: 1. Sri Y. Venkatarami Reddy, Extension Officer, (Industries), Badvel.
2. Sri Ramayanam Subbarayudu, Karnam, Mudumala.

8. PALUGURALLAPALLE — Situated on the right bank of the Sagileru at a distance of 4 miles from Amagulapalle on Porumamilla-Cuddapah road, 7 miles from Payalakunta on Badvel-Porumamilla road, 12 miles to north-west of Badvel and 39 miles from Cuddapah.

As there are *palugurallu* (small stones generally found in the sand of dried up rivers) round about the village, it acquired the name, Palugurallapalle. *Palugurallu* are ground into powder and mixed with salt earth in the manufacture of common black bangles. This is the birthplace of Sreemadabhinavoddanda Vidyanarasimha Bharatheswamy, the head of Pushpagiri Peetan.

The total population of the village is 2,924 and it is made up of the following communities: Caste Hindus — Brahmins, Kapu, Balija, Chakali (Washerman); Scheduled Caste (10); Scheduled Tribes (25); Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

"There is a *mutt* at this village in the name of one Govindaswamy, a saintly Brahman who performed many miracles during his lifetime. A stone Sivalingam is installed on his *samadhi*. Narmadeswaraswamy temple constructed by Yadati Narasaiah, a descendent of Govindaswamy, and containing a stone Sivalingam adjoins the temple of Govindaswamy. There is also a church in this village.

The legend goes to say that 150 years ago there lived a great philosopher, by name Govindaswamy who performed penance for a long time. He was the disciple of Garudadri Suraiyah, a renowned teacher of Mudumala village. Death was at his control as blessed by God. He was even able to postpone his death, when his devotees prayed him to live for 6 more days till his son was married. Before his death, he ordered his family to observe festival on the day he had *upadesam* from his *guru*.

"A curious story is told to the effect that the Swami in one of his journeyings came to Mydukur where the Collector was holding *jamabandi*. While there he was observed by the Collector to wring his hands vehemently. On the Collector asking him to explain this unaccountable action the

saint replied that the screen of Varadarajaswamy at Conjeeveram was being burned. The Collector thereupon wrote to the Collector of Chingleput and enquired if any such thing had happened, and received a reply to the effect that the event had actually occurred at the time the Swamy spoken of it. The Collector of Cuddapah, it is said, appreciated the powers of the Swamy so highly that he gave him an *Inam* of three acres in Dorasanipalle, a hamlet of Rameswaram in Proddatur taluk."

Narmadeswaraswamy Brahmotsavam and Govindaswamy festival are celebrated simultaneously in Magham (January-February) from *Magha Suddha Triodasi* to *Bahula Tadiya* and from *Magha Suddha Purnima* to *Padyami* respectively. Offerings are made in the form of cocoanuts, fruits and flowers. These festivals are celebrated from the past 150 years and are of local significance. Local devotees congregate without any distinction of caste or creed. Brahmins are the patrons. Sri Yadati Venkatesamaiah, a Brahmin of Bharadwajasa *gotram* is the *pujari* with hereditary rights. Free feeding is arranged during the festivals.

It is narrated in the Gazetteer of Southern India that

"There is a tope long the resort of Pelicans, and a species of stork that have resided here for many years under the especial protection of the inhabitants, who regard them with feelings akin to veneration. The young ones are exceedingly vivacious and quarrelsome, and make an incessant chattering; the solemn attitude of the old bird standing over their nests with curved necks and their great beaks resting on the breast is remarkable. Their food is fish, principally from the neighbouring tanks. This is perhaps the only place where the Pelican breeds in flocks. Like other birds of the Totipalmes family, though having webbed feet, they roost on trees and, moreover, build among the branches; a curious fact of this bird is described by Cuvier and other naturalists, as breeding among marshes, and building its nest on the ground."

SOURCE: 1. Sri Shaik Amirjan, Teacher, Zilla Parishad High School, Badvel.
2. Gazetteer of the Cuddapah District, Volume I, 1915.
3. Gazetteer of Southern India, 1855.

9. KANDIMALLAYAPALLE, hamlet of SOMIREDDY-PALLE — Situated at a distance of 23½ miles from Mydukur, 16½ miles being metalled road upto Mallepalle and the remaining 7 miles being country road and 38 miles from the nearest Railway Station, Cuddapah.

The total population of the village is 3,105 and it is made up of the following communities: Caste Hindus, Scheduled Castes (294), Scheduled Tribes (16)

and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Veerabrahmamgari *mutt* is the place of worship in which the *samadhi* (tomb) of Veerabrahmam is housed. There is a big compound which is partitioned by a wall running north-south. The *mutt* is on the western part of the compound with a big well and in the eastern portion, the *samadhi* of Eswaramma is housed in a temple. A *vagu* (stream) flows by the side of the northern wall of the compound. There is a building for the temple car on the other side of the road which runs on the south of the compound wall. There is a Poleramma temple on the outskirts of the village where the roads from Mudumala and Mallepalle meet within the *mutt* of Veerabrahmam. There are *samadhis* of Veerabrahmam's wife, his son Potthuraiah and others around the main *samadhi*. There is a *dhwajastambham*. There is a big house adjoining the *samadhi* towards the west inhabited by the successors of Veerabrahmam.

Pedda Peraiahgari *mutt* with his portrait and wooden sandals is the place of religious importance in Kothapalle, another hamlet of Somireddypalle.

According to a Hindu belief Veerabrahmam is an incarnation of Lord Vishnu. Bhoodevi (mother earth) went to Lord Vishnu, apprised him of the immoral condition of the world, reminded Him of His promise that He would be born in each *yuga* to destroy the wicked and to protect the good and prayed for rescuing the world from its fallen state.

Lord Vishnu conferred with Lord Siva and Lord Bramha and convinced them that His proposed tenth *avatharam* (incarnation) as Kaliki in Kaliyuga was not enough to reform the world. He had to fight against a single *Rakshasa* (demon) only in His previous incarnation, whereas numberless individuals had turned worse than *Rakshasas* and the fight was against the vast multitude. Several preliminary incarnations were necessary to prepare the world for the final Kaliki *avatharam* (incarnation). This time he needed the other two also to take birth in the world. Lord Vishnu was born as Veerabrahmam in the Viswabrahmin family. Lord Siva was born as Ananda Singh to Vijaya Singh, the ruler of Benares. When Vijaya Singh tried to get him married, it was predicted that he was destined not to marry. While hunting, Ananda Singh killed a cow by mistake. To wash off the sin he became a *sanyasi* and undertook a pilgrimage for the *darsan* of saints and sages. He met Veerabrahmam at Harihar in Mysore State on the bank of Tungabhadra. Veerabrahmam revealed him that he was an incarnation of Lord Siva and that he should be born in a Muslim family for the sin of having killed a cow. Ananda Yogi returned home and resided till his death there only. Brahma was born as Annajayya to the Viswabrahmin couple, Viswatmaka and Mayadevini of South India. Annajayya also became a *sanyasi* and met Veerabrahmam at Banganapalle. There Veerappaiah (Veera-

brahmam) revealed to him that he was Vishnu, Annajayya was Brahma and Ananda Singh of Kasi was Siva who had to take another birth in Muslim family. After Veerabrahmam joined Kandimallayapalle, Sri Mahalakshmi was born as Govindamma to Siva Kotaiah by the grace of Mahalakshmi. When the parents thought of her marriage, Govindamma told them that she had already made selection of her husband. Veerabrahmam went to Peddakomerla, the place of Siva Kotaiah, brought back to life the only son of the Village Munsiff (Reddy) and showed some other miracles and preached his Kalagnanam. Lord Vishnu is said to have revealed his identity both to Govindamma and Siva Kotaiah and consequently Govindamma was given in marriage to Veerabrahmam. They begot three sons and a daughter. Led by Veerabrahmam, Ananda Singh and Annajayya reformed the society by their preachings and warned them of the coming invasion of the country by Muslims who would force Hindus to embrace Islam. Superhuman powers were exhibited by them and especially Veerabrahmam won the devotion of the Hindus of the day.

Sri Veerabrahmam is believed to have been born to the Viswabrahmin couple, Paripurnayacharyulu and Prakurthamba of Brahmandapuram, the location of which is not yet traced. But the boy lost the parents and finally came under the protection of Viswabrahmin couple, Veerabhojayacharyudu and Veerapapamamba. Veerabhojayacharyudu was the head of the Papaghi mutt near the Nandi hills in Mysore State. When he was at Banganapalle he became a servant in the house of Garimireddy Atchamma who employed him to look after her herd of cows. Garimireddy Atchamma when told by the villagers of the risk of her herd of cows being exposed to tigers, went in advance to the forest and hid herself behind a bush to watch the conduct of Veerabrahmam. Veerabrahmam left the herd on a grassy plot, drew a line enclosing the herd, sat in a cave and engaged himself in writing Kalagnanam inside that dark cave in the light emanating from his eyes. Atchamma fell upon his feet and got *brahmopadesam*. Veerabrahmam is also known as Veerappaiah and Veerambothaiah. He gave sight to the son of Atchamma who had been born blind. He converted mutton that was served to him in plates by the Nawab of Banganapalle into sweets and fruits. He buried the Kalagnanam volumes underground and left for Kandimallayapalle. There he was treated as a mad man and was even called *Verri* (insane) Veerabrahmam. Hoping for improvement in him they advised him to get married. He visited Hyderabad when the Nawab invited him. When Veerabrahmam wanted oil to light the lamp for worship, the Nawab sent a pot full of water. Veerabrahmam placed mere wicks in the lamp and asked the Nawab himself to pour into the lamp the "oil" he had sent. The Nawab did so and when he lit the lamp, it burnt brilliantly. He toured several places, showed very many miracles, converted several, including the Nawab of Siddapet, as his disciples and finally entered *samadhi* on Sunday i.e., *Vaisakha Suddha Dasami* (April-May) at mid-day.

Siddaiah, his chief disciple was not present at that time. After his return to Kandimallayapalle Siddaiah wept and prayed Veerabrahmam for his *darshan*. Veerabrahmam came out and talked to him. Later when Pothuluraiah, his own son, opened the *samadhi* Veerabrahmam cursed him to spend a period of 12 years in a forest doing penance for his fault.

During the Peddamma *Jatura* of Kandimallayapalle, it came to the turn of Veerabrahmam to prepare the wooden cart for the Gramadevatha. No cart was prepared upto the last moment. Veerabrahmam silenced the angry outbursts of the village headman undertaking that it was his responsibility to see that the Gramadevatha would reach the outskirts of the village according to the previous practice. This time Gramadevatha did reach the outskirts of the village at the proper hour not drawn there in a cart but by the command of Veerabrahmam. It is no wonder that people began to believe him, his preachings, his *Kalagnanam*, his warnings and guidance. A mutt was constructed by the devotees to Veerabrahmam. As predicted Ananda Singh or Ananda Yogi was born as Siddaiah to the Dudekula couple, Cuddapah *Peeru Saheb* and Adembi of Mudumala village. After spending his childhood at Mudumala he rushed to Veerabrahmam and became his disciple. Fuller details of Siddaiah's life are given in Mudumala monograph. The purpose of incarnation of the Trimurties was achieved by showing the power of *japan* and *yoga*, by giving *brahmopadesam* (initiation) and explaining the secrets of the Universe. Society was warned of the imminent onslaughts against India and Hinduism.

Sri Veerabrahmam is a great saint who is revered throughout the country and particularly in Rayalaseema for his preachings and his book *Kalagnanam* in which relates predictions of future happenings. In Cuddapah and Kurnool districts the elder generation frequently speak of the several predictions of the great sage of Kandimallayapalle having come true though they sounded whimsical at that time. Nobody could believe that vehicles could move without harnessing animals, that lamps would burn not with oil but with water and that the State would be ruled from tents at Kurnool. All have come true. These are only a few.

Eswaramma was the grand-daughter of Veerabrahmam and the daughter of Govindaiah. There was mutual love between her and Ranga Raju who was born to Jaggaiah, a Zamindar of Nagiripadu in Rajampet taluk. Ranga Raju concluded by an inscription on a copper plate given to his father by Veerabrahmam that he was ordained to marry a girl of Veerabrahmam family. When Ranga Raju went all the way to Kandimallayapalle, Govindaiah, father of Eswaramma, objected for an alliance as they belong to different castes. Pothuluraiah, the eldest son of Veerabrahmam and Ranga Raju went to Banganapalle in Kurnool district to Garimireddy Atchamma's house where the book was buried in an underground granary. They wanted to look into the *Kalagnanam*, the voluminous book of palmyra leaves written by Veerabrahmam in which

several future happenings were predicted and recorded. But they could take only one volume. The other volumes changed into enraged poisonous cobras and hissed them away. According to the interpretation of Ranga Raju to one of the passages, he was ordained to enter in an *agnigundam* (fire pit) and Eswaramma to remain a maid to marry Ranga Raju in his next birth as Veeravasantharaya. Eswaramma remained a maid, developed *yogic* powers, showed several miracles, initiated several disciples into spiritual life, grew old and revealed that she would leave the body at midday on *Margasira Bahula Navami* (December-January). She got a *samadhi* prepared in the present locality, entered it at that exact hour and got its door closed and buried. During her life time she cursed her maternal uncle to become a leper as he attempted to outrage her modesty and immediately he became a leper. A group of magicians whose black magic against her proved ineffective admitted their folly and honoured her by arranging a good feast to Brahmins and Viswabrahmins. After serving the poor they found that ghee had not yet arrived. An awkward situation arose for the organisers. Then Eswaramma asked them to go to their village tank and bring two pots full of water telling to Ganga Devi that Eswaramma wanted loan of two pots full of ghee. Water actually turned into ghee, feast was over and when the supply of ghee arrived the loan of two pots full of ghee was returned to Ganga Devi (presiding deity of water), by pouring it into the tank. In Rayalaseema particularly in Cuddapah and Kurnool districts the devotees sing, in ecstasy, ballads about her life history, preachings and the miracles she showed.

Sri Veerabrahmamgari festival is celebrated twice annually, 3 days on each occasion from *Vaisakha Suddha Dasami* (April-May) and *Magha Bahula Chaturdasi* (February-March) respectively. The first festival is the *Aradhana* of Veerabrahmam in commemoration of the saint who entered *jeevasamadhi* on *Vaisakha Suddha Dasami*. The second is held in connection with Mahasivaratri. The usual fasting and *jagaram* (keeping awake throughout the night) is observed by devotees on *Chaturdasi* and a feast is enjoyed on the following day. The celebrations conclude with the car festival on the 3rd day. Both the festivals are about 300 years old and widely known. The successors of Veerabrahmam are the patrons and *pujaris* who undertake the organisation of the festivals by raising subscriptions and with the offerings made by the pilgrims in cash and jewellery. The festivals attract nearly 10,000 visitors belonging to all communities from all parts of the State. About half of them come from the neighbouring villages and daily return. The other visitors remain here till the last day. *Prasadam* distributed at the precincts of the *dhwajastambham* is carefully dried, preserved, taken home hundreds of miles away by the visitors, mixed with rice and distributed to all friends and relatives.

Apart from the choultries available, pandals are erected and sanitary and water facilities are provided.

It is said that Pedda Peeraiahgaru is the fourth son of Siddaiahgaru the first and foremost disciple of Veerabrahmamgaru. Quarrelling with his father, he left for the forest and did penance for 12 years in the Elumora cave and attained *yogic* powers. During his life time he showed several miracles, the chief among them being, bringing back to life a dried tamarind tree. He had several disciples and the popularly mentioned are Kasa Narayanamma, Kappala Nagamma, Boggula Akkamma and Kumari Murali.

Pedda Peeraiah festival is celebrated for 2 days from *Chaitra Suddha Padyami* (March-April) in Kothapalle, hamlet of Somireddypalle. *Naivedyam*, incense, cocoanuts, camphor, sandal paste and *akshinthalu* (rice mixed with turmeric) are offered. Animals are immolated in fulfilment of vows.

The descendants of Pedda Peeraiah patronize the festival by collecting funds. About 1,000 devotees from the village and the neighbourhood congregate irrespective of caste and creed. People are fed free. *Prasadam* is distributed to all.

A fair is held in this connection in an area of Ac. 1-75 of the mutt. A few shops selling sweetmeats and other articles are opened.

Devi Navarathrulu are celebrated in Kothapalle for 10 days from *Asvini Suddha Padyami* to *Navami* (September-October). The deity is taken out in procession on the last day viz., *Navami*. *Akhanda deepamu* is lit for the entire period of 9 days. Fruits, cocoanuts and camphor are offered to the deity. Devotees, local and from the neighbouring villages, congregate. *Prasadam* is distributed to all. Free feeding is arranged.

SOURCE: 1. *Statement of Fairs and Festivals furnished by Superintendent of Police, Cuddapah.*
2. Sri V. Devaraj, Head Teacher, Konduvuripalle.
3. Sri Pothuluri Veerabrahmamgari Charitra (in Telugu) by Sri Kalvatala Jayarama Rao, Madras.

10. CUDLRAJUPALLE, hamlet of JANGAMRAJUPALLE — Situated at a distance of about 30 miles from Cuddapah Railway Station.

The total population of the village is 2,443 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (493) and Scheduled Tribes (13). The chief means of livelihood of the people is agriculture.

Sri Narayanaswamy festival is celebrated for 2 days in *Pushyam* (December-January) during *Sankranti* (generally on 14th and 15th January). This is of local significance. Five hundred local people of all communities participate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Cuddapah.*

11. **GUNDAPURAM** — Situated at a distance of 1½ miles from Badvel-Mydukur bus route and 40 miles from Cuddapah Railway Station.

The total population of the village is 259 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Baliya, Vadde, Golla, Chakali (Washerman); Scheduled Castes (44) — Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is a *peerla chavadi* for Pedda Peeruswamy and a church in this village.

According to the directions of Pedda Peeruswamy who appeared to one of the village elders in a dream, the villagers brought his image which was lying in a well in the form of a *peeru*, constructed a *peerla chavadi* 4 years back and kept it in that *chavidi*.

During the month of *Moharram* (June-July), *Peerla Panduga* is celebrated for 10 days by the devotees. Muslims take bath and offer their prayer to the deity. Clothes, gold and silver ornaments and eatables are offered to the deity in fulfilment of their vows. Muslim devotees observe fast and generally entertain their relatives, friends and servants to a good feast. This festival is of local significance. Local people and the devotees from the various parts of the taluk congregate irrespective of caste and creed. The *mujavar* is a Muslim belonging to Sheik community without hereditary rights. *Prasadam* is distributed to all present.

SOURCE: Smt. K. Kanthamma, Head Teacher, N. E. S. School, Gundapuram.

12. **MUNNELLI** — Situated on the left bank of the Sagileru at a distance of 5 miles from Porumamilla on Cuddapah-Giddalur bus route, 18 miles from Badvel and 45 miles from Cuddapah, the nearest Railway Station.

"The village contains five fairly large tanks irrigating in the aggregate several hundreds of acres. Two inscriptions in this village as well as others in the Sagileru valley show that in the middle of the 16th century this part of the district was included in the Gandikota *sima*. At an earlier period of the Vijayanagar ascendancy Badvel taluk appears to have fallen within the Siddhavattam *sima*; but it is possible that the latter was a sub-division of Gandikota and not a separate district."

The total population of the village is 3,929 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (514) and Scheduled Tribes (102). Reddys are in majority. The chief means of livelihood is agriculture.

The temple of the village deity Devagiri Ankamma with Her image in awe-inspiring form is the place of worship.

The legend goes that Ankamma appeared to Obulreddy Papireddy of this village in a dream and demanded to instal Her in a temple for the prosperity of his family. Accordingly he constructed a temple and installed Her image about 100 years back.

A big *jatara* takes place at Munnelli in honour of the village deity Devagiri Ankamma on *Phalguna Suddha Purnima* and *Bahula Padyami* (February-March). On *Purnima* day, *kalasa puja* is performed and on *Bahula Padyami*, *naivedyam* is offered and 'animal sacrifices are, as usual, the principal feature of this festival. Hundreds of sheep and goats are thus immolated, the sacrifice being inaugurated by the slaughter of a buffalo'. From 4 O'clock in the evening, *siribandlu* are taken round the temple. This festival is taking place for the past 100 years but of local significance. Previously Obulreddy Papireddy was the chief patron, but after his death the village elders are patronizing the festival by raising subscriptions. This festival attracts an assembly of about 4,000 people from various parts of the taluk, irrespective of caste and creed. *Pujari* is Chapati Veeraiah with hereditary rights.

"At Rajupalem, a hamlet of Munnelli, another great festival is occasionally held in honour of the Goddess *Palnati Ankamma*. Several villages in the Sagileru valley worship this Goddess. Her cult is said to have been introduced by a Mala from Palnad in Guntur district. No buffaloes at all are sacrificed at this festival, but only sheep and goats. People of the Baineni caste are said to come from Palnad and recite the *palnati suddulu* during the festival."

SOURCE: 1. Sri K. C. Subbaiah, Panchayat Samithi Elementary School, Munnelli.
2. Gazetteer of the Cuddapah District, Volume I, 1915.

13. **PULLIVEEDU** — Situated at a distance of 40 miles from Giddalur Railway Station and connected by bus routes to Cuddapah, Proddatur, Cumbum and Giddalur.

The total population of the village is 636 and it is made up of the following communities: Caste Hindus — Kapu, Vadla, Golla, Kummari (Potter), Chakali (Washerman); Scheduled Castes (49) — Madiga; Muslims, Dudekulas and Christians. Kapus are in majority. The chief means of livelihood of the people are agriculture, weaving, tanning of hides, trade in ghee and other traditional occupations.

Srirama temple and Chakali Narappa *samadhi* are the places of worship in this village.

The legend has it that Chakali Narappa was born in Kanamala village in Proddatur taluk of Cuddapah district and he settled in Pulliveedu. Though he was a cripple, he used to go daily to the sacred place called Eddu Adugu Kanuma in Nallamalai hills. Two hundred

years ago a bull jumped down from the top of a hill on to a rock below when a tiger pursued it, and the impressions of its hoofs are still to be seen on that rock. Hence the place acquired the name Eddu Adugu Kanuma. (Eddu means bull; *adugu* foot impression and *kanuma* valley). Narappa seldom asked anything from others and was reluctant to talk to anybody. He was having his food or clothes only when the devotees offered them out of their good will and devotion. It is said that the then District Collector of Cuddapah had great respect for him and the Collector was blessed with a son after receiving *upadesam* from him. About 5 years ago Sri Narappa passed away, and a *samadhi* was constructed in his memory. Crowds were waiting for his grace. Those that got the fruit he bites and food he tastes were supposed to be blessed.

From *Kartika Suddha Vidiya* (October-November) a festival is celebrated for two days near the *samadhi* of Chakali Narappa. On the first day night, *jagaram* (keeping awake throughout the night) is observed and on the next day, free feeding is arranged. *Bhajans* are performed by *sadhus* at his *samadhi*. Devotees offer incense and cocoanuts. The festival is taking place for the last 5 years and is of local significance. Local people and devotees from various parts of the taluk, as well as some *sadhus* from North India, congregate. Sri Jayarama Reddy of Porumamilla, Sri Pulla Reddy of Allagadda taluk of Kurnool district and Sri Dastagiri Saheb of Pulliveedu are the chief patrons of the festival.

Pativratha Lakshamma *Puja* is also performed in *Pushyam* (January-February) on a Sunday, after the *cholum* ((Jowar) crop is harvested. Ryots offer *jonna pulagam* (a kind of preparation cooked with *cholum*) in their fields in her name. Some fast and propitiate her. There is no image for her. It is of local significance and observed as a domestic festival.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Further details are not available.

SOURCE: Sri P. Subbanna, Head Teacher, Panchayat Samithi Elementary School, Pulliveedu.

14. **PORUMAMILLA** — Situated on the Cuddapah-Cumbum road, some twenty miles north of Badvel and 32 miles from Giddalur Railway Station.

Once this place was ruled by some polegars, but Vijayanagar kings defeated them and seized their fort. Since that time many a battle were fought; hence the name Porumamilla came into existence. (*Poru* means fight in Telugu). Like Badvel it derives its importance from its great tank. On the bund opposite to the ruined temple of Bairavaswamy are two large stones bearing an inscription of considerable historical interest, recording that the tank was constructed by Prince Bhaskara, Viceroy of the Udayagiri province, in the reign of his father the Emperor Bukka I. It is believed that just at sunset, the shadow of the inscription falls in the centre of the tank where a treasure

is hidden. Some *sadhus* have failed in their attempt to dig out the supposed treasure. The idols in the temple of Bairavaswamy have been uprooted by thieves to remove the treasure which is traditionally believed to be kept under the idols. Yet another local belief is that this hillock was the abode of Bakasura of Mahabharata epic. This *Rakshasa* was destroying the families of the village and the residents entered into an agreement with him to send him daily a cart-load of food, a pair of bulls or buffaloes, and the driver for his day's food. Bheema, the second of Pandavas, offered to take the cart when the turn came to the Brahmin family in whose house the Pandavas were residing in Ekachakrapuram after the lac house was burnt. The epic records that the *Rakshasa* was killed by Bheema.

The total population of the village is 5,581 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Baliya, Bestha, Gandla, Reddy, Golla, Sale (Weaver), Kalavantulu, Chakali (Washerman), Mangali (Barber), Kummari (Potter); Scheduled Castes (191) — Mala, Madiga; Scheduled Tribes (20); Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temples of Kanyakaparameswari with Her stone image, Siva, Ramaswamy, Anjaneyaswamy, Chennakesavaswamy temple and Bairavaswamy temple in ruined stage, the *samadhi* of Narayandas, *peerla chavadies*, mosques and a Roman Catholic Church are the places of worship in the village.

Kanyakaparameswari festival is celebrated for 10 days from *Asvini Suddha Padyami* to *Dasami* (September-October). It is of ancient origin but of local significance. Vaisyas are the patrons. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to Vaisyas only. On the last day, free feeding is arranged only to Vaisya community.

Fathima festival is celebrated in *Vaisakham* (April-May) for 3 days by the Roman Catholic Mission. Roman Catholic worship Fathima's image in human form and take it in a procession. It is said that Fathima was blessed by Jesus Christ when she performed penance in the cave of a hill. He-buffaloes, goats, sheep and fowls offered by the devotees are sold, instead of sacrificing, and the amount utilised as a fund for the organisation of the festival. It is of local significance and the Hindus feel that it is got up just 3 or 4 days ahead of the festival of Veerabrahmam to prevent the converts from attending the annual festival at the Veerabrahmam *mutt* at Kandimallayapalle, as the influence of that great saint might induce them to get back into the Hindu fold. Pastors of Roman Catholic Mission patronize the festival. Local Christians and a few others congregate.

Patrons and Christian leaders assemble there and deliver lectures on the preachings of Jesus Christ for the spread of Christianity.

About 12 years back there lived Sri Narayanadas alias Thatha in this village. Sri M. Veera Reddy, B.Sc., a devotee built a *samadhi* after his death. It is believed that the evil spirits haunting a person will flee if he perambulates his *samadhi*. Every Friday *bhajans* are performed; daily *pujas* are performed by Veera Reddy and his father. Once in a year Narayanadas *Aradhana* is celebrated. It is of local significance. People suffering from evil spirits come from distant places and go round the *samadhi*.

Hussainayya Urs is also celebrated annually. Fuller details are not available.

SOURCE: 1. Sri B. P. Chinna Narasaraaju, Teacher, Porumamilla.
2. Sri Palakolunu Kotireddy, Teacher, Porumamilla.
3. Gazetteer of the Cuddapah District, Volume I, 1915.

15. SANKAVARAM — A prosperous village lying about three miles north of Porumamilla near the road to Kalasapad, 20 miles from Giddalur beside Cuddapah-Giddalur road at a distance of 2 furlongs from the road, 23 miles from taluk headquarters Badvel and 70 miles from the sub-divisional headquarters Rajampet. As the foundation of the village was laid when a *siddha* blew his conch, the name Sankhavaram came into existence. It is perhaps a corrupted form of Sankharavam (*sankhu* means conch and *avam* sound in Telugu).

"To the west of the village is a small fort with a circular tower said to have been built by 'the Kondavandlu family' of Kapus who were very famous and powerful in old times. At a subsequent period it was occupied by a certain Desay Marka Reddi, who seems to have been a powerful poligar during the 18th century. His descendants own some shrotriem villages in the neighbourhood which are said to have been granted to the family by Sir Thomas Munro.

About a hundred yards north of the fort are the remains of an old temple which tradition says was built by a Vijayanagar king. On a stone close by is a faded inscription wherein are only legible a date, S.S. 1517 (A.D. 1595), and the name of Venkatapathi Raja of Vijayanagar. This illustrates how the Vijayanagar suzerainty was acknowledged at least in name, many years after the battle of Talikota. During the whole of his reign Venkatapathi Raja resided at Chandragiri in the present Chittoor district.

Another inscription records that the temple of Iswara which is built on the slope of a hill about five miles north of the village was constructed in the year S.S. 1205 or A.D. 1282 in the time of Thirughavari Deva Maharaja of the Kayastha family. The Kayasthas were powerful feudatories of the Kakatiya Kings of Waran-

gal, who extended their authority over most of the Cuddapah district in the last quarter of the 13th century. Ambadeva who usurped the sovereignty about A.D. 1287 belonged to the Kayastha family."

The total population of the village is 5,028 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Devanga, Jangama, Vadrangi (Carpenter), Kummari (Potter), Chakali (Washerman), Thamballa; Scheduled Castes (412) — Mala; Scheduled Tribes (54); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The aforesaid Eswara temple and the temples of Rama with His stone image and procession images and of Veerabhadraswamy (a stone image) and a *peerla chavidi* are the places of worship in the village. There are also the deities of Chowdamma and Kanakadurga who have no temples.

On *Chaitra Suddha Vidiya* (March-April) and on 15th January in *Pushyam* the *paruveta* festival of Eswara is celebrated for one day on each occasion. *Paruveta* is celebrated in the evening and the festival celebrations conclude in the night. Cocoanuts, camphor, fruits and flowers are offered. It is of ancient origin but of local significance. There is Inam land for the temple. Local Hindus congregate. *Pujari* is a Thamballa. *Prasadam* is distributed to all present.

Chowdamma *Jatara* is celebrated occasionally by Devangas of this village. Animals and fowls are sacrificed to the deity in fulfilment of their vows. It is of ancient origin but of local significance. Local people congregate. There are Inam lands to the deity. *Pujaris* and patrons are Devangas.

Peerla panduga is celebrated every year in this village in the Muslim month *Moharram* (June-July).

Peerlu are installed in the *peerla chavidi* and *pujas* are performed by the devotees. It is of ancient origin but of local significance. Sugar and incense are offered. Local people, irrespective of caste and creed, congregate in this festival. The *mujavar* is a Muslim. *Prasadam* is distributed to all present.

SOURCE: 1. Sri P. Channappa, Head Teacher, Samithi School, Sankhavaram.
2. Gazetteer of the Cuddapah District, Volume I, 1915.

16. CHERLOPALLE — Situated on Cuddapah-Prodatur bus route at a distance of 6 miles from Porumamilla and 30 miles from Giddalur Railway Station. A road is under construction from Sitaramapuram in Nellore district to this village through hills.

The name Cherlopalle came into existence as it is constructed in a tank. *Cheruvu* means tank in Telugu. It is also known as Tekurupeta as there were

a number of teak trees in olden days in the village. Teku in Telugu means teak. Reddi kings appear to have ruled the place and there is a ruined fort.

The total population of the village is 4,646 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Baliya, Yadava, Kapu, Sale (Weaver), Chakali (Washerman); Scheduled Castes (616) — Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

Srirama temple with a picture showing His *pattabhishekam*, Siva temple with a stone Sivalingam, Anjaneyaswamy temple with His image in the form of Hanuman and a mosque are the places of worship in the village.

Srirama temple with His image in the centre of the village and village deity Ankalamma temple with a stone image in human form to the west of the village are the places of worship in Thiruvengalapuram hamlet of Cherlopalle.

Eswara festival or Mahasivaratri is celebrated for 2 days on *Magha Bahula Triodasi* and *Chathurdasi* (February-March). Devotees offer cocoanuts and camphor. Some observe fast and *jagarana* (keeping awake throughout the night). The image of the Lord is taken out in procession. It is of ancient origin but of local significance. Vaisyas are the chief patrons. Local Hindus congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* without hereditary rights, but on annual salary. *Prasadam* is distributed to all.

During Srirama Navami in *Chaitram* (March-April), Mukkoti Ekadasi in *Margasiram* (November-December) and Sankranti in *Pushyam* (13th to 15th January) the image of Rama is taken out in procession. Cocoanuts, camphor and flowers are offered to the deity. It is of ancient origin but of local significance. The chief patrons are the Vaisyas. Local Hindu devotees and from the neighbourhood congregate. *Pujari* is a Brahmin of Viswamitrassa *gotram* without hereditary rights and is appointed on monthly salary basis. *Prasadam* is distributed to all present in the form of *panakam* (jaggery solution) and *panneram* (soaked green gram dhal).

The devotees are entertained with *bhajans*. There is a choultry opposite to Srirama temple and pandals are erected during Mukkoti Ekadasi.

Ankalamma *Jatara* is celebrated on *Magha Bahula Triodasi* and *Chathurdasi* for two days for the welfare of the village. On *Magha Bahula Triodasi*, *korla bandi* ceremony is celebrated and on *Chathurdasi*, carts are taken round the deity. Incense, *bonams* (cooked rice) and cocoanuts are offered and animals and fowls are sacrificed in fulfilment of their vows. Some *sadhus* attend to this *jatara*. The villagers clean their houses, tie mango fronds to the entrances, decorate their houses with coloured papers and wear new clothes. Feasts

are arranged on that occasion. This *jatara* is of ancient origin though of local significance. Local Hindus congregate. Entertainments like folk songs and *bhajans* are arranged.

SOURCE: 1. Sri M. Krishnamoorthy, Headmaster, Special Samithi Higher Elementary School, Tekurpet.
2. Sri G. Sreenivasulu, Teacher, Thiruvengalapuram.
3. Sri I. Balasundaram, Head Teacher, Thiruvengalapuram.

17. CHINNAERASALA — Situated at a distance of 5½ miles from Porumamilla and 35 miles from Giddalur Railway Station.

The total population of the village is 1,739 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Kapu, Baliya, Mutracha; Scheduled Castes (304) — Mala, Madiga; Scheduled Tribes (74) — Yerukula; Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and basket making.

Siva temple with a Sivalingam, Ananta Padmanabhaswamy temple with His six feet self-manifest image in lying posture as in Sreerangam with Sridevi and Bhudevi under His arms, and Ugra Narasimhaswamy on His left and a Roman Catholic Church are the places of worship. An attempt to keep erect the image of Anantha Padmanabhaswamy failed as milk-white water appeared wherever the place was dug. The Telugu alphabet "Aa" (అ) is found at the foot of the image and hence the Lord is called Anantha Padmanabhaswamy. The temple is in a small tank and the Lord is surrounded by water for about three months in the year. The temple was originally surrounded by five ponds, but, for the convenience of the pilgrims, excepting the pond on the left side, all the other four were filled up with earth. The water in the pond is pure and will not dry up even for 10 years without rains and when the tank, in which the temple is constructed, is full, the water stands 2 feet above the statue for 3 months in a year. At that time devotees offer camphor to Him by placing it on the leaves and slowly thrusting it towards the deity.

Ananta Padmanabhaswamy festival is celebrated for one day on *Bhadrapada Suddha Chathurdasi* (August-September). Offerings are made in the form of cash and kind, cocoanuts, camphor, *panakam* and *panneram*. Social dinners are arranged by the rich devotees. This festival is taking place for the last 60 years and is confined to the local people and to the neighbouring villages. Local Hindu devotees and from the neighbourhood congregate.

Srirama Navami on *Chaitra Suddha Navami* (March-April) and *Paruveta* festival of Srirama during Sankranti (*Pushyam* — generally on 15th January) are celebrated. Devotees offer cocoanuts, *panakam* and *panneram* to the deity. Reddys are the patrons and

the *pujari* is a Srivaishnava Brahmin of Bharadwajasa gotram, appointed on monthly salary basis. Panakam (jaggery solution), panmeram, fans and butter-milk are distributed to all present in the Ramaswamy temple choultry.

SOURCE: Sri B. Krishnamoorthy Rao, Head Teacher, Special Samithi School, Rajasahebpet, Tekurpet (Post).

18. TSALLAGIRIGELLA — Situated at a distance of 2 miles from Giddalur-Badvel bus route and 14 miles from the taluk headquarters Badvel.

This village is situated in a cool place surrounded by hills. Hence it acquired the name Tsallagirigella (tsalla = cold; giri = hill in Telugu).

The total population of the village is 1,748 and it is made up of the following communities: Caste Hindus — Brahmin, Nambi, Vaisya, Kapu, Kamma, Vadla, Kammara (Blacksmith), Chakali (Washerman); Scheduled Castes (218) — Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Pattabhi Ramaswamy temple, with the stone images of Rama, Lakshmana, Sita and Anjaneya in sitting posture on a *peetam*, which is believed to have been built by King Janamejaya of Pandava dynasty, Pothuraju arugu (pial) and *peerla chavidi* are the places of worship in the village.

Srirama festival is celebrated for one day on two occasions viz., *Paruveta* festival in *Pushyam* (generally on 15th January) and *Srirama Navami* on *Chaitra Suddha Navami* (March-April) in Pattabhi Ramaswamy temple. Cocoanuts, camphor, flowers and fruits are offered to the deity. Free feeding is arranged in fulfilment of their vows. The festival is of ancient origin but of local significance. The chief patrons are the Kapus. Local Hindu devotees and from the hamlets of the village congregate. *Pujari* is a Nambi of *Yathiraja gotram* with hereditary rights. *Prasadam* is distributed to all present.

SOURCE: 1. Sri P. Subbanna, Head Teacher, Samithi Telugu School, Tsallagirigella.
2. Sri K. Subbaiah, Samithi Telugu School, Tsallagirigella.

19. KONGALARAMAPURAM, hamlet of THANGEDUPALLE — Situated at a distance of 43 miles from Cuddapah Railway Station via Sidhout and 45 miles from Giddalur Railway Station.

The total population of the village is 784 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (38). The chief means of livelihood of the people is agriculture.

The *jeevasamadhi* of Sri Yadava Peddayya, a saint, is the place of worship in the village.

Sri Yadava Peddayya festival is celebrated in *Magham* (January-February) for a day. This is of local significance. About 1,000 local people of all communities participate in the festival.

SOURCE: Superintendent of Police, Cuddapah.

20. BADVEL — The taluk headquarters, situated at a distance of 2 miles from the Sagileru river, 28 miles from Bhakarapet Railway Station, nearly thirty miles from Vontimitta Railway Station to the north, 35 miles from Rajampet and 40 miles from Cuddapah Railway Station via Sidhout by bus. Buses ply to Proddatur, Nellore, Udayagiri, Kanigiri and Sitaramapuram.

The total population of the town is 8,063 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatriya, Viswabrahmin (Goldsmith), Settibaliya, Kalavanthulu, Gandla, Sale (Weaver), Uppara, Yadava, Kammara (Blacksmith), Kummari (Potter), Chakali (Washerman), Mangali (Barber); Scheduled Castes (746) — Mala, Madiga; Scheduled Tribes (24); Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, labour, trade, Government employment and traditional occupations. The great tank at Badvel said to have been constructed in the 17th century by Anantharaju or, Anantaramaraju, a Matli prince

is its principal source of wealth. It affords irrigation to seven villages, of which Badvel receives the greatest share. It has an area of about a thousand acres under the tank, of which more than half consists of Inam lands. Surplus rice is chiefly exported to Udayagiri in Nellore district. Turmeric and indigo find a market in Cuddapah. Its position on the main roads connecting Cuddapah with Cumbum and Nellore renders Badvel a trade centre for the eastern taluks only second in importance to Rajampet. In the making of shoes and sandals it has developed a considerable industry affording occupation to a large proportion of the Musalman population.

Kanyakaparameswari temple with Her idol made of panchalohas (an alloy of five metals) in the form of *shakti*, four Anjaneyaswamy temples with the stone images in the form of Hanuman, Venkateswara temple, four Rama temples, Eswara temple with a Sivalingam, Veerabhadraswamy temple, Poleramma temples, Ankalamma temples, mosques and churches are the places of worship in the town. There is Prasanna Venkateswaraswamy temple in Agraharam a hamlet of Badvel.

Kanyakaparameswari festival is celebrated for 19 days from *Asvini Suddha Padyami* to *Dasami* (September-October). During nights, the image of the deity is taken out in procession on different *vahanams*

Cocoanuts, fruits, flowers and camphor are offered to the deity. The festival is taking place for the past 100 years and is of local significance. Arya Vaisya Sangham of the town organises the festival. Local Hindu devotees of the town and neighbourhood congregate. The *pujari* is a Brahmin enjoying the income of the temple with hereditary rights. *Prasadam* is distributed to all. The festival celebrations come to an end with the feeding of the poor on the last day.

Once in two or three years *Jatara* is celebrated for the village deities Ankalamma, Poleramma and Sathamma on *Vaisakha Suddha Purnima* (April-May). Sheep, rams, goats and buffaloes are sacrificed to the deities in fulfilment of vows. The special feature in the *jatara* is *balitiruguta*. It consists of some Sudras, with swords and spears, going round the village boundaries early in the morning with shouts of *kobalibali*. On their way to the boundaries they scatter blood of the animals with margosa leaves and return to the temple of Ankalamma. The youth after scattering the blood run in competition to the Ankalamma temple to receive *prasadam* and *kumkum* (vermilion) as it is believed that whoever comes first would receive the blessings of the deity. There is a superstition that any one, happening to come opposite this group, shall meet with death. But such a thing never happened so far. This festival though of ancient origin is of local significance. The villagers are the patrons and Hindu devotees of the village congregate. An Asadi is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Sri Venkateswaraswamy festival (*Garudotsavam*) is celebrated for 3 days from *Phalguna Purnima* (February-March) in Agraharam, hamlet of Badvel. This festival is of ancient origin though of local significance. About 10,000 visitors come to this festival irrespective of caste or creed.

There are Gita Samithi, Maruthi Bhajana Mandali, Lalita Kala Samithi, Rama Sathaha Sangham, Sivanama Sathaha Sanghams and Mahila Sanghams in this town. *Gita parayanopanyasams*, *bhajans*, dramas and other programmes entertain the visitors during the above festivals.

Choultries and hotels in the town provide lodging and boarding facilities to the visitors.

About two miles from Badvel, there is a range of hillocks at the foot of which there is a *koneru* with stone rivetment. Towards the town from this *koneru* there is an elevation fifty feet high from the *koneru* level and over hundred feet on the village side. On the elevation there is a Siva temple, with a spacious *mukha mantapam* and more spacious open place all round. A visitor to this isolated place feels blissful peace of mind, peculiar to this place. The temple and the *koneru* which got dilapidated owing to disuse over years have been subsequently got repaired and renovated by some public-spirited men. Lord Siva there in the form of a Sivalingam is the protective angel for

several in distress. The sick and the insane go round the temple and feel relieved. The elevation, the pure air and the peaceful atmosphere are supposed to relieve one of the physical and mental ailments he is suffering from. The peace and tranquillity that is experienced in *Prasanthi Nilayam* at Puttaparthi, Penukonda taluk in Anantapur district is enjoyed in this temple, which one has to believe, was built years back to shelter the Sivalingam which is believed to have been installed by great sages for their worship while they did penance in the caves of the nearby hill.

SOURCE: 1. Sri G. Eddulappa, Craft Instructor, Zilla Parishad High School, Badvel.
2. Sri A. Subbarayudu, Samithi Higher Elementary school, Badvel.
3. Sri Y. Narasimha Rao, Zilla Parishad High School, Badvel.
4. Sri T. Chennaiah, Zilla Parishad High School, Badvel.
5. Sri S. Srinivasulu, C/o S. Ramaiah, East Brahmin Street, Badvel.
6. Smt. S. Nagarathnamma, I Asst. Teacher, Badvel.
7. Smt. S. Nagamuniamma, Head Teacher, Badvel.
8. Superintendent of Police, Cuddapah.
9. Cuddapah District Gazetteer, Volume I, 1915.

21. ANANTARAJAPURAM — Situated at a distance of 3 miles from Badvel on Badvel-Giddalur road and 35 miles from Cuddapah Railway Station via Sidhout. One can reach this village by getting down at any of the Railway Stations viz., Cuddapah, Nandalur or Giddalur and travel in a bus. Anantaramaraju, a Matli prince, is credited with having constructed the Badvel tank. This village falling under the ayacut of Badvel tank is named after him.

The total population of the village is 2,311 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Balija, Uppara, Kummari (Potter), Vadde, Gujjula, Mangali (Barber), Chakali (Washerman); Scheduled Castes (317); Scheduled Tribes (28) and Muslims. Gujjulas are in majority. The chief means of livelihood of the people are agriculture, trade and handicrafts.

Sri Prasanna Venkateswaraswamy temple said to have been constructed by Matli Ananta or Anantaramaraju with the image resembling the one at Tirumalai and the image of His consort Alivelu Mangamma is the main place of worship in the village. There is a rampart surrounding the temple. There are a pagoda and *mantapams* in the temple. It is said that the *uthsava vigrahams* (procession images) of the deity surpass those of even the Tirumalai *Devasthanam*. The floor of the temple was provided with Cuddapah slabs about 4 years back. Recently the devotees have spent about 12,000 rupees for constructing a *mantapam* provided with mirrors. There is a tank for the celebration

of *teppa uthsavam* (boat festival). The temples of Ramaswamy, Anjaneyaswamy and Narasimhaswamy on the hillock are the other places of worship in the village.

Sri Prasanna Venkateswaraswamy *Kalyanothsavam* (Marriage function) is celebrated for 10 days from *Phalguna Suddha Dasami* (February-March) commencing with *ankurarpanam*. The image of the deity is taken out in procession on *garuda vahanam* on the full moon day. *Kalyanothsavam* is celebrated in a very splendid manner. Cocoanuts, flowers and *mudupulu* are offered to the deity in fulfilment of vows. The festival is being celebrated from the inception of the temple but is of local significance. The devotees of the village and from the neighbourhood congregate. Only Hindus participate in the festival. The *pujari* is a Vaishnava Brahmin without any hereditary rights. *Prasadam* is distributed to all.

There is free feeding.

The common Hindu festivals such as Ugadi etc., are also observed.

SOURCE: 1. Sri Mydukur Narasimhaiah, Junior Telugu Pandit, Zilla Parishad High School, Badvel.
2. Sri Kamasumudram Bhavanacharlu, Head Teacher, Samithi School, Anantarajapuram.

22. SHOTRIUM RAMAPURAM — Situated four miles from Atmakur-Badvel bus route and 45 miles from Cuddapah Railway Station. The village can be reached only by foot-path from the bus route.

A legend goes to say that 200 years ago this place was full of palm trees, bushes and pasture and was the rendezvous of wild animals. Sugalis were the only human beings who resided there being the watchmen for the cattle of the ryots of the neighbouring villages which used to graze there. Sugali Ramanna was one among them who came there with his family and a herd of thousand heads. Ramanna who was very bold and courageous used to drive away tigers that came near the herd. The tigers, however, were killing a few cows now and then. He had a dutiful wife and a nine-year old boy. In his absence his wife played the host to a *sadhu* who taught Ramanna a *mantram* the chanting of which prevented the tigers from carrying away the cattle. But, one day, due to the mistake of his wife having sent him food prepared during her monthly period, the *mantram* lost its power. A tiger jumped into the herd. Unable to bear the sight of the tiger killing a cow, Sugali Ramanna attacked the tiger single handed and killed it. But he died of the injuries caused by the ferocious animal during the struggle. The co-cowherds named the village after him, in recognition of his valour.

The total population of the village is 311 and it is made up of the following communities: Caste Hindus — Kapu, Yadava, Balija; Scheduled Castes (122) — Mala; Scheduled Tribes (7); and Muslims. Yada-

vas are in a majority. The chief means of livelihood of the people is agriculture.

A small temple of Srirama with His stone image is the place of worship in the village.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Incense and cocoanuts are offered to the deity. The festival is of local significance.

Common festivals like Ugadi i.e., on *Chaitra Suddha Padyami* (March-April) and Sankranti i.e., in *Pushyam* (13th to 15th January) are also observed.

Animals are sacrificed during *jatara*. No other details about the *jatara* are reported.

SOURCE: Sri M. Balachennaiah, Teacher, Shotrium Ramapuram.

23. GOPAVARAM — Situated just five miles away from Badvel town towards Nellore road and 35 miles from Vontimitta Railway Station. Kummari Molla, a renowned poetess of Sri Krishnadevaraya's court, worshipped Malleswara of Gopavaram, and wrote *Ramayana* in *dvipadi* prosody.

The total population of the village is 3,037 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya; Scheduled Castes (582); Scheduled Tribes (87) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Venugopalaswamy in the village with his 4 feet high image along with those of Rukmini and Sathyabhama, the temple of Kodanda Ramaswamy on the road half a mile from the village with the images of Rama, Lakshmana, Sita and Anjaneya, the temple of Malleswara with a Sivalingam within the compound wall of Venugopalaswamy temple are the places of worship.

Sri Venugopalaswamy *Brahmothsavam* is celebrated for 13 days from *Vaisakha Suddha Tadiya* to *Purnima* (April-May). Cocoanuts and camphor are offered to the deity. The festival is being celebrated for the last 20 years and is of local significance. Sri Rayadurgam Sundara Ramaiah and Padmanabha Sarma, the two Brahmin brothers are the trustees of the temple. Local Hindus and those of the neighbourhood congregate. Sri Rayadurgam Sundara Ramaiah is the *pujari*.

Sri Kodanda Ramaswamy festival is celebrated during *Dasara* i.e., *Asviniya Suddha Padyami* to *Dasami* (September-October). Cocoanuts etc., are offered to the deity. The festival is being celebrated from over 20 years and is of local significance. The family members of late M. Neelakantham Sresty of Badvel is the trustee of the temple. Local Hindu devotees congregate. Padmanabha Sarma, a Brahmin, is the *pujari* for the temple.

Srirama Navami is also celebrated on *Chaitra Suddha Navami* (March-April).

Abhishekam is performed to Malleswara on *Sivaratra* i.e., *Magha Bahula Chathurdasi* (February-March). The *pujaris* observe fast and free feeding is arranged on the following day.

There is Garudaiah choultry providing only water facility.

Some 5 or 6 shop-keepers of Badvel dealing in sweetmeats, clothes etc., open shops during the festival days.

SOURCE: Sri Kalidas Subrahmanyam, Teacher, Zilla Parishad High School, Badvel.

24. CHENNAMPALLE — Situated by the side of Nellore-Cuddapah road at a distance of 2 miles to the west of Badvel, the taluk head-quarters and 28 miles from Vontimitta Railway Station.

It is said that this village and the Badvel tank was constructed by Anantharama Raju, a Matli king early in the 17th century. The village is named as Chennampalle after his wife Chennamma.

The total population of the village is 2,432 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kshatria (Raju), Kamsali (Goldsmith), Kapu, Balija, Vadde, Yadava; Scheduled Castes (445)—Adi Andhra; Scheduled Tribes (26); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The village deity Chennakesavaswamy temple with a *Galigopuram* (tower) and with His image in the form of Vishnu with four arms holding *Sankhu* (conch), *Chakra* (discus) and *Gada* (mace), and Sridevi and Bhudevi on either side of the image is the place of worship in the village.

Sri Chennakesavaswamy *Brahmothsavam* is celebrated for 10 days from *Chaitra Suddha Dasami* to *Bahula Chaviti* (March-April). *Ankurarpanam* on *Dasami*, *dhwajaroohanam* on *Ekadasi*, *sesha vahanam* on *Dwadasi*, *gurrupu vahanam* on *Triodasi*, *Anjaneya vahanam* on *Chathurdasi*, *garudothsavam* on *Purnima*, *kalyanam* and *enuga vahanam* on *Bahula Padyami*, *rathothsavam* on *Vidiya* and *alukaladopu* on *Tadiya* are the rituals observed. The festival concludes with *theerthavali* (*vasanthothsavam*) on *Bahula Chaviti*.

Cocoanuts, fruits, flowers and camphor are offered to the deity. This festival is taking place for the past 130 years and is of local significance. The patrons are the trustees appointed by the Hindu Religious and Charitable Endowments Department. The Hindu devotees from 60 to 70 villages of the taluk congregate. The *pujaris* are appointed on a monthly salary basis. *Prasadam* is distributed to all.

Choultries are available and pandals are erected during the festival. Free feeding is arranged to all from *Chaitra Suddha Chathurdasi* to *Bahula Vidiya*.

SOURCE: Sri G. Kesava Reddy, Village Munsiff, Chennampalle Post.



SIDHOUT TALUK

Section VIII

SIDHOUT TALUK

AMASAMUDRAM — Situated at a distance of 3 miles from Kondur Police Station on Sidhout-Badvel road and 28 miles from Cuddapah Railway Station.

The total population of the village is 833 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Yadava, Pichiguntla, Chakali (Washerman); Scheduled Castes (163) — Mala, Madiga and Scheduled Tribes (34) — Yenadi. Kapus are in majority. The chief means of livelihood of the people is agriculture.

There are temples of Ankamma and Ramaswamy in the village. The stone image of Ankamma is *swayambhu* (self-manifested) and the procession images are in human form.

Ankamma *Jatara* is celebrated once in two years for 3 days in *Jaistham* (May-June) according to the convenience of the villagers. Issueless devotees worship the deity on *Siddagathi* day. Every house offers *bonam* (cooked rice) and sacrifices an animal or fowl on the last day. Domestically the devotees observe fasting and offer *pongal* (a preparation with rice and green gram dhal) to the deity. The festival is of ancient origin but of local significance. The respectable persons of Kamasamudram, Chinnakamasamudram and Varadarajupalle are the patrons for the festival. The residents of the village and those of the neighbourhood who have to fulfil their vows belonging to all communities congregate. *Prasadam* is distributed to all.

SOURCE: Sri E. Subba Ranganna, Teacher, Samithi Elementary School, Kamasamudram.

2. **VEMALUR** — Situated at a distance of 3 miles from Cuddapah-Sidhout-Badvel bus route, 12 miles from Sidhout by bus and 20 miles from Kanumalopalle Railway Station. The river Sagileru flows by the side of the village and at times it is to be crossed on wooden planks. When the Pennar near Sidhout is in floods, Sagileru has to be crossed only by boat because of the back waters.

A stone found when land was being ploughed was used by the villagers for pulverizing chutneys. A deity expressed herself through a person who was possessed and revealed that the stone was Vemulamma, a deity and chastised the villagers for misusing her image. She asked them to construct a temple for her and name the village as Vemalur and the villagers did accordingly. Festivals were also being celebrated in her name. But *pujas* are not performed to her now, not to speak of festivals.

The total population of the village is 598 and it is made up of the following communities: Caste Hindus—Kapu, Balija, Yadava, Sale, Vadde, Mangali (Barber), Chakali (Washerman); Scheduled Castes (112)—Mala, Madiga and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Srirama in the centre of the village with the stone image of the deity, the temples of Vemulamma and Mathamma, and a *peerla chavidi* with brass *alams* are the places of worship in the village.

Srirama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). Special *pujas* are performed from *Padyami* and on the last day the image of the deity is taken out in procession in the village. Cocoanuts, puffed rice and fried bengal gram dhal are offered to the deity in fulfilment of vows and later distributed to those present there. The festival is only of local significance. The Hindu residents of the village congregate. Golla Gade Chinna Subbaiah, a Yadava of Komara *gotram* is the *pujari*. *Panakam* (jaggery solution slightly spiced) and *vadapappu* are distributed as *prasadam* to all after the procession comes to an end.

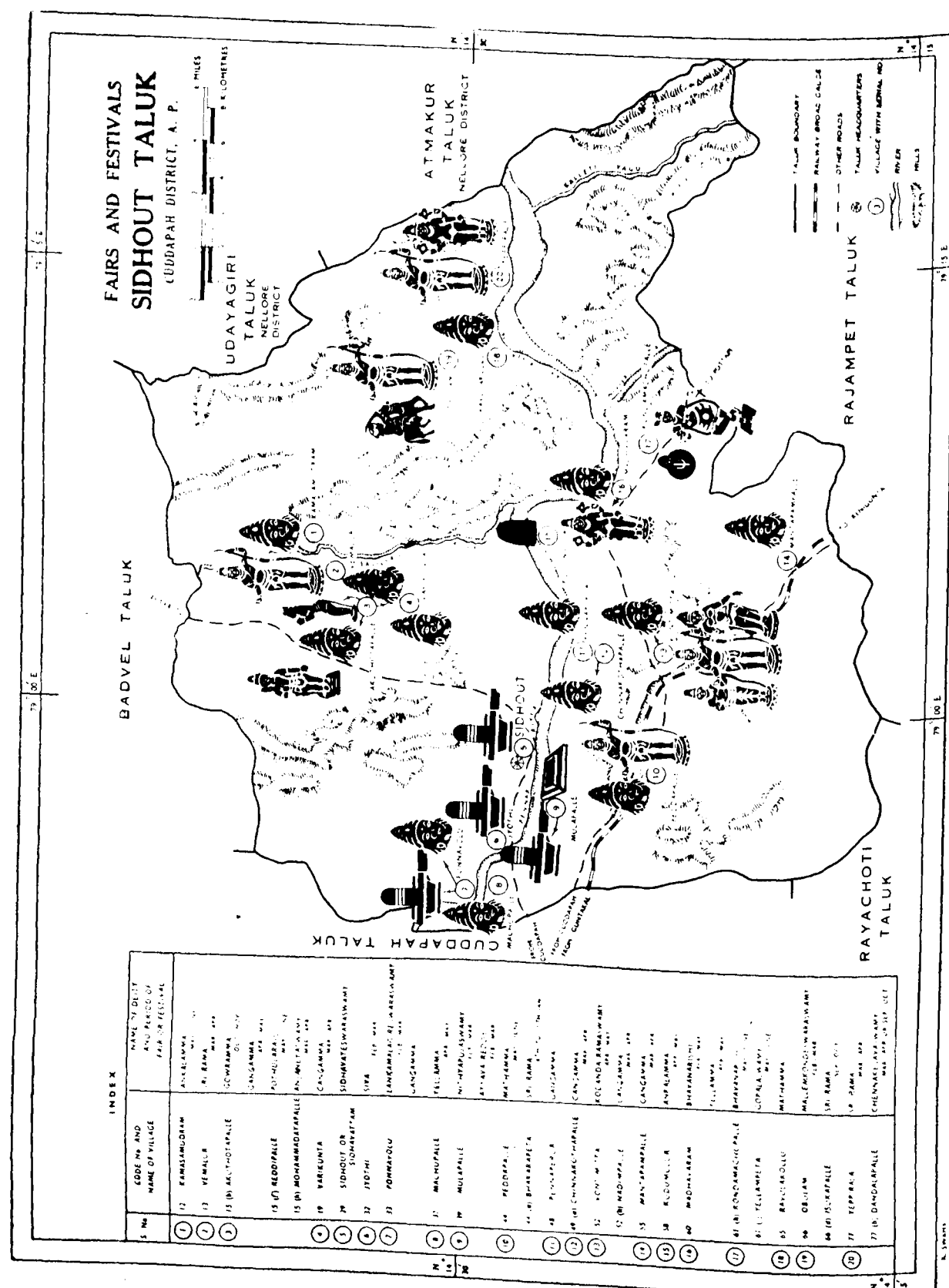
Moharram is celebrated for the first 10 days in *Moharram* (June-July). *Alams* are taken in procession on 5th, 7th, 9th and 10th days. The Hindu devotees who have to fulfil their vows observe fast, perform *pujas* and distribute *prasadam*. Those who are habituated to drinking consume liquor. The festival is of a local significance. The residents of the village belonging to all communities participate in the festival. Hindus dominate the congregation in processions and fancy dresses. Shaik Hussain Saheb, a Muslim is the present *mujavar* without any hereditary rights. He can, however, accept a portion of the offerings made to the deity and presentations in cash intended for him. *Prasadam* is distributed to all.

SOURCE: Sri S. Ramakrishnaiah, Teacher, Vemalur.

3. **AKUTHOTAPALLE**, hamlet of ATLUR — Situated at a distance of 12 miles from Sidhout and 20 miles from Vontimitta Railway Station.

In olden days many betal leaf gardens were grown in this place. Hence it got the name Akuthotapalle (*aku* = betal leaf; *thota* = garden; *palle* = village in Telugu).

The total population of the main village Atlur including its hamlets is 1,873 and it is made up of the following communities: Caste Hindus — Kapu, Boya, Muthrasi, Medari, Kummari (Potter); Scheduled Castes (268)—Mala, Madiga; Scheduled Tribes (32)—



Sugali and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Penchala Narasimhudu, Sri Venkateswara, Srirama and Gowramma are the places of worship in this village. Gangamma has, however, no temple. Both Gowramma and Gangamma are worshipped in female form (*Shakthi*).

Gowramma *Jatara* is celebrated for eleven days from *Kartika Suddha Panchami* (October-November). The deity is worshipped daily with *akhanda deep-aradhana* (burning lights continuously). Cooked *korra* rice is offered to the deity. A procession is taken out in the village on *Ekadasi*. The festival concludes with the image of the deity being left at the village boundary accompanied with music and reading of *dandakams* (recitations of poems in praise of the deity). This is an ancient festival but of local significance only. The Village Munsiff and the elders of the village undertake the responsibility of organising the festival. The local Hindus and those of Eswara Botlapalle, another hamlet, congregate. The *pujari* is a potter with hereditary rights. *Prasadam* is distributed to all.

Gangamma *Jatara* is celebrated once in 7, 9 or 10 years for two days during the last week of *Chaitram* (April-May) to get relief from epidemics. On the first day a temporary temple-like structure is prepared with neem leaves and an earthen image of Gangamma got prepared by a potter is installed in the night. On the following day farmers decorate their carts and bullocks and take them round the temple with éclat distributing *panakam* and *vadapappu*. The story of Gangamma is recited by *Asadis* accompanied with music and while installing, worshipping and sending off the deity goats, sheep and fowls are sacrificed. In the moon-light the image is taken to the borders of the village and left there. The festival is of an ancient origin but of local significance. The Village Munsiff and the elders of the village organise the festival. Local Hindus as also those of Eswara Botlapalle, another hamlet, congregate. The *pujari* is a potter with hereditary rights. *Prasadam* is distributed to all.

In addition to weekly *bhajans* on Saturday, Srirama festival is celebrated during Sankranti in *Pushyam*, generally on 15th of January and on *Chaitra Suddha Navami* (March-April) when *panakam* and *vadapappu* are distributed.

In Reddipalle, another hamlet of Atlur, there is a temple of Pothularaju between Sidhout and Badvel to the right of Cuddapah-Sidhout-Badvel road with a three feet high image prepared by Jeenagirisi (perhaps potters). He is considered to be the brother of the seven village deities.

Pothularaju festival is celebrated on a Sunday in *Jaistham* (May-June) to obviate epidemics to human beings and cattle from 3 O' clock in the afternoon till 9 O' clock in the night. *Panneram* carts and *sudibandlu* are taken round the temple. Fowls, rams, goats etc. are offered to the deity in fulfilment of vows. The re-

latives are entertained on the next day to a good feast and the meat of the sacrificed animals forms an important item of the menu. The Hindu residents of the neighbouring villages also congregate to enjoy the festivity and a few among them being traders sell sweet-meats, beads and glasses etc.

Sri Anjaneyaswamy festival is celebrated for one day in *Chaitram* (March-April) in Mohammadayapalle, one of the hamlets of Atlur. This festival is only of local significance. Local people of all communities congregate. A drama is enacted for the entertainment of the visitors.

SOURCE: 1. Sri M. Subbaiah, Teacher, Samithi Elementary School, Akuthotapalle.
2. Superintendent of Police, Cuddapah.

4 VARIKUNTA — Situated at a distance of 8 miles by cart track from Vontimitta Railway Station.

The total population of the village is 740 and it is made up of Caste Hindus; and Scheduled Castes (149). The chief means of livelihood of the people is agriculture.

There is a temple of Gangamma in the village.

Gangamma *Jatara* is celebrated occasionally for one day in *Chaitram* (March-April) according to the convenience of the villagers. The festival is of an ancient one but of local significance. Nearly 1,000 Hindus of the village and of the neighbourhood congregate. A fair is held in connection with this *jatara* where a few shops sell dolls, sweet-meats etc.

Water facilities are available to the visitors.

SOURCE: Statement of fairs and festivals furnished by Collector, Cuddapah.

5 SIDHOUT or SIDHAVATTAM — The headquarters of the taluk, situated on the left bank of the Pennar river, 10 miles from Cuddapah. A metalled road connects Sidhout with the Vontimitta Railway Station at a distance of eight miles. The Sidhout Railway Station, though much nearer, is situated in the jungle and comparatively inaccessible. After the departure of Munro and the bifurcation of the Ceded Districts, Sidhout was for some years the residence of the Collector, but was abandoned in favour of Cuddapah in the year 1817. It was till about 1914 the headquarters of the Revenue Divisional Officer which is now located at Rajampet.

The following is the local legend of the origin of the place as described in the Gazetteer of Southern India:

"The site on which the fort was built was formerly a forest. In it there was an ant's hill, (or snake hole), in which the Lingum, called Sidhawatt-Iswara Swamie (Sidhavateswaraswamy) was self-produced; a banian tree also stood there. To this miraculous Lingum, holy *rishis* were in the habit of paying adoration. In the year Bava of the Hindu Cycle or the 1256 of

the Salivahana Sacum, that is about A.D. 1334, Sivashunkara Pundittah Rajaloo of the family of Annagundi obtained the dominion of this country. At that time impelled by a dream, this king went to that hole and while he was examining it, he observed the *rishis* paying their homage to the Lingum, and seeing their offerings he was greatly rejoiced, and cutting down the wood he built a temple on the spot giving it at the same time the name of Sidhawatt-Iswara (Sidhavateswara). He also built a town and fort, and gave it the name of Siddhavatum: (hence the European Sidhout), from this period the right of worship began to be paid to the God. Afterwards the Annagundi Raj gave the place to the Chitwail Raja, A.S. 1367 in the year 1445 A.D. The first of these Rajas was named Shri - munmasha-mundal-iswaramatla Tiroovengadanada Rajaloo. In his time the courts, &c., of this Swami's temple were commenced to be built. He reigned 60 years. Afterwards his son, Yellamaraja, repaired and beautified the temple and carried on the ceremonies. His son Tiroovengadanada Rajaloo afterwards added to the buildings. In the year Ruktakchi or the 1546 of the Salivahana Sacum, 1624 A.D., Mootoo Cumara - manoo boja Anantaraja was born. In his reign the whole temple together with the *calian muntapah* and the *moocha muntapah* were finished, and all the principal days were regularly celebrated with suitable rites. The reign of these kings was altogether 218 years. At this time the Vazier Mir Jumlah, from the Padshah of Delhi, came in possession of the country, and while he reigned he built large *lulwarks* and fortifications, but from that time the temple went into decay."

The historical interest of Sidhout centres in its fort:

"The fort is quadrangular, and built of sandstone and limestone. A succession of square bastions, built by the Hindus, protected the curtain; those at the angles are round, and overlooked by cavaliers, which have been evidently added by the Mussulmans from their shape and the mortar employed; the face that fronts the Pennar river is furnished with a *fausse braye*. The east gate is protected by a ravelin of brick, built, it is said, by Mir Khan, under Tippoo, but according to the information of an old Pathan, it was built by M. Lally. The bridge formerly connecting it with the gate has been destroyed. The west gate now forms the only entrance; the gateways are of masonic architecture, handsomely carved and have choultries attached in the usual Indian style. Most of the sculptures, however, have been greatly defaced by the Mahomedans. A deep and broad fosse protects three sides of the fort, while the fourth and southern face is washed by the Pennar. The fosse can be filled with water during the rain from the river. The fo-

encloses, among other buildings, the ruins of the palace of its former Pathan chiefs, the Zenanah, the Cutcherry or Hall of audience, the Noubut Khaneh, the burial ground, closed by wooden palings, studded with iron knobs, and one or two religious Hindu edifices used by the predecessors of the Mahomedan chiefs, the Chitwail Rajas. The Mussulman burial ground is said to contain the tomb of Halim Khan Miyani, whose body was brought from Seringapatam, whither he had been as before stated carried into captivity.

The Mausoleum of Bismillah Shah, the Murshid, or spiritual guide of Mazid Khan Miyani, is situated between the *fausse braye* and curtain. It is covered by a handsome cupola surmounted by the gilt Crescent, in the Moorish style of architecture. The Murshid was a Shahid or Martyr, having been slain by infidels upwards of 70 years ago (108 years by now). Attached to the Mausoleum is a small mosque, garden, and burial ground. The pagoda dedicated to Iswara was erected about five centuries ago, by one of the Annagundi family, who also founded the town and fort. The ditch and round cavaliers are said to have been added by Dilawer Beg, under the Mahomedan sovereigns of Golcondah, who took Sidhout from the Nair Poligars tributary to the Chitwail Rajas."

"The formation of the adjacent hills is clayslate, limestone and sandstone. Of the latter there is a beautifully variegated kind, with both waving and acutely bend lines of alternate red and white, resembling on a large scale those in agate. Many of the pillars in the fort gates are constructed of it, and have the appearance at a distance of a curiously veined wood. It is stated that during the Mogul government, diamonds were dug at a place in the Sidhout hills at no great distance, and also near the village of Durjipully. At the south-eastern base of the Nundi Cunnama ghaut between Cuddapah and Sidhout, flints used by Cuddapah Nabobs were formerly dug; they lie near the surface in flattish rugged masses imbedded in red soil and angular gravel. The subjacent rock is sandstone.

The Sidhout hills are a continuation of the great clayslate and sandstone range of the Nullah Mulla that commences in the Nizam's dominions, north of the Kistna, and appears to terminate to the S.E. at Naggery. The Pennar here flows through them towards the sea by a gap or pass similar to that by which the Kistna finds its way through them farther north to the Bay of Bengal. Sidhout is situated in this pass, on the left bank of the river, along which the road from Cuddapah lies, after crossing the rocky belt of the Nulla Mulla range. About 3 miles east from the rocky ridge just mentioned, the river, which hitherto flows on the traveller's left hand, takes an abrupt turn across the valley to the south. It is here crossed to the left bank, and is about half a mile broad, the water, shallow and beauti-

fully transparent, runs over a bed of fine sand; the banks are silty."

The total population of the village is 3,307 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (491); Scheduled Tribes (11); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, growing of vegetables and other traditional occupations.

"The flat sandy bed of the river near Sidhout is, except in the rainy season, verdant with melon gardens and a variety of vegetables. The melons of Sidhout are celebrated among the natives for their superior flavor." "The cultivation of these melons also called 'Cuddapah melons' is carried out more extensively at Sidhout than anywhere else in the district. They are raised between December and March, that is to say, as soon as the freshes run dry after the cessation of the cold weather rains. The growers mark out their plots in the sandy bed of the river and raise the fruit either by transplanting seedlings or sowing the seeds in pits. The plants require heavy manuring thrice in the season. Some fifteen hundred plants creep over an acre of sand and produce on an average from ten to twelve melons each."

They are exported to Hyderabad, Madras, Bombay and Calcutta.

"Within the fort are to be seen traces of Hindu temples of which, prior to the Musalman ascendancy, there were three, named the Siddeswaraswamy, Siddavateswaraswamy and Ranganathaswamy temples. Early in the 17th century Anantaramaraju, a powerful prince of the Matli family, whose authority over this part of the country was practically unchecked, was invited by the Brahmins of Sidhout to visit the temples on his return from Badvel to his headquarters in Pullampet taluk. During his halt there he gave orders that the temples should be surrounded with a strong compound wall. On the south-east side of the wall an inscription records its construction by Matli Anantaramaraju in the year S.S. 1527 (A.D. 1604). This wall became the nucleus of the fort which was built by Abdul Alam Khan, Nawab of Cuddapah, about A.D. 1755. A moat was dug and water let into it from the Penner. Upon the southern wall of the fort, where it rises sheer above the river bank, the Nawab constructed a mosque, with a residence for himself close by. The mosque being still in use is kept in good repair. When the river comes down in full flood and washes the foot of the wall the view from the top of it across half a mile of swirling torrent to the hills on the south is sufficiently striking to repay the trouble of a visit. After the Musalman occupation the Hindu temples within the fort were dismantled and the idols removed and installed in fresh temples. It was in

the Sidhout fort that the Nawab Alam Khan was finally captured by Haidar Ali in 1779 and sent a prisoner to Seringapatam. He is reputed to have been but a poor soldier and addicted to a life of pleasure. About a mile west of Sidhout in a little village called Rajampet which forms part of the union of Sidhout is a well called *Bhogamdani bhavi*, curiously built, with pillared verandahs on every side. It is only possible to discern the well — square-shaped, with stone steps — after passing within the verandah. It is said to have been constructed by Alam Khan at the request of his favourite dancing girl, who lived in a two-storied house close by, and hence its name. The *Bhogamdani* well is included in the list of Ancient Monuments conserved by the Archaeological Department."

"Owing to some resemblance, real or imagined, in its situation on the Penner and the relative position of neighbouring villages, Sidhout is sometimes known as Dakshana Kasi or Southern Benares. That the Penner was thus associated with the Ganges from very early times is also indicated by the existence of two villages called Pennaperur and Gangaperur on the south bank of the river, a few miles north of Vontimitta. Again, in such matters as ceremonial bathing and cremation, the Penner is held to be endowed with the greatest religious efficacy."

SOURCE: 1. Gazetteer of Southern India, 1855.
2. Cuddapah District Gazetteer Volume I, 1915.

6. JYOTHI — Situated at a distance of 4 miles from the nearest Railway Stations Bhakarapeta (under construction) and Kanumalopalle. This distance can be covered either by foot or by bullock cart.

The total population of the village is 1,002 and it is made up of only Hindus of whom Scheduled Castes account for 116 and Scheduled Tribes 109. The chief means of livelihood of the people is agriculture.

There is a temple of Siva with a Sivalingam picturesquely situated amidst a forest at a distance of 6 miles from the village. It is stated that in olden days *rishis* used to visit the temple and perform *pooja* to the sacred Lingam. It is further said that there is a path which leads to the abode of *rishis*. However, no one who had gone along this path had returned.

Mahasivaratri is celebrated on *Magha Bahula Chaturdasi* and *Amavasya* (February-March). The festival is of ancient origin and widely known. About 15,000 to 20,000 people of this village and from the neighbouring taluks of Badvel and Cuddapah congregate. Only Hindus participate in the festival. There are natural springs which afford water facility to the pilgrims.

SOURCE: Statement of Fairs and Festivals furnished by Collector, Cuddapah.

7. PONNAVOLU — Situated at a distance of 6 miles from Sidhout by foot-path and 12 miles from Cuddapah.

The total population of the village is 1,299 and it is made up of the following communities: Caste Hindus — Kapu, Bestha; Scheduled Castes (438) — Madiga; Scheduled Tribes (23) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Lankamalagireswaraswamy with the Sivalingam made of *panchalohas* (five metals i.e., brass, iron, tin, lead and bronze), of Gangamma with Her earthen image, and of Srirama with the picture of the deity are the places of worship in the village. Lankamalagireswaraswamy Sivalingam is said to have been installed on a Sivaratri day under a huge rock of a hill.

Lankamalagireswaraswamy festival or Sivaratri is celebrated for one day on *Magha Bahula Chaturdasi* (February-March). The image of the deity is taken in a procession on that day. Devotees observe fast and have a dip in the nearby stream that flows in a valley. Cocoanuts, sugar, *mudupulu*, silver vessels and *lingams* made of gold are offered to the deity in fulfilment of vows.

The festival which is widely known is being celebrated for the past 200 years. The chief patrons are Besthas (Fishermen). The local devotees and those from Cuddapah and Rajampet taluks and other parts of Sidhout taluk congregate. Only Hindus participate. *Prasadam* is distributed to all. Pandals are erected for the occasion. Feasts for Brahmins and free feeding for other pilgrims are arranged.

Ganga *Jatara* is celebrated for one day once in 3 or 5 years according to the convenience of the villagers. The image of the deity is taken in a procession. Cocoanuts are offered and goats and sheep are sacrificed to the deity in fulfilment of vows. The festival is being celebrated from the inception of the village and is of local significance. Kapus are the chief patrons. The Hindu residents of the village and from the neighbourhood congregate. *Prasadam* is distributed to all.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Hindus of the village and the neighbouring villages participate in the festival. *Prasadam* is distributed to all. Feasts for Brahmins and free feeding for others are arranged.

SOURCE: Sri P. Chinna Obaiah, Teacher, Ponnayolu.

8. MACHUPALLE — Situated six miles from Cuddapah Railway Station which can be covered by a cart track.

The total population of the village is 1,598 and it is made up of several sub-communities of Caste Hin-

dus and Scheduled Castes (177). The chief means of livelihood of the people is agriculture.

There is a temple with the images of Yellamma and Jamadagni (a saint).

Yellamma *Jatara* is celebrated for 3 days in *Vaisakham* (April-May) according to the convenience of the villagers when 500 local people of all communities participate.

Weight-dragging competition is held for bulls for testing their strength.

SOURCE: Statements of Fairs and Festivals furnished by the Collector and the Superintendent of Police, Cuddapah.

9. MULAPALLE — Situated on the southern bank of the river Pennar at a distance of 1½ miles from Sidhout-Cuddapah bus route, 2 miles from Sidhout and 3 miles from Kanumalopalle Railway Station. Lankamalla Reserve Forest lies to the south of this village.

The total population of the village is 363 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Sale, Yadava, Bestha, Kummari, Chakali; and Scheduled Castes (102). The chief means of livelihood of the people are agriculture, agricultural labour and petty trade.

There is a temple of Nithyapujaswamy in the form of a black Sivalingam, one foot high. The tomb of Ayyava Reddy, on the bank of the river Pennar, is another place of worship for the villagers.

A legend goes to say that one Ayyava Reddy was born in Kapu community, in the lineage of Konga family. He used to graze his cattle in the nearby forest. After some time he found that one of the cows in his herd that was yielding good milk was not to be seen now and then. Out of curiosity to know where his cow was going, one day he followed the cow, hiding himself behind the bushes. After traversing about 8 or 9 miles the cow halted near a cave. A sage came out of the cave and began milking it into his mouth. But by his spiritual powers the sage could understand that he was observed by a human being. He learnt from Ayyava Reddy that the latter had come to investigate into the cause of absence of the cow. The sage who was pleased with Ayyava Reddy's devotion related to him his life history, asked him not to tell the incident to others, presented him with a talisman and a cane, wrote something on the tongue and asked him to return home. Ayyava Reddy had no mind to leave that place. That evening all the cows returned home but without their master. The kith and kin of Reddy began wailing not knowing the reason for his absence. People searched for him calling him aloud by his name but in vain. He returned home after some days. He narrated what all happened, disclosed the presence of the sage and installed the talisman near the village. Finally he entered *jeevasamadhi* on the bank of the river Pennar. People suffering from chro-

nic diseases go round the tomb every Tuesday and receive sanctified water and rice from the *pujari*. It is believed that many were cured of the ailments they were suffering from.

Nithyapujaswamy festival and Ayyava Reddy festival are celebrated for two days on *Magha Bahula Triodasi* and *Chaturdasi* (February-March). The festivals are being celebrated for the past 500 years and are of local significance. The chief patrons are Brahmins and Besthas. Only local Hindus congregate. The *pujari* is a Brahmin of Angeerasa *gotram* and he is also the village priest.

SOURCE: Sri V. Pullaiah, Teacher, Panchayat Samithi School, Mulapalle.

10. PEDDAPALLE — Situated at a distance of 2½ miles from Kanumalopalle Railway Station and 4½ miles from Sidhout by bus.

The total population of the village is 2,543 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Golla, Gandla, Kammari, Chakali, Patra, Ekula; Scheduled Castes (404) — Madiga; Scheduled Tribes (42); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, oil extraction and gardening.

There is a small temple of Mathamma, the village deity, at a distance of half-a-furlong from the village on its outskirts with the image in female form.

Mathamma *Jatara* is celebrated in *Jaistham* (May-June). *Bonams* are offered observing cleanliness. Birds and animals are sacrificed in fulfilment of vows. The festival is of ancient origin but of local significance. The chief patrons are Madigas. The Hindu residents of the village congregate. *Pujari* is one Peddapalle Muneiah with hereditary rights.

Bhakarapeta, a hamlet of Peddapalle, is said to have been constructed by Bhakara Pantulu and hence went by the name of Bhakarapeta.

The following is an interesting account of Bhakara Pantulu described in the Cuddapah Manual:

"Three hundred years ago (nearly 390 years from now) Sidhout was held in *jaghir* under the Nawab of Golcondah. This was probably after the battle of Tellicotta, for, previous to that Sidhout was certainly a portion of the Vijayanugger kingdom. Sidhout was ruled by one Bhakara Pantooloo, a man whose memory is still held in great reverence on account of his acts of charity and piety. For some years Bhakara Pantooloo appears to have spent all the money which should have been sent to Golcondah as remittances, in building pagodas and in feeding Brahmins. After ten years of this generosity (with the Nabob's money) Bhakara Pantooloo was summoned to give an account of his stewardship. The Pantooloo, who was a

very innocent and pious man, and who thought in good faith that the articles which he had received in return for the Nabob's money bestowed on charity would satisfy the Nabob, loaded 40 or 50 camels with the Brahminical threads and rice smeared with saffron which had been presented to him by the Brahmins in return for the presents he had made. When he reached the Nabob's durbar the camels were unloaded, but, on examining the packages they had carried, it was discovered that the contents had been miraculously turned to gold, and exceeded in value the remittances of the last ten years. The pious Pantooloo was, of course, greatly honoured and sent back with an increased *jaghir*. Another story told of this man is interesting. He had promised a Brahmin a hundred pagodas to assist him in celebrating his marriage, telling him to choose a bride and fix the day and come to him for the money, when all the details were settled. The Brahmin was engaged on this for some months, but at last when every thing was arranged he started to receive his present. On the way, near Tiruputty (Tirupati) he met the Pantooloo in a palan-keen. He at once asked for the money, but was told that the Pantooloo had not got it with him, but if the lad would go to the Pantooloo's home in Sidhout he would find the money tied up in a saffron cloth. On reaching Sidhout the Brahmin found the townsmen engaged in performing the obsequies of the Pantooloo, who had died four days previously. On questioning further it appeared that he had died at precisely the time when the Brahmin met him near Tiruputty (Tirupati). A search was, however, made, and hidden in the roof of the house was a saffron cloth containing the 100 pagodas spoken of, which were handed over to the Brahmin, who thereupon went on his way rejoicing."

There is a temple of Srirama with the picture of the deity in addition to Anjaneyaswamy temple.

Sri Kodanda Ramaswamy festival is celebrated for 10 days commencing 10 days prior to Sankranti i.e., in *Pushyam* from 6th to 15th January and concludes with *paruveta* on *pasuvula panduga* day (i.e., 15th January). The festival is of ancient origin though of local significance. The chief patrons are Vaisyas. The devotees of the village belonging to all communities congregate. The present *pujari* is a Vaisya by name Pedda Setti. *Prasadam* is distributed to all present.

There is a place known as Peda Gadi to the south of this village in Palakonda forests. There are indications to show that Katamaraju, an important Yadava King, held sway over this place. It is a sacred place abounding in caves and *Goddipadina madugu*, *Akkadevathala gundam* and *Machchiga bavulu*. To the west of this place in the forest itself there is a temple of Palakondeswaraswamy. Near this temple a new Railway Station with the name Palakonda or Sivaramapuram has been constructed thus affording proper communication facilities to reach this temple. About

three miles to the east of this village lies the temple of Sri Mrukandeswaraswamy. One can reach it either by Cuddapah-Kodur bus route or from Vontimitta Railway Station.

SOURCE: 1. Sri V. Muneiah, Teacher, Bhakarapeta.
2. Sri M. Pullaiah, Village Karnam, Bhakarapeta.
3. A Manual of the District of Cuddapah, 1875.

11. PENNAPERUR — Situated at a distance of 7 miles from Vontimitta Railway Station by cart track and 10 miles from Sidhout.

As it is in the vicinity of the river Penna it is called Pennaperur. It is said that Potana, a great devotee of Rama, passed by this village to take a bath in Penna from Vontimitta, his residence, where he wrote Bhagavatham, the greatest Telugu devotional epic.

The total population of the village is 1,412 and it is made up of the following communities: Caste Hindus — Kummari (Potter), Chakali (Washerman); Scheduled Castes (109) — Madiga; and Christians. The chief means of livelihood of the people is agriculture.

There are temples of Rama and of Gangamma, the village deity, in the village.

Gangamma *Jatara* is celebrated on a day convenient to the villagers. Goats are sacrificed by a few while cocoanut and camphor are offered by all. The festival is being celebrated for the past several years but is of local significance. The local Hindus congregate. The *pujari* is a Kummari (Potter).

Aradhana is celebrated in the temple of Rama.

SOURCE: Sri S. Fakir Saheb, Teacher, Pennaperur.

12. CHINNAKOTHAPALLE, hamlet of GANGAPERUR — Situated at a distance of one mile from Vontimitta Railway Station.

The total population of the village is 1,359 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Vadde, Mutra-cha, Kummari (Potter); Scheduled Castes (389) and Scheduled Tribes (55) — Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Gangamma with the earthen image of the deity prepared in female form besides the temple of Srirama in this village.

Gangamma *Jatara* is celebrated for one day on the fourth Thursday in *Phalgunam* (March-April). He-buffaloes, sheep, goats and fowls are sacrificed to the deity in fulfilment of vows. The festival is being celebrated from ancient times but is of local significance. The chief patrons are Kapus and Balijas. The Hindu devotees of the village congregate. *Pujari* is a Kummari.

Srirama festival is celebrated on Srirama Navami i.e., *Chaitra Suddha Navami* (March-April).

There is a choultry in the village but without boarding facilities.

SOURCE: Sri K. Ramaiah, Teacher, Chinnakothapalle.

13. VONTIMITTA — 'The largest village in the taluk situated about eight miles south-east of Sidhout on the main road to Cuddapah. The Railway Station is three-quarters of a mile to the east of the village. The Vontimitta tank, which is the largest in the taluk, lies between the railway line and the road, the latter passing over the bund. It has an excellent catchment area and a large ayacut of over a thousand acres.'

It is learnt that in olden days the locality was a thick forest and a rendezvous for thieves. The village is said to have been constructed by Vontedu and Muttedu and consequently named as Vontimitta. This is also called Ekasilanagaram because the images of Rama, Lakshmana and Sita are carved on a single stone slab (*eka* means single and *sila* means stone in Telugu). The place is one of the holiest for the Andhras, its very name rousing in their minds utmost reverence to God. Apart from the presence of the deity Sri Kodanda Ramaswamy, the very mention of Vontimitta reminds the Andhras of the great *Rama-bhakta* and the greatest devotional poet and philosopher Bammara Pothana. His work, Bhagavatham in Telugu is unsurpassed in simple and sweet poetry. Pothana resided at Vontimitta, wielded both *kalam* and *halam* (pen and plough) with the same dexterity and lived the life of an honest agriculturist without craving for the patronage of any one. He was so great a devotee of Lord Ramachandra that it is said, Rama himself ordained him in a dream to write Bhagavatham.

When, during the course of his writings, he was once unable to proceed with his composition, he put down his pen (*gantamu*) and went out to refresh his mind. He returned home when the next line of the poem he was thinking of struck him only to find that in his absence from home Rama had himself come in his form and completed the stanza just at the moment when the stanza struck him while away from the house. He grew ecstatic for having earned the grace of the Lord and completed the whole epic. His brother-in-law, Srinadha, another great Telugu poet, tried to induce him to dedicate it to Singa Bhupala, the then King, and be honoured with *kanakabhishekam*. Pothana replied that it was the ordainment of Lord Rama that Bhagavatham should be dedicated to Him only and that under no circumstances would it be dedicated to a human being. As a consequence, Pothana lost the love and regard of Srinadha, suffered not only poverty but also the displeasure and wrath of the ruler of the land who, feeling insulted, became enraged and commanded him to leave his domain. However, in the end, the greatness of Pothana, his intensity of devotion to Lord Rama and the never-fail-

ing protection of Sriramachandra to a sincere devotee were recognised by all and duly rewarded. Two popular incidents about Pothana are recorded below: While Srinadha, his brother-in-law, was pressing Pothana from all possible directions to force him to dedicate Bhagavatham to Singa Bhupala, Pothana saw the vision of Saraswathi, the Goddess of learning, standing before him with tears rolling down her cheeks. Pothana grasped the meaning and gave his promise with firm determination and in unmistakable terms that he would not dedicate Bhagavatham to an earthly King in the following verse:

“కాటూర కంటిని చనుకట్టు నయింబడ నేల రేపెద్దెడ”

Katuka kantineeru chanukattu payinbada
nela yedchedo

కైటభ దైత్యమర్దనుని గాదిలికోడల ఓ! మదంబ! ఓ!

Kaitabha daithya mardanuni Gadilikodala
Oh Madamba Oh

హతాక గర్భరూపి! నిను చాకటిం గొని నోయి అల్లక

Hataka Garbhurani ninunakatikin goni
poyi alla Kar

రాక్షసిరావ కీచకుల కమ్మ త్రిపుద్దిగ నమ్మ భారతీ!

Natakiratha keechakulakamma trisuddhiga
nammu Bharathee!”

To put Pothana to inconvenience and ridicule and force him to yield to his advice of dedicating the epic to the King, Srinadha visited him with a host of Brahmins and asked him to get food prepared for all of them before they return from the river after bath. Pothana engaged himself in deep meditation and prayer. His wife, the sister of Srinadha, was at a loss to know what to do as the guests were numerous and the ration in the house was less than nothing. After recovering from her despondent position, when she peeped into the kitchen, she found to her surprise that there was sumptuous food to meet the requirements of all her guests. When she ran up to her husband to reveal the miracle, Pothana coolly responded that Rama would never let down his *bhakta* (devotee).

The sanctity of the place for the Andhras continues. Late reverend Vavilakolanu Subba Rao, a great devotee of Rama, settled down here after his retirement from service as the Telugu Pandit of the Madras Presidency College and wrote Ramayana in Telugu. He earned the title, Andhra Valmiki (Valmiki is the author of the original Ramayana in Sanskrit).

The total population of the village is 6,023 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Jangam, Balija, Sathu, Kam-sali, Mutracha, Vadde, Mangali, Medara, Chakali; Scheduled Castes (1,507) — Mala, Madiga; Scheduled Tribes (31) — Yerukula, Yenadi; and Dudekula. The chief means of livelihood of the people are agriculture and agricultural labour.

“The village is remarkable for its temple of Sri Kodanda Ramaswamy, one of

the largest in these parts with the stone image of Rama, Lakshmana and Sita carved in one stone, said to have been installed by Jambavantha, one of the greatest devotees of Srirama. It has three *gopurams*, of which the central and loftiest is adorned with carved figures, the others being plain. Within the courtyard are two stone *mantapams*, a large one with thirty-two pillars and a smaller one with fourteen. The former is the place where the *uthsava* *vigrahams* are decorated during festivals, and the latter is the *kalyana mantapam* where on the day preceding the car festival the ceremony of the God's marriage with Sita is performed.”

Opposite to the eastern entrance there is the stone *dhwajastambham*. There are two small ponds behind the temple towards the north called Ramatheertham and Seethammatheertham. About three years back a *yagam* was performed spending a lakh of rupees. While digging the *yagagundam*, a Lingam without *panivattam* was traced 4 feet below the earth. It is now installed within the compound wall to the north of the temple.

Sri Kodanda Ramaswamy festival is celebrated from *Chaitra Suddha Navami* to *Bahula Panchami* (April-May) for 12 days. Offerings are made both in cash and kind. The festival is of ancient origin and widely known. Two inscriptions within the temple record grants made for its benefit in the reign of the Emperor Sadasiva of the Vijayanagar dynasty, of which one, dated S.S. 1477 (A.D. 1554-55), consisted of three villages of the Pottapi *sima* and fifty *kuntas* of land under the Vontimitta tank, the donor being the Emperor himself. Pilgrims pour in daily who may be 300 on ordinary days and about 5,000 to 6,000 from far and near on the car festival day. Only Hindus participate. Brahmins are the *pujaris*.

There are temples of Ramaswamy, Chennakesava, Anupamma and Anjaneya in Nadimpalle, a hamlet of Vontimitta. An earthen image in human form of the village deity Gangamma is installed in *nadiveedhi* (middle of the main street).

Gangamma *Jatara* is celebrated on the night of Wednesday and Thursday one week before Telugu New Year's day i.e., *Chaitra Suddha Padyami* (March-April). Rams, he-goats and cocks are immolated in fulfilment of vows. Feasts are held in every home. The festival is being celebrated from the inception of the village but is of local significance. The residents of the village belonging to all communities congregate. The chief patrons are Kapus, Mutrachas and Chakalis.

SOURCE: 1. Sri V. Nagaraj, Revenue Inspector, Vontimitta.
2. Sri S. Sadasivaiah, Head Teacher, Nadimpalle.
3. Cuddapah District Gazetteer, Volume I, 1915.

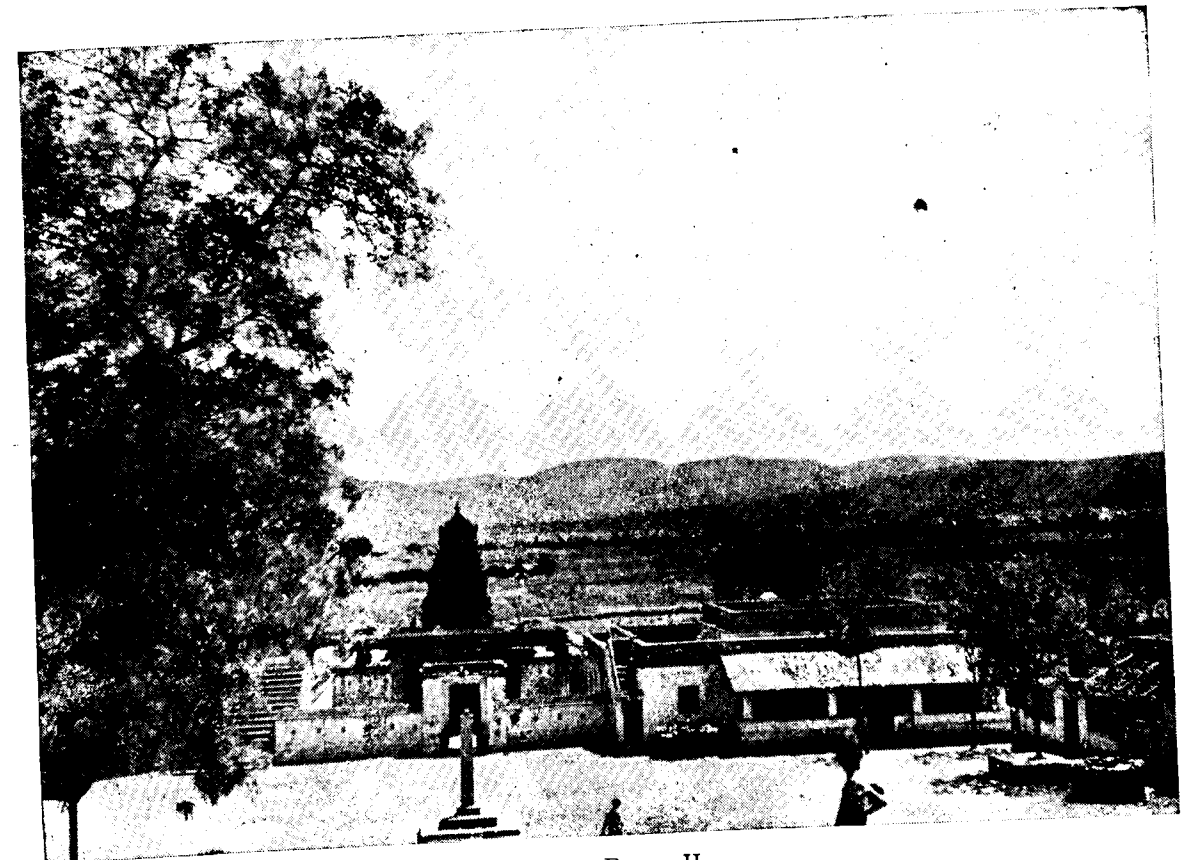


PHOTO PLATE II
A view of Kodandaramaswamy temple, Vontimitta, Sidhout Taluk

—Courtesy: Commissioner for H. R. & C. E. (Admn.) Dept., A. P., Hyderabad.

14. MANTAPAMPALLE — A Railway Station and Cuddapah-Kodur bus route passes through this village. It is situated at a distance of 10 miles from the sub-division Rajampet and 17 miles from Sidhout.

While Salva Kings were ruling the surrounding places with Yerraguntla fort as their headquarters, Matli Dora, one of their vassals, was in charge of Achampet. Mantapampalle area was under the Nawabs of Sidhout. War broke out between the Dora and the Nawab and the former sought the help of the Salva Kings. The Nawab besieged Achampet with his army and the Salva army was marching to Sidhout viz., Yellampet to capture it easily in the absence of the Nawab's army which was engaged at Achampet. But the Nawab having come to know the plot marched his army from Achampet via Konarajupalle and met the Salva army at Yellampet, only to be defeated by the Salva army. Sidhout then came under the rule of the Salvass. The Salva King halted at Achampet on his way to Vijayanagar and accepted the invitation to dine with the Dora of Achampet. But when he learnt that there was no Siva temple at Achampet he explained to the Dora that his practice was to take his bath in the evening and worship Lord Siva (Eswara) before taking his night meal. Dora requested the King and Queen to dine with him at least on their return journey to Yerraguntla by which time he would construct a Siva temple. The royal couple accepted the invitation and continued their journey to Vijayanagar. By the time they reached Achampet on their return journey Matli Dora constructed a temple and installed a Sivalingam in it. In addition he constructed a *mantapam* in front of the temple for the stay of the royal couple. This was special mark of respect to the King. The place was, therefore, called Mantapampalle.

The total population of the village is 2,036 and it is made up of the following communities: Caste Hindus — Kapu, Thogata, Vetti, Kummari, Chakali, Boya; Scheduled Castes (250); Scheduled Tribes (45) — Yenadi; Dudekulas and Muslims. Kapus and Dudekulas are in majority. The chief means of livelihood of the people are agriculture and selling wood obtained from the forest.

There is a temple of Gangamma with Her image made of mud by a potter in female form. There are other temples in the village of which the Siva temple constructed by the Matli Doras is one.

Gangamma *Jatara* is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* (March-April). Birds and animals are sacrificed in fulfilment of vows and the sacrifices form an important part of the festival.

The festival is being celebrated for the past 50 years and is of local significance. Local people congregate and all communities participate in the festival. Kummari, Chakalis and Vettis are the *pujaris* with hereditary rights.

SOURCE: 1. Sri K. Pitchaiah, Assistant, Mantapampalle.
2. Sri S. Sree Rama Sarma, Head Teacher, Samithi Elementary School, Mantapampalle.
3. Sri B. Chennaiah, Teacher, Junior Basic School, Mantapampalle.

15. KUDUMULUR — Situated on the bank of the river Pennar at a distance of 2 miles from Cuddapah-Sidhout bus route, 8 miles from Vontimitta Railway Station and 17 miles from Sidhout.

The total population of the village is 934 and it is made up of the following communities: Caste Hindus — Kapu, Lingabali, Bestha and Scheduled Castes (250) — Mala, Madiga. The chief means of livelihood of the people are agriculture and fishing.

There are temples of Ankamma with *puttu sila* (self-born image) and of Malleswara said to have been built by Parasurama.

Ankamma *Jatara* is celebrated for two days commencing on the first Saturday in the dark fortnight of *Chaitram* (April-May) with the belief that epidemics such as cholera and small-pox will be obviated by propitiating her. *Pongallu* are offered on Saturday and animals are sacrificed on the following day. The use of intoxicants during the festival is in vogue. The festival is being celebrated from ancient times, but is only of local significance. Nearly 5,000 Hindus of the village and the neighbouring villages congregate. *Pujaris* are Besthas (Fishermen) with hereditary rights.

Getting stone slabs dragged by bulls is an entertainment for the visitors during the festival and is a great attraction for the ryots.

People visit Malleswara temple occasionally. The temple enjoys an Inam land of 18 acres and is under the control of Mamidi Obul Reddy, the trustee of the temple. Lingabali Pullaiah attends to the daily worship of the deity.

SOURCE: Sri P. Papa Raju, Teacher, Bandarlapalle.

16. MADHAVARAM — Situated on the right bank of the river Pennar on Vontimitta-Tangutur bus route at a distance of 9 miles from Vontimitta Railway Station, 18 miles from Sidhout, 25 miles from Cuddapah and 30 miles from Rajampet. Madhavarayudu, a relative of Harihara and Bukkaraya, constructed this village for the poor people and created all facilities for them and they named it Madhavaram (*varam* means boon).

The total population of the village is 4,902 and it is made up of the following communities: Caste Hindus — Padmasale, Mangali (Barber), Chakali (Washerman); Scheduled Castes (452) — Adi Andhra; Scheduled Tribes (28); Muslims and Christians. Padmasales are in majority. The chief means of livelihood of the people are weaving, agriculture and agricultural labour. Its prosperity is principally due to the silk

weaving industry. About three-quarters of the inhabitants belong to the weaving caste of the Padmasales and are the most skilful silk weavers in the district under the patronage of Merava Papaiahgari Venkataiah. A saree was woven by Sri Mamilla Venkata-dasu and Sri Devarakonda Gopalakrishnaiah on which the story of Ramayana was woven with *jari* of 15 seers of silver and 3 tolas of gold in 1903. It took three years to weave the saree. It was sent to all *samsthams* (courts of Hindu Rajas) like Mysore, Jaipur, Pithapuram, Rapur and Venkatagiri. He was awarded a silver and bronze medal at the Industrial and Arts Exhibition in Madras in 1903 for Embroidery and two silver medals at the Industrial and Arts Exhibition of Mysore in 1911 for silk work. But the saree was stolen away by thieves and burnt in Cuddapah. Venkataiah also presented a shirt to Rajah of Jaipur woven without a stitch. He improved Sri Bhavanarishi temple by spending about one lakh of rupees.

Sri Bhavanarishi temple with the 3 feet high stone image of the Lord in human form with *sankhu*, *chakra*, *gadha* and *abhaya hastham*, Srirama temple, Sri Anjaneyaswamy temple, Naguru Meeraswamy *darga* and a church are the places of worship in this village.

Sri Bhavanarishi *brahmotsavam* is celebrated for 11 days from *Vaisakha Suddha Panchami* to *Purnima* (April-May). The festival commences with *dhwajarahnam* on the first day. During these days the Lord is taken in procession on *surya*, *chandra*, *iravatha*, *asva* and *garuda vahanams*. On the 10th day the marriage of the Lord with Bhadravathamma is performed and on the last day is *rathotsavam*. During *rathotsavam* an animal is sacrificed before the temple car. Cocoanuts and fowls are offered. It is being celebrated for the past 60 years and mostly confined to Padmasales. About 10,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava Brahmin of Bharadwaja *gotram*. *Prasadam* is distributed to all. There is free feeding to Brahmins.

A fair is held in connection with the festival for 10 days near the temple. About 10,000 people, local and from the neighbouring villages within a radius of 15 to 20 miles, congregate. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, books, saris, handloom clothes, cutpieces, baskets and toys of several kinds are sold.

There are a traveller's bungalow and three choultries. In addition pandals are erected during the festival.

Magic, lottery and music performances afford entertainment.

Yellamma *Jatara* is celebrated in the last week of *Chaitram* (April-May). An animal is sacrificed when the deity is decorated. The blood is mixed with cooked rice and the prepared *kumbhum* is sprinkled on the boundaries of the village. Animals are sacrificed. The local Malas patronize the *jatara* and the *pujari*

is also a Mala with hereditary rights. The festival is confined mostly to Malas and Madigas.

Anjaneyaswamy festival is celebrated on *Magha Suddha Sapthami* (January-February) i.e., *Radhasaptami*. The devotees take river bath keeping *jilledu* (*calotropis gigantia*) leaves over the head and arms and observe fasting.

Kodanda Ramaswamy festival is celebrated on *Chaitra Suddha Navami* (March-April).

SOURCE: 1. Sri V. Venkataiah, *Village Level Worker, Madhavaram*.
2. Sri N. Malyadri, *Teacher, Madhavaram*.
3. *Gazetteer of Cuddapah District, Volume I, 1915*.

17. KONDAMACHUPALLE, hamlet of KURUGUNTAPALLE — Situated at a distance of 12 miles from Vontimitta Railway Station by bus and 22 miles from Sidhout.

The total population of the village is 4,808 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Baliya, Padmasale, Kamsali, Yadava, Mutracha, Mangali, Chakali; Scheduled Castes (883) — Adi Andhra, Madiga, Dombara; and Scheduled Tribes (41) — Yenadi. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations. The main village Kuruguntapalle is famous for handloom industry.

There is a temple of Bhavanarishi (sage), the family deity of Padmasales. He is worshipped in the form of a *kalasam*. Bhavanarishi festival is celebrated for 9 days from *Vaisakha Bahula Padyami* (May-June). The festival is being celebrated for the past 4 years and is of local significance. The Padmasale Association conducts the festival and it is confined mostly to the local Padmasales. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

There is a legend attached to Dongalasani, another hamlet of Kuruguntapalle.

In olden days this place was inhabited by shepherds who lived by sheep breeding which profession had dwindled away slowly. The only route to Nellore district during those days was across the Pennar river flowing through a gorge between two hills and this was the rendezvous of thieves. There was a tamarind tree on one bank of the river and a temple of Anjaneyaswamy on the other one. They used to hide behind the tamarind tree, allow the passengers to cross the river and then plunder them. These thieves had a common harlot (*sani* — the general name of dancing woman in Telugu) in the village. Hence the village derived its name Dongalasani (*dongala* — thieves; *sani* — harlot). It is also known as Dongala Paya (*paya* — small stream). The tamarind tree under which the thieves are said to have been hiding is known as *donga chintamanu*. It is also called *erra chintamanu* (red tamarind tree) on account of

the redness of its fruits. Even a raw fruit is red inside, though sour in taste.

The travellers used to worship and offer cocoanuts and camphor to Anjaneyaswamy to save them from the menace of the thieves that infested their route and the practice continues even now. However, the dacoity is now extinct and people are travelling without any fear of being waylaid by robbers.

It is said that there was a hidden treasure near the temple. A *sanyasi* lived here for some time with a motive to annexe the treasure that was there. He believed that the sacrifice of a mother of seven children and making her blood flow into the river would secure the treasure for him. He sacrificed not a woman but a hen, a mother of seven chickens and to make the small quantity of blood flow into the river, he spread tender plantain leaves on the floor lest the small quantity of blood should sink into the floor. He made the blood of the hen run into the nearest running water of the river with the assistance of the woman who was supplying him with curds. The woman poured water on the blood so that it might flow on the plantain leaves and join the running water. He then removed the treasure and took it away.

However, no regular festival takes place in this village.

There is a temple of Gopalaswamy in Yellampeta, another hamlet of Kuruguntapalle.

Gopalaswamy festival is celebrated in *Jaistham* (May-June) for ten days. The festival is only of local significance. About 2,000 local Hindus participate in the festival.

SOURCE: 1. Sri B. Krishnaiah, *Teacher, Kondamachupalle*.
2. Sri M. Subbaiah, *Teacher, Kotapad*.
3. *Statement of Fairs and Festivals furnished by the Superintendent of Police, Cuddapah*.

18. RAVULAKOLLU — Situated at a distance of 1½ miles from Obulam road.

A legend goes to say that after the construction of the lake Ananthasagara, Sri Krishnadevaraya, who was ruling Rayalaseema, came by the evening to this place where the village is now located. On his return journey to Vijayanagar via Somasila, he wanted to visit Mallemkonda hill. So he camped and pitched up tents extending from Obulam to the bank of the Pennar. The elephants were stalled in the low levelled place of the present tank. Therefore, the place was called Rajula Kolanu or Raja Kasaram and gradually changed to Ravulakollu.

The existence of Vaishnava and Saiva temples is an evidence of Sri Krishnadevaraya's visit to this place. There is an image of Sri Ranganayakaswamy

on the hill to the west of the village adjacent to the Reserve forest, believed to have been installed by Sri Krishnadevaraya himself and is 4 or 4½ feet in height.

The total population of the village is 787 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Baliya, Gandla, Golla, Chakali; Scheduled Castes (128) — Mala, Madiga and Scheduled Tribes (29) — Yenadi. The chief means of livelihood of the people is agriculture.

There are the temples of Mathamma with Her image in human form, of Rama and of Sri Sarabeswara in the village.

Renuka, wife of the holy saint Jamadagni, is worshipped by meat-eaters in the name of Mathamma and the vegetarian Hindus worship her in the name of Jogulamba and offer fruits, flowers and cocoanuts.

Mathamma *Jatara* is celebrated annually for a period of 9 days according to the convenience of the villagers. Fowls, sheep, he-goats and he-buffaloes are sacrificed in fulfilment of vows. The use of intoxicants is said to be in vogue. The devotees keep their houses clean, take oil bath, wear new clothes and enjoy the festival. This festival is confined to the residents of this village and of the neighbouring villages. All communities participate. Gollas (cow-herds or Yadavas) are the chief patrons and Malas and Madigas are the followers. *Pujari* is also a Golla with hereditary rights.

Pongali is offered to Sri Ranganayakaswamy on the hill during drought after washing the image. The *lingala bhavi* which provides drinking water to the village is said to have historical significance.

SOURCE: Sri P. Pitchaiah, *Teacher, Ravulakollu*.

19. OBULAM — Situated about two miles north of the Pennar, some five miles below its confluence with the Cheyyer, 20 miles from Vontimitta Railway Station, 45 miles from Sidhout and 100 miles from Rajampet. Buses plying from Badvel to Yeppirala through this village afford transport facilities.

The Cuddapah District Gazetteer describes the village as follows:

"It is the principal village in the valley which bears its name, and is the headquarters of a firka revenue inspector and a sub-inspector of police. It has eleven hamlets and its boundaries extend east and west to the hills which enclose the valley. The village itself is in the centre on the left bank of the Tummala vanka. Nothing is known of its history but it is believed by its inhabitants to have been a place of great importance when Boyas ruled the country."

The village is said to have derived its name from Obulamma, a deity whose image was installed on the bund of a tank which existed in olden days near this village.

Yellamma Jatarā is celebrated in the last week of Chaitram (April-May). An animal is sacrificed when the deity is decorated. The blood is mixed with cooked rice and the prepared *kumbhum* is sprinkled on the boundaries of the village. Animals are sacrificed. The local Malas patronize the *jatarā* and the *pujari*

hamlet of Kuruguntapalle.

In olden days this place was inhabited by shepherds who lived by sheep breeding which profession had dwindled away slowly. The only route to Nellore district during those days was across the Pennar river flowing through a gorge between two hills and this was the rendezvous of thieves. There was a tamarind tree on one bank of the river and a temple of Anjaneyaswamy on the other one. They used to hide behind the tamarind tree, allow the passengers to cross the river and then plunder them. These thieves had a common harlot (*sani* — the general name of dancing woman in Telugu) in the village. Hence the village derived its name Dongalasani (*dongala* — thieves; *sani* — harlot). It is also known as Dongala Paya (*paya* — small stream). The tamarind tree under which the thieves are said to have been hiding is known as *donga chintamanu*. It is also called *erra chintamanu* (red tamarind tree) on account of

1. Page 237 of Cuddapah District Gazetteer, Volume I, 1915

The village is said to have derived its name from Obulamma, a deity whose image was installed on the bund of a tank which existed in olden days near this village.

The total population of the village is 3,538 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Kapu, Kamma Nayudu, Kamsali, Golla, Balija, Mutracha, Vadde, Bestha, Kummari, Mangali, Chakali, Budabuk-kala; Scheduled Castes (669) — Mala, Madiga; Scheduled Tribes (50) — Yenadi, Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Srirama temple and Mathamma temple in Harijanavada for the Hindus and *peerla chavidi* and *darga* for the Muslims are the places of worship in the village. The temple of Mallemkondeswaraswamy housed in a thatched hut on the nearby hill with the image of Malyavantha on *asvavahanam* holding sword in one hand and the hand of Ankamma in the other, by the side of a Sivalingam is another place of worship for the villagers.

"The Veligonda hills to the east of the village are locally known as the Mallemkondas and are held in great sanctity on account of their perennial springs and wooded hollows, which are still thought to be the abode of *rishis*. Chief among such picturesque spots is the Velpulakona wherein is the temple of Mallemkondayswamy. Within this hollow are seven pools of water, the most sacred of which is the Mokshagundam to which a flight of steps leads down from the temple. Every visitor to the temple first bathes in this pool before worshipping the God. The principal tank in the village is called Musalnayani Cheruvu and is said to have been constructed in the 17th century by a minister of the Matli Rajas named Musalnayadu."

There is a legend attached to Mallemkondeswaraswamy. Malyavantha, one of the *pramadhas* in Kailas, Lord Siva's residence, laughed at Parvathi, during the dance (*thandava nruthyam*) of Siva and Parvathi. Siva took it as an insult and cursed him to become a hill at a distance of two *krosus* (total of 4 miles) to the north of the river Penna(r). Malyavantha begged him to withdraw the curse. Siva pitied and consoled him that he too would reside on the hill so that both might receive the *pujas*. Because of Malyavantha, the hill got the name Mallemkonda and the deity is called Mallemkondeswaraswamy.

People believe that the deity in white dress perambulates the hill on a horse-back in *Kartikam* (October-November) and that the white colour is seen from a distance. Their belief is supported by the presence of hoof-prints of the horse and the perfume of the incense at the place though it is not seen physically by any one.

The festival of Mallemkondeswaraswamy is celebrated on *Magha Bahula Triodasi* and *Chathurdasi* (February-March), preparations being made 15 days in advance. Processions of the deity are arranged after a *harikathakalakshepam* on *Triodasi* and on *Chathurdasi* after a *puranic* drama. Cocoanuts and

camphor are offered to the deity in fulfilment of vows. The devotees observe fast and *jagaram* on the first day. They also name their children after the deity. The festival is being celebrated from ancient times and is widely known. Sri Singamala Pichi Reddy, son of Sri Singamala Achireddy, undertakes hereditarily the responsibility of organising the festival. The expenditure of the festival is met from the income derived from the Inam lands voluntarily donated by the landlords of this taluk. People of the entire district congregate. The residents of Settivaripalle, a hamlet of this village, and Viswanathapuram take active part in the celebrations. All communities participate. The *pujari* is a Mutracha with hereditary rights. *Prasadam* is distributed to all.

Poor feeding is arranged. Free feeding is also organised for the pilgrims.

There is a temple of Srirama with the stone images of Lakshmana to the right and consort Sita to the left of the image of Srirama, all in human form in Isukapalle, a hamlet of Obulam. There is a stone slab known as Muneyya which receives offerings during the general annual festival. Two neem trees are worshipped, one in the middle of the village representing Poleramma and the other at a distance of a furlong to the south of the village representing Ankamma, the two *Grama Devathas* or village deities.

Sri Kodanda Ramaswamy festival is celebrated for 10 days from *Asvini Suddha Padyami* (September-October). The festival is being celebrated from ancient times but is of local significance only. The Kamma Nayudus of the village are the chief patrons. The residents of the village and of the neighbouring villages belonging to all communities participate. A Brahmin officiates as the *pujari* during the festival and *prasadam* is distributed to all.

During this period Sri Kodandaswamy festival is also celebrated in Bukkayapalle, 2 furlongs from Isukapalle which is the remnant of Bukkapatnam of 16th and 17th centuries. It is now a small village consisting of less than 30 families. In the tamarind grove belonging to the deity which is to the east of the temple and on the bank of river Pennar, the signs of ruined buildings, granaries and domestic implements are seen here and there in support of the existence of a town in by-gone days.

It is said that in Bukkayapalle, Balijas were in a majority and that they later shifted to Yallampeta, 10 miles from this village. This is proved by the fact that the temple lands are under the trusteeship of the residents of Yellampet.

SOURCE: 1. Sri M. Samuel, Head Teacher, Samithi Higher Elementary School, Obulam.
2. Sri D. Peddakka, Teacher, Ravulakollu.
3. Sri S. Chinna Munaiah, Teacher, Settivaripalle.
4. Cuddapah District Gazetteer, Volume I, 1915.

20. YEPPIRALA — 'Lies on the north bank of the Pennar some four miles south-east of Obulam, 18 miles from Vontimitta Railway Station and twenty-five miles east of Sidhout and is the only village of any importance in the Obulam valley, south of Obulam. It is a recognised halting-place for travellers and merchants passing to and from Kaluvaya in the Nellore district. About sixteen miles of the journey from Vontimitta to Kaluvaya has to be performed along the sandy river-bed as there is no other road between Madhavaram and Somasila; consequently merchandise by this route is generally conveyed by pack-bullocks.'

The total population of the village is 1,500 and it is made up of Caste Hindus — Brahmin, Vaisya, Kapu, Kummara, Chakali, Mangali and Scheduled Castes (380). The chief means of livelihood of the people are agriculture and trade.

Srirama temple, Gopalakrishna *ashramam* in the middle of the village and a *peerla chavidi* are the places of worship for the villagers.

About two furlongs from Dandalapalle, a hamlet of this village, there is a temple of Chennakesavaswamy with the image of Vishnu holding *sankhu*, *chakra*, *gadha* and *padma* in his four hands. The images of Veerabhadreswara and Bhadrakali seen by the side of this temple are said to have been installed by Jambavantha, a great devotee of Srirama.

Srirama festival is celebrated for nine days from *Chaitra Suddha Navami* (March-April). The festival is being celebrated for the past 20 years and is of local significance. The elders of the village undertake the responsibility of organising the festival with the subscriptions collected from the devotees. The residents of the village and those from the neighbouring villages who are all Hindus congregate. *Prasadam* is distributed to all in the form of *panakam* (jaggery solution slightly spiced) and *vadapappu* (soaked green gram dhal).

Free feeding is arranged to the pilgrims.

Chennakesavaswamy festival is celebrated in Dandalapalle, a hamlet of this village, for 5 days from the full-moon day in *Chaitram* (March-April) or for 9 days from *Asvini Suddha Padyami* (September-October), as decided by the villagers.

For prosperous crops *Shakti Jatara* is celebrated annually according to the convenience of the villagers with animal sacrifice.

When rains fail, *palapongali* is offered to Mallamkondayya of Obulam once or even twice during the year.

During the annual celebrations in the Gopalakrishna *ashramam*, religious discourses on *Geeta* are conducted for 3 days from the full-moon day in *Phalgunam* (February-March). Sri Tallam Venkataiah Setty of Proddatur is the President of the *ashramam*, Unnam Changaiah of Mantapampalle is the *sarwadhi-kari* (power of attorney) and Dr. R. G. Sarma is the Secretary of the *ashramam*. The devotees coming from other villages are fed free.

Half a mile to the south of this village, the temples of Dakshina Kali and Iswara were excavated on *Pushya Suddha Ekadasi* of *Jayanama* (Telugu year) at the instance of a *sadhu*, Harijana Pitchaiah. The villagers renovated the temples and from then onwards camphor and cocoanuts are being offered to the deities on Mahasivaratri day. There is an old Vasanta Topu, a mango grove here. It is believed that a temple of Vasanta Madhaveswara is buried under the earth. The excavation of the above two temples strengthen this belief.

There is a temple with a Sivalingam in Panchalingalakona, about 4 miles to the east of Yeppirala in Mallemkonda area and attracts numerous devotees. It is said that five Lingams were discovered here in a cave and hence the name. A large number of issueless people worship the deity on Mondays in *Kartikam* (October-November) and it is believed that they are sure to beget children. Sri A. B. Ramakrishna Reddy constructed a flight of steps to the *kona*.

During the festival days people bath in the Pennar river and observe the usual feasts, *jagarams* or fasts as the occasion demands.

SOURCE: 1. Dr. R. G. Sarma (Registered Medical Practitioner), (Bhavarago Chikitshalayam), Yeppirala (P.O.).
2. Cuddapah District Gazetteer, Volume I, 1915.



RAJAMPET TALUK



Section IX

RAJAMPET TALUK

POTTAJI — Situated at a distance of one mile to the west of the Bahuda river, 2 miles from Tangutur-Madhavaram bus route, 12 miles from Nandalur Railway Station and 18 miles north of Rajampet.

"It is a pleasant village and full of historical interest. The Telugu Chodas established themselves here about A.D. 1000 and Pottaji remained the headquarters of this part of the country under various dynasties for about seven hundred years. There are several old inscriptions, some of which have not been deciphered, in the temples of Mulastaneswaraswamy and Gopalaswamy. Their systematic investigation would probably add to our knowledge of the early history of these parts. An inscription in the first-named temple appears to record its foundation in S.S. 1115 or A.D. 1193. In the other temple are two inscriptions one of which states that the temple was built in S.S. 1459 by a Matli prince named Anantaramaraju. The date indicates that this was Matli Ananta, the author of the Telugu poem Kakusthavijayam. The other inscription records that in S.S. 1643 or A.D. 1721 three kuntas of wet land were granted to the temple by Kumara Ananta Raja, another member of the same family.

Of the extensive fort the foundations are now alone visible, and the broad moat is under cultivation. The gardens between the village and the Cheyyer (now called Bahuda) irrigated by river channels, lend the place a picturesque appearance."

The total population of the village is 2,005 and it is made up of the following communities: Caste Hindus — Brahmin, Kamma, Kapu, Balija; Scheduled Castes (171) — Adi Andhra and Scheduled Tribes (20) — probably Yerukula or Yenadi. The chief means of livelihood of the people is agriculture.

Eswara temple with the stone Sivalingam of the Lord, Gopalaswamy temple and Durgamma temple are the places of worship in this village.

Mahasivaratri is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (February-March). The devotees take bath in the Bahuda river and observe fasting. The festival is of ancient origin but of local significance. There is a trustee appointed by the Hindu Religious & Charitable Endowments (Administration) Department and elected by the villagers. The local Hindu devotees congregate without any distinction of caste or creed. *Pujari* is a Brahmin of *Bharadvajasa gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE: 1. Sri G. Rangaraju, Village Level Worker, Pothapi.
2. Cuddapah District Gazetteer, Volume I, 1915.

2. **NUKENENIPALLE** — Situated at a distance of 10 miles from the Nandalur-Tangutur-Madhavaram road.

The total population of the village is 709 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Balija, Mutracha, Boya, Chakali (Washerman), Mangali (Barber), Kummari (Potter); Scheduled Castes (145) — Madiga, Mala; and Scheduled Tribes (6). The chief means of livelihood of the people is agriculture.

The temples of Anjaneya, Srirama and Yellamma are the places of worship in the village.

From *Magha Suddha Saptami* (January-February) to *Purnima* the festival of Anjaneyaswamy takes place for 9 days. Cocoanuts and fruits are offered to the deity in fulfilment of their desires. This is a hundred-year old festival confined to the villagers and a few Brahmins from outside. All Hindu communities take part. Brahmins are the *pujaris* having hereditary rights. During the festival days people are fed free.

Kumpuripuram, hamlet of Nukenenipalle, was given in 1806 as *jagir* to Sri Ramappa Nayakar and Sri Krishnappa Nayakar by the East India Company for the services rendered by them. They built a village in the limits of Nukenenipalle and as a mark of gratitude they named it as Companypuram. In course of time the name was corrupted into Kumpuripuram.

Anjaneyaswamy festival is celebrated for 5 days in February. About 3,000 Hindu devotees of the village and from the neighbouring villages congregate.

SOURCE: 1. Sri M. Sethumadhavaiah, Karnam, Nukenenipalle.
2. Superintendent of Police, Cuddapah.

3. **TANGUTUR** — Situated on the left bank of the Bahuda river where it turns north towards Sidhout taluk, at a distance of 10 miles from Nandalur Railway Station and 17 miles from Rajampet with a 9 mile short cut route. Tangutur, the village name, is a modified form of the term Thangatur, which is derived from Thangamma, the name of a well-known woman to whom the village is said to owe its existence. It is also further said that Tangutur was the administrative headquarters of the Matli Kings for some time during the 17th century.

The total population of the village is 1,885 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Kamsali (Goldsmith), Baliya, Boya, Mutracha; Scheduled Castes (272) — Adi Andhra; Scheduled Tribes (66) — Yenadi, Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Kailasanadhaswamy, Chennakesavaswamy, Malleswaraswamy, Pidugu Veerabhadraswamy, Matam Veerabhadraswamy, Kothakalva Ganapathi, Nadiveedhi Vighneswaraswamy, three Sri-rama temples and a ruined Siddheswaraswamy temple constructed by Chola Kings are the places of worship in this village besides a mosque and the *darga* of Hazarath Khader Vali on the bank of the river Bahuda.

"An inscription near the ruined temple of Siddheswaraswamy, dated S.S. 1237 (A.D. 1315) mentions the Kakatiya King Prataparudra. This shows that his authority in these parts was still recognised in spite of the Musalman invasion of the Deccan six years earlier. His deposition and removal to Delhi did not in fact take place till ten years later, in A.D. 1325."

The legend about Hazarath Khader Vali has it that he came to India from Arabia to propagate Islam and to preach about God. He came to Nagur in Tanjore district and his *samadhi* was constructed in Nagur. He showed many miracles to the people. It is said that when some one, when warned not to pluck cocoanuts in the cocoanut grove given away to Hazarath Khader Vali by a devotee in Nagur, protested contemptuously saying "*ea chetlakemi kommalu mola-chinava*" meaning "have these trees branches?"; immediately branches appeared on all the cocoanut trees in that grove. Even now such cocoanut trees are found where Khader Vali *urs* is celebrated. There is a cocoanut tree of that kind in this village also. The belief goes that issueless persons, persons suffering from diseases and also those who are haunted get relief if they offer prayers to this Vali and take a vow.

His *Urs* is celebrated every year in the Muslim month *Rabi-us-sani* (September-October) for 2 days. The *darga* is decorated with bar lights and coloured papers. *Gandham* (sandal wood paste) is brought to the *darga* from one of the houses on the first day. On the second day, *janda uregimpu* (flag procession) is celebrated in the village accompanied by music. The *janda* (flag) is then installed near the *darga*. Dancing and music performances take place during the *urs*. The devotees take small *jandas* in a procession and plant them near the *darga*. Mostly sweet preparations, sugar, *agarbathies*, *payasam*, oranges, *malida* (a preparation with wheat flour and jaggery) and silver pendants are offered. Mohammedan saints (*fakirs*) perform prayers and also exhibit miracles or magic like cutting the throats with swords and plucking the eye-balls and again restoring the disjointed parts. Quran is read by all before the beginning of the festival.

Fatheha is performed every day. *Jagarana* (keeping awake throughout the night) is observed. The festival is being celebrated for the past 100 years but is of local significance. The chief patrons are Mohammedans and the chief is Kommur Hussain. The trustee is a Saheb, Panchayat Board Vice-President of Tangutur. The devotees of the village congregate without any distinction of caste or creed. Some of the devotees come from distant places to witness the celebration. On the last day, *payasam* is distributed to all which is called '*tahaveel payasa fatheha*'. There is free feeding to *fakirs*.

A fair is held in connection with the *urs* for 2 days. A few shops selling eatables, lanterns, mirrors and combs, mill clothes, fowls, baskets, cots and toys operate during the fair.

Brahmothsavams of Sri Chennakesavaswamy and Kailasanadhaswamy are celebrated from *Jaistha Sudha Dasami* to *Bahula Panchami* (June-July) i.e., for 11 days. The devotees observe *jagarana* (keeping awake throughout the night) on Mukkoti Ekadasi and the Lord is brought to the river Bahuda on *Dwadasi* for *chathrasnanam* (deity brought in an umbrella for bath). The festival is of ancient origin but of local significance. The devotees of the village congregate. *Pujari* is a Brahmin of Srivathsasa *gotram*. There is poor feeding.

A fair is held during the period near the temple with a few shops.

SOURCE: 1. Sri Yiragam Reddy Nagi Reddy, Village Level Worker, Tangutur.
2. Sri A. Ramaiah, Karnam, Tangutur.
3. Sri B. Narasimhulu Chetty, Teacher, Tangutur.
4. Cuddapah District Gazetteer, Volume I, 1915.

4. PENAGALUR AGRAHARAM — Situated near the right bank of the Cheyyer at a distance of 12 miles north-east of Rajampet Railway Station and town, the with the river Kunjarra on the east and north, the Bahuda river on the west and the Sarasiruha pond on the south. It was once said to be the stronghold of Brahmins who were renowned for their proficiency in *mantra sastra* (science of controlling the opponents by chanting *mantras*). Only one family had survived, the rest having perished due to the curse of the *Sankara Mutt Guruswamy*. This is the birth place of the popular Telugu poet Kundavarapu Kavi Chowdappa.

"It is interesting to note that part of the village is still held by Brahmin *shrotriendars* with whom is a copper-plate showing that the grant was again renewed in S.S. 1493, i.e., A.D. 1571 by Tirumalaraja, a chief of the Matli family. It is conjectured that the grantees obtained this confirmation for fear that their rights might be called in question subsequently to the downfall of the Vijayanagar Empire, which had occurred but six years before at the battle of Talikota."

It is said that one Madana Venugopala Reddy who had seven daughters whom he was fond of and no sons had an intuition to construct a tank which he accordingly constructed, providing seven sluices for it. But by the following morning, the bund had breached washing away the seven sluices. Even though the breach was filled in and the seven sluices reconstructed, the bund was found breaching again and the seven sluices being washed away. He had the temple of Sri Madana Venugopalaswamy constructed at one corner of the tank bund before he launched upon the construction of the tank. When he went to that temple that night with a heavy heart, he had a dream in which he was told by the Lord to keep each one of his daughters in each of the seven sluices so as to arrest the bund from breaching and the sluices from being washed away, as his daughters were immortal being *devakanyas* who were born in this world due to some curse. His wife and daughters to whom this dream was related by him in detail the following morning readily agreed to abide by the desire of the Lord, as revealed in the dream, as they had the welfare of the public in their hearts. At an auspicious moment and in the presence of *pandits* and others, the seven girls, well-dressed and decorated, went along with their parents to the tank bund as if they were going to heaven. In the first sluice was kept the first daughter, her dress and ornaments placed in a box were kept on the branches of a nearby tree and was similarly done in the case of the other six daughters also. The bereaved parents began to weep and wail but the children cried their salutations to them, assuring them that they were immortal, living in their own abode, that hunger and death do not touch them and that the parents' fame would remain permanent in this world. They further advised the parents to worship Lord Venugopalaswamy so as to attain salvation. It is said that these maids used to respond to the call of any one passing on the bund. During festive and marriage occasions several women used to take the clothes and jewels of the maids with their permission and restore them on to the branches of the trees after the occasion was over. Once a poor Yadava woman called out for one of the maids and got the clothing and jewels. On her way back, she called out again. When she heard the response of the maid, she cursed why her voice should not get hushed up. She was changed into a stone image with the jewels and the clothes and the image is still there. The seven maids thereupon left this world for heaven leaving their images on a single stone slab which is found even today. The tank goes now by the name of *Kanyakala Cheruvu* (the tank of the maids) and is fed by the Bahuda river of puranic fame which is nearby.

Rangamma, a *kalavathi* (dancing girl), who lived in Nagireddipalle, a part of Penagalur, constructed a tank and named it as Rangamma tank. Under the tank bund there is a group of trees of *ravi* (*ficus religiosa*), *margosa* and *neredu* (*eugenia jambolane*) with stone slabs on which serpents are carved.

The total population of the village is 3,460 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Kammara (Blacksmith), Kamma, Kapu, Baliya, Mutracha, Vadde, Boya, Vadrangi (Carpenter), Chakali (Washerman), Haridasu, Kummari (Potter), Mangali (Barber), Pichiguntla; Scheduled Castes (403) — Madiga, Mala; Scheduled Tribes (66) — Yenadi, Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temples of the village are those of Sri Venugopalaswamy with His stone image having the stone images of Rukmini and Satyabhama on either side, Yellamma with Her wooden image, Sri Nainadheeswaraswamy, Sri Mulasthaneswaraswamy and Eswara with Sivalingams. There is a thatched *mutt* of Venga Guru.

Sri Venugopalaswamy Brahmothsavam is celebrated for 11 days from *Jaistha Sudha Dasami* to *Bahula Panchami* (June-July). Cocoanuts and incense are offered. It is a hundred year old festival confined to the village. The Panta Kapu family members are the chief patrons. All the members of the village take part in the festival. The *pujari* is a Vaishnava Brahmin of Kowndinyasa *gotram*, enjoying the Inam lands of the temple.

Another festival of the place is Venga Guruni *Aradhana* celebrated occasionally by the devotees of Venga Guru and invariably on *Chaitra Sudha Padayami* (March-April). There is a pond to the west of the village with the thatched shed of Sri Venga Guru on its bank. Vengaiah was the name given by his parents. A Pakanati Kapu by birth, he was a great devotee of Lord Rama and so great was his devotion that he used to forget himself. After the death of his wife and his only son, he renounced the worldly pleasures and constructed a small hut in an open space by his own effort, carrying the material from the nearby forest. In his shed was constructed a lotus of eight petals of mud in which was installed a dead serpent. He developed great devotion to the Lord and spiritual power. People who believed that *Ammavaru* or *Devathas* like Gangamma, Yellamma, Ankamma, who had a control over the epidemics over men and cattle and for whose grace they were celebrating annual festival felt that Venga Guru had enough power to protect them from the epidemics, and began to serve and worship him. Once a pest called *doomu* (a rustic term for cholera) broke out in Patha Cuddapah, the original place of Vengaiah and was taking a heavy toll of human life. The saint found out the cause for this through his will-power and asked her to satiate her thirst and hunger for human blood and flesh by eating him, on condition that she and her kind should never visit those parts where he would settle. He settled himself in Kothapalle, the upper part of Penagalur, and died of cholera. Even now cholera rarely breaks out in Indlore, Nagireddipalle, Kothapalle and

the neighbouring villages. If it breaks out, Venga Guru possesses some one and drives away the mari. This is happening even today and people hold the Guru in great respect and esteem and name their children after him. People passing by the shed prostrate to the Guru. Harijans offer pongali and fowls.

SOURCE: 1. Sri Duttaluru Narsingarao, Teacher, Penagalur Agraharam.
2. Sri P. Rangappa Naidu, Assistant Teacher, Junior Basic Main School, Penagalur Agraharam.
3. Sri B. V. Krishnareddy, Teacher, Samithi Junior Basic School, Penagalur Agraharam.
4. Sri S. Mahboob Saheb, Grama Sevak, Penagalur Agraharam.
5. Cuddapah District Gazetteer, Volume I, 1915.

5. NARASINGARAJUPURAM — Situated at a distance of 2 miles from Penagalur Agraharam. This village is surrounded by water on three sides. There is a belief that this village was once protected from the floods of the Cheyyeru river by Pallamma, the village deity. Hence they are protecting the deity with special care.

The total population of the village is 440 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (214) and Scheduled Tribes (4), Mutrachas being predominant. The chief means of livelihood of the people is agriculture.

There is a cottage for the deity Pallamma with a stone image. Bidda (child) is carved on the stones around her.

Pallamma Jatara is celebrated for 2 days on Chaitra Suddha Padyami and Vidiya (March-April). The deity is decorated with handloom sarees and ornaments. Bandaru (margosa leaves with saffron and kumkum) is placed before the deity. There is aradhana on the first day and pongal bandlu (carts with cooked rice) are taken round the temple on the following day. Fowls are sacrificed and cocoanuts are offered to the deity. The patrons belong to Mutracha community. The Hindu devotees, local and from the neighbouring villages within a radius of 3 miles, congregate without any distinction of caste or creed. Pujari is Kali Subbaiah, a farmer of Mutracha community.

Bhajans and kolatams are the entertainments to the visitors.

SOURCE: Sri S. Narasaiah, Teacher, Narasingarajupuram.

6. KONDUR — Situated at a distance of 15 miles from Rajampet Railway Station of which 13 miles upto Penagalur Agraharam is by road and 2 miles thereafter by foot-path. As it is near to the hills it is called Kondur — konda means hill and uru village in Telugu. This village was donated as an Agraharam.

The total population of the village is 1,191 and it is made up of the following communities: Caste Hindus — Brahmin, Kshatria (Raju), Balija, Jangam, Lingabalija, Golla, Mutracha; Scheduled Castes (309) — Adi Andhra, Madiga, Mala; Scheduled Tribes (78); and Muslims. The chief means of livelihood of the people is agriculture.

Sri Kotilingeswaraswamy temple with the stone Sivalingam, Sri Ramaswamy temple with a picture of the Lord, Sri Ramalingeswaraswamy temple with a stone Sivalingam, Sri Chennakesavaswamy temple with a stone image decorated with a copper sheet, Yellamma temple, Maremma temple and a peerla chavidi with peers of panchalohas are the places of worship in the village.

Sri Kotilingeswaraswamy festival is celebrated for 2 days on Magha Bahula Chathurdasi and Amavasya (February-March). There is aradhana on the first day and festival on the second day. Abhishekams are performed; cocoanuts, camphor and fruits are offered to the deity. The festival is being celebrated for the past 50 years and is of local significance. The patrons are Lingabalijas (Veerasaivas) and Kshatrias. The Hindu devotees of the village congregate. Pujaris are Brahmins and Lingabalijas of Kasi gotram with hereditary rights. Prasadam is distributed to all and there is free feeding.

Sri Ramalingeswaraswamy festival is celebrated for one day on Magha Bahula Triodasi (February-March). Cocoanuts, camphor and fruits are offered to the deity. Some of the devotees observe jagarana. There are manyam lands for this temple. This festival being of local significance, people of this village only congregate. Pujari is Kambaluru Papaiah, a Brahmin, enjoying the Inam lands.

Sri Chennakesavaswamy festival is celebrated during Bhishma Ekadasi i.e., on Magha Suddha Ekadasi (January-February). Cocoanuts, fruits and camphor are offered to the deity. The festival is of local significance and confined to the village. This temple has also manyam lands. Pujari is Velamuri Rangaswamy enjoying Inam lands.

Srirama Jayanthi is celebrated on Chaitra Suddha Navami (March-April). Daily pujas are performed. Cocoanuts, fruits and camphor are offered. The patrons are Kshatrias and the pujari is K. Naraharivarma.

Yellamma Jatara and Maremma Jatara are celebrated in Chaitram (March-April) and Sravanam (July-August) respectively. Goats and fowls are sacrificed to these deities. These are only confined to the village. The pujari for Yellamma is Peta Gurunadham, a Jangam and for Maremma, Konduru Veerareddy enjoying manyam lands.

Some people observe fasting till afternoon on two Saturdays before Vaisakha Suddha Purnima (April-May) in propitiation of Sri Venkateswara and Sri Penuchala Narasimhaswamy, offer naivedyam in fulfilment of their vows and then take their meal.

SOURCE: 1. Sri A. Ramaiah, Karnam, Kondur.
2. Smt. T. Leelavathamma, Teacher, Kondur.

7. INDLUR or SATHAPALLE — Situated at a distance of 12 miles from Rajampet town and 13 miles from Rajampet Railway Station.

It is said that many indlu (houses) were constructed at the same time and hence it was called Indlur. Another version is that most of the villagers belong to Indukur vamsam and Satha vamsam, so it got the names as Indlur or Sathapalle. There is a Siva temple, 6 furlongs from the river Kunjara, believed to have been constructed by King Janamejaya of Pandava dynasty. There are no images nor is puja performed in that temple at present. The temple is in ruins without compound walls and tower. The people belonging to Indukur and Satha vamsams had been living in unity. The families of Maramareddy vamsam from Markapur came here and joined them. After some days, due to some conflict they were separated, and the people of Indukur vamsam constructed houses to the north naming their locality as Indlur and the remaining of Satha vamsam and Maramareddy vamsam joined together and constructed houses in the south calling their locality as Sathapalle. At present these two villages go by the name Indlur. There were the palaces of the Matli Kings to the south of Indlur 2 centuries back, and even now the place is called Nagallachelu. Some people are living there having constructed houses. Once a farmer Venkureddy of this place, while digging a well in his land of Nagallachelu, found the idols of copper sheet of 400 years back. A grinding stone and a mortar were also found during the time of digging the well. From all these it came to be known that it was once ruled by kings. Once when a person was passing on his way to the Siva temple after the spring season, he found an earthen pot with gold coins. It is also said that a ruby was also found by the owner of the land.

To the north of the village, there is another temple of Sri Chennakesavaswamy, the family deity of the heroes of Palnad, described in Srinatha's great work Palnati Veerulu. Now it is in ruins with no pujas or idols. Brahmothsavam was being celebrated in that temple 60 years back for 10 days. They used to read the story of Palnati heroes with great devotion and enact the heroic deeds performed by the Palnati heroes and heroines like Brahmanayudu, Nalagammaraju and Nayakuralu. Cock fights also took place as in the days of the heroes. The earthen images of the dead heroes were prepared with blood over their bodies and exhibited. On the last day, they used to wear turmeric clothes and roll over on a bed of thorns without feeling any pain. Pongallu were prepared and offered to the God. They had a strong belief in the God Chennakesavaswamy. Even now most of the villagers give their children the names like Chennamma, Chennaiah, Chennakesavulu, Chennareddy and Chennarayalu, etc. At present no festival is being celebrated in that temple.

The total population of the village is 1,524 and it is made up of the following communities: Caste Hindus — Vaisya, Kamsali (Goldsmith), Kapu, Balija, Golla, Mutracha, Chakali (Washerman), Mangali (Barber), Gandla, Satha, Dasari; Scheduled Castes (409) — Mala; Scheduled Tribes (21); and Muslims. The chief means of livelihood of the people are agriculture, jute industry or making of jute mats, gardening and extraction of oils in mills.

Apart from the above historical temples in this village, there is a hut for Srirama with the stone images of Srirama, Sita, Lakshmana, Bharatha and Sathrugna with a procession image in wood.

Srirama Navami is celebrated for 9 days from Chaitra Suddha Navami to Bahula Vidiya (March-April). The village elders first arrange a meeting at a place on one night and collect subscriptions from every house for the celebration of the festival. The important rituals observed on each day are seshavahanam, hamsavahanam, hanumanthavahanam, kalyanam (marriage), theru and vasantham. Cocoanuts, vadappu, panakam and boiled seeds of bengalgram are offered to the deity. The festival is of ancient origin but of local significance. The Hindu residents of the village congregate. Prasadam is distributed to all.

SOURCE: 1. Sri Y. Narasimham, Headmaster, Social Welfare School, Indlur.
2. Sri Akepati Subbaiah, Karnam, Indlur.

8. THIRUMALARAJUPET — Situated at a distance of 14 miles from Rajampet Railway Station — 12 miles connected by bus route upto Penagalur Agraharam and thereafter 2 miles by foot-path.

The total population of the village is 453 and it is made up of the following communities: Caste Hindus — Padmasale (Weaver), Valmiki, Ediga; and Scheduled Castes (126). Padmasales form the majority. The chief means of livelihood of the people are weaving, agriculture and agricultural labour.

The temples of Sri Venugopalaswamy and Eswara are the places of worship in Thirumalarajupet.

Sivaratri festival in Eswara temple and Venugopalaswamy festival are celebrated on Magha Bahula Chathurdasi (February-March) and on third Monday in Kartikam (November-December) respectively. Abhishekams and pujas are performed to the deities. Sri Venugopalaswamy temple has 2½ acres of Inam land. In both these festivals all the Hindus of the village congregate without any distinction of caste or creed.

SOURCE: Sri A. Subbanarasaiah, Head Teacher, Samithi Elementary School, Thirumalarajupet.

9. OBILI — Situated at a distance of one mile from Tangutur and 10 miles from Rajampet Railway Station. The Bahuda river flows to the north of the village. The appearance of a cat during the construction

of the temple where a pillar was being installed was responsible for naming the village Obillu or Obili (billi means cat).

The total population of the village is 2,223 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Jangam, Sale (Weaver), Kapu, Balija, Ediga, Gandla, Chakali (Washerman), Mangali (Barber), Mutracha, Kummari (Potter); Scheduled Castes (313) — Madiga, Mala; and Muslims, Muslims being predominant. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Sangameswaraswamy, Sri Padmagirinadhaswamy, Srirama, Yellamma, Gangamma, Maremma with the stone images of the deities and a *peerla chavidi* are the places of worship in this village.

Sri Sangameswaraswamy and Sri Padmagirinadhaswamy festivals are celebrated together for one day on Vaikuntha Ekadasi i.e., on *Margasira Suddha Ekadasi* (November-December). *Abhishekams* are performed on the first day. Next day *panchamrutham* is prepared with rice and pulses, offered as *naivedyam* to the Lord and distributed to all Hindus as *mukkoti muddalu*. Cocoanuts, fruits and camphor are offered to the deity in fulfilment of their vows. The devotees take bath in the Bahuda river and observe fasting and *jagarana*. *Bhajans* and *puranakalakshepam* are held. The festival is of ancient origin but of local significance. There are Inam lands for the maintenance of *pujas* and festivals for the deities. The Hindu devotees of the village congregate. The *pujari* for Sangameswaraswamy is a Smartha Brahmin and for Sri Padmagirinadhaswamy a Vaishnava Brahmin without any hereditary rights.

Pongalla Uthsavam was being celebrated for the village deities Gangamma, Yellamma and Maremma during Ugadi i.e., on *Chaitra Suddha Padyami* (March-April). *Pongallu* were used to be prepared and offered; goats and fowls were being sacrificed to the deities. The festival was of ancient origin but of local significance. The patrons who were also Inamdars were Mutrachas, Edigas and Barbers. There was a trustee also. The Hindu devotees of the village used to congregate. *Pujari* for Gangamma is Kaligurappa belonging to Mutracha community and of Yellamma is Koduru Penchalaiah, an Ediga of Kamandala *gotram* with hereditary rights enjoying the Inam lands. It is presumed that the *pujari* for Maremma is a barber. *Prasadam* was being distributed to all. This *pongalla uthsavam* was stopped 10 or 12 years ago, as the patrons had alienated all the Inam lands and are not co-operating in arranging the celebrations. However, the *jatara* for these village deities is celebrated once in 10 or 15 years.

Peerla panduga is celebrated for 10 days in *Moharram* (June-July) when Hindus also take part freely. Sugar, jaggery and fried dhal of bengalgram are offered.

SOURCE: 1. Sri T. Ragavaiah, Head Teacher, *Panchayat Samithi Elementary School, Obili*.
2. Sri Karnam Changaiah, Village Karnam, Obili.

10. ATHIRALLA or HATHYARALE — Situated at a distance of 4 miles from the nearest Railway Station Rajampet.

This is an uninhabited village.

There is the temple of Sri Thretheswaraswamy in the form of a stone Sivalingam. According to tradition there lived a *Rakshasa* by name Threthasura in *Treta yuga* who brought misery not only to mankind but to sages also. Then to get rid of him, sage Narada and other *maharishis* performed a *yagna* in propitiation of Lord Eswara. Eswara came out from the *homagundam* in the form of a *Tejo Lingam* and anticipated the *Rakshasa* by killing him. This temple is picturesquely situated on the bank of the river Bahuda on a hillock with a beautiful *Kalyana mantapam* and *galigopuram* (tower). The hillock is known as Threthachalam on account of the manifestation of Thretheswaraswamy. There is the temple of Gadadharaswamy to the north of this temple. Below the hillock on the bank of the river, Sri Parasurama was installed in a temple and hence the shrine is known as Parasurama Kshetram.

The legend has it that Renukadevi, the wife of the great sage Jamadagni, used to go daily to the river, prepare a pot with sand and bring water in it for *japam* to Jamadagni. It so happened one day that she, quite accidentally cast her eyes on Chitraradha, a Gandarva king that had come there for a bath as a consequence of which her mental concentration was distracted and she could not prepare a pot with sand as usual. She, therefore, prayed to the *Devathas*, earned their grace, prepared the sand pot and brought water and consequently she was late in returning home with water. Jamadagni who came to know of what had happened with his *yogadrushti* (spiritual eye) asked his sons to kill their mother for the sin committed by her. Though the first six sons refused to comply with their father's order, the last son Parasurama beheaded his mother and also all his brothers in obedience to the behest of his father. Jamadagni pleased, asked his son Parasurama to choose a boon and the latter promptly asked for the life of his mother and brothers. Jamadagni having no alternative, brought Renuka and his sons back to life. Yet the sin of killing his mother stuck to him and a bath in several sacred rivers could not absolve him of it. It is the bath in the Bahuda river at Hathyarale that washed away his sin. Because of this, the place got the name Hathyarale (*hathya* — killing; *rale* — dropped off). The place also goes by the name Parasurama Kshetram as it was for sometime the abode of Parasurama.

Another legend goes to say that in *Tretayuga* two brothers by name Sankha and Likhitha who were great sages were living. While Sankha was doing

penance in a garden, Likhitha, who went to see him but could not find him, plucked some fruits in the garden and ate them. Sankha who then came there pointed out to his brother that as he had eaten the fruits without the permission of the owner, the ruler of the land, he had committed a theft. Likhitha then went to the King and confessed his theft, whereupon the King ordered his two arms to be cut. Likhitha visited several sacred places and took bath in several sacred waters. Finally, on his return to his native place, he took bath in the local river when he got his arms back. Hence the river is called Cheyyeru or Bahudanadi from that time onwards. (*Cheyyi* is arm and *yeru* river in Telugu; and *bahu* is arm and *nadi* river in Sanskrit).

Mahasivaratri is celebrated for 5 days from *Magha Bahula Chathurdasi* (February-March). About 30,000 devotees from far and near places congregate. Especially the residents of Thirumalarajupet and Komantharajupuram of Rajampet taluk pour in large numbers. Only Hindus take part in this festival.

A fair is held in connection with the festival and dates back to the 19th century. About 30,000 persons congregate. Eatables, utensils, lanterns, Ayurvedic drugs, pictures, photos, clothes, and toys of various kinds are brought and sold at the fair.

There is a choultry where there is free feeding to Padmasales. Special pandals are erected to arrange free feeding to Vaisyas and Brahmins. Arrangements for transport are also made.

Merry-go-rounds and dramas afford entertainment to the visitors.

SOURCE: 1. *Statement of Fairs and Festivals* furnished by Collector, Cuddapah.
2. Sri A. Subbanarasaiah, Teacher, Samithi Elementary School, Thirumalarajupet.
3. Article on Parasuramakshetram-Hathyarale by Pandit D. Narasimhacharyulu, Editor, Aradhana Magazine, published in the monthly Issue for June, 1963.

11. LEBAKA — Situated at a distance of 7 miles from Nandalur to Tangutur Local Fund road.

The total population of the village is 2,002 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Kamsali (Goldsmith), Kapu, Balija, Golla, Mutracha, Chakali (Washerman), Mangali (Barber); Scheduled Castes (406) — Adi Andhra; and Scheduled Tribes (65). The chief means of livelihood of the people is agriculture.

The temples of Sri Khareswaraswamy, Sri Chennakeswaraswamy and Srirama with stone images are the places of worship in the village. There are also procession images (*uthsava vigrahams*) for these deities.

The festivals of Sri Khareswaraswamy and Sri Chennakeswaraswamy are celebrated for 2 days on

Magha Bahula Chathurdasi and *Amavasya* (February-March) by collecting subscriptions from the villagers. Fasting is observed by all the devotees. The festivals are of ancient origin but of local significance. The local Hindu residents congregate without any distinction of caste or creed.

Srirama Navami is also celebrated on *Chaitra Suddha Navami* (March-April). Mathamma and Gangamma *Jataras* are celebrated by the Adi Andhras only.

SOURCE: Sri M. Ramasubbaiah, Village Karnam, Lebaka.

12. NALLATHIMMAYAPALLE — Situated after the 4th milestone on Nandalur-Tangutur Local Fund road, 4½ miles from Nandalur Railway Station and 10½ miles from Rajampet by Local Fund road.

The total population of the village is 462 and it is made up of the following communities: Caste Hindus — Vaisya, Kamsali (Goldsmith), Kapu, Balija, Golla, Chakali (Washerman); Scheduled Castes (119) — Adi Andhra, Madiga, Mala; Scheduled Tribes (25) — Yerukuia; and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Mathamma and Patigangamma temples with wooden images and Sri Ramaswamy temple with stone image are the places of worship in the village. The wooden image of the Lord or the *pitam* is used for procession purposes.

Sri Ramaswamy festival is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). The villagers observe fasting on *Navami* and arrange feasts on the next day. *Panneram* and *panakam* (jaggery solution slightly spiced) are offered to the deity. The festival which is of ancient origin but of local significance is celebrated by collecting subscriptions from the villagers. The local Hindu devotees congregate. *Prasadam* like *panakam* and *panneram* are distributed to all.

Patigangamma and Mathamma *Jataras* are celebrated in *Asviyujam* (September-October). They are confined only to Malas and Madigas respectively.

SOURCE: Sri G. Kothanda Rama Rao, Village Karnam, Nallathimmayapalle.

13. NANDALUR — Declared as a town during the 1961 Census and is situated about 6 miles from Rajampet and on the left bank of the river Cheyyer. It is also a Railway Station on the Madras-Raichur broad gauge section of the Southern Railway.

"The wet lands of Nandalur are irrigated by channels taking off from the Cheyyer and by the Kannekala tank which also is river-fed. The tank is rather unfavourably affected by the railway but in good years it affords an excellent supply to its entire ayacut. 'Kannekala Cheruvu' means 'the tank of maidens', and tradition relates

that seven virgins were sacrificed at the time of its construction to ensure that it would never breach. (For the legend the monograph on No. 4 Penagalur Agraharam may be perused). Now-a-days when the tank surpluses Brahmin matrons go to the bund on an evening and make offerings to the shades of the departed maidens."

The total population of the town is 7,742 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Golla, Chakali (Washerman), Mangali (Barber); Scheduled Castes (1,365) — Adi Andhra; Scheduled Tribes (57); Muslims and Christians, Hindus and Muslims being equal in number. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the temples of Sri Sowmyanathaswamy with the stone image of the deity and His consort Sundaravalli Ammavaru on the chest, Sri Ullangheswara-swamy with the stone Sivalingam and a stone image of the Goddess Kamakshamma. The procession images of both the deities are of *panchalohas* (five metals).

"The temple of Sowmyanathaswamy is of immense antiquity and was formerly held in great repute. It contains on its walls and elsewhere no less than fifty-four inscriptions dating from the 11th century to Vijayanagar times, from which much information of historical value has been gleaned. At the present day the temple is unfortunately somewhat neglected."

The temple is in an area of 20 acres. There are huge *vahanams* in this temple.

Sri Sowmyanathaswamy *Brahmothsavam* is celebrated for 10 days in *Ashadham* (June-July). Actually it commences in *Hastha* and ends in *Shravana* asterism. The festival is being celebrated for the past 1,000 years but of local significance. The present trustee is S. Subbaramaiah. This festival is managed by the collections made from the local residents. The Government gives a beriz of Rs. 674 for the daily *pujas* and with that amount and the amount received by way of collections, the trustee is maintaining the festival and the daily *pujas*. The Hindu devotees of the village congregate. *Pujari* is a Vaishnava without hereditary rights. *Prasadam* is distributed and there is free feeding to Brahmins for one day.

Sri Ullangheswaraswamy festival is celebrated during Mahasivaratri i.e., on *Magha Bahula Chaturdasi* (February-March). *Pujas* are also performed during *Kartikam* (October-November). Mostly on Mondays in *Kartikam*, *akhandam* are lit by the devotees in fulfilment of their vows. The devotees observe fasting during Sivaratri and in *Kartikam*. The festival is being celebrated from ancient times but is of local significance. The present trustee is S. C. Venkatasubbaiah. The temple has 2½ acres of Inam land given by the devotees. Out of the annual income of Rs. 200, Rs. 60 is paid as land revenue, Rs. 9 to the Hindu Reli-

gious & Charitable Endowments Board and the rest is used to perform daily *pujas* etc. The Hindu residents of the village congregate. *Pujari* is Lechuri Chenchu Subbaiah, an Yejussakha Brahmin of *Kasyapa gotram*. *Prasadam* is distributed to all present.

SOURCE: 1. Sri S. C. Venkatasubbaiah, Trustee of Sri Ullangheswaraswamy temple, Nandalur.
2. Sri K. Kamakshaiah, Karnam, Nandalur.
3. Sri S. Subbaramaiah, Trustee of Sri Sowmyanathaswamy temple, Nandalur.
4. Cuddapah District Gazetteer, Volume I, 1915.

14. NAGIREDDIPALLE — Situated at a distance of 6 miles from Rajampet and 27 miles from Cuddapah on the Bombay-Madras broad gauge section of the Southern Railway bounded by Nandalur Railway Station on the east, Patur village on the west, a tank on the north and the Bahuda (Cheyyeru) river on the south. Formerly there lived a farmer by name Nagireddy in this village who was so respected by the villagers that the village had been named Nagireddipalle after him.

The total population of the town is 7,742 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Jangam, Kumamari (Potter); Scheduled Castes (1,365) — Adi Andhra; Scheduled Tribes (57) — Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and employment in the gardens. The Government Fruit Research Station is very near to this village. A Red Sandal species of timber in the neighbouring forests is exported to Japan.

Ammavari temple with the stone image of Kanyakaparameswari in female form, Srirama temple with a picture containing the images of Rama, Lakshmana and Sita, Gramadevatha Maremma temple with the stone image of the deity and Khader Vali *darga* are the places of worship in this village.

Devi Navarathrulu are celebrated for 10 days from *Asvini* *Suddha Padyami* to *Dasami* (September-October). The festival is being celebrated for the past 4 years and is of local significance. The patrons are Vaisyas. The Hindu devotees of the village congregate. *Pujari* is a Brahmin.

Srirama Jayanthi is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Cocoanuts* and fruits are offered. *Harikathas* and *puranaka* lakshepams are held. The festival is of ancient origin but of local significance. A person is elected as the head for the performance of the festival. The Hindu residents of the village congregate. *Prasadam* i.e., *vadappu*, *panakam* and fans are distributed to all.

Maremma *Jatara* is celebrated every year on a day that suits the convenience of the villagers. Animals and fowls are sacrificed to the deity. The festival is

also of ancient origin but of local significance. Service Inam lands of an extent of 2½ acres are given to the persons who beat drums during the *jatara*. The residents of the village congregate without any distinction of caste or creed.

Khader Vali *Urs* is celebrated for 2 days in December. Sugar and *gandham* (sandal wood paste) are offered. About 4,000 devotees, local and from the neighbouring villages, congregate. Only Muslims take part in this festival and is mainly confined to Aravapalle, hamlet of this village.

During Vinayaka Chavithi, the villagers go to the river Cheyyeru (Bahuda) and immerse the earthen image of Vinayaka in the water. Fasting and *jagarana* are observed during Sivaratri when *harikathas*, *burra-kathas*, *bhajans* and *gubbikolatams* are held. During Sankranti women go to the Cheyyeru and have a feast near the river.

Thousands of villagers go to the Siva temple on the bank of the Bahuda river near Gundlur by the side of this village during Mondays in *Kartikam* (October-November). At that time a *bugga* (stream of water) springs up by the side of the Lingam. The devotees offer *naivedyam* at that time. The *bugga* springs up only in *Kartikam*.

SOURCE: 1. Sri K. Venkataramanaiah, Karnam, Nagireddipalle.
2. Sri B. Sankaraiah Chowdari, Teacher, Zilla Parishad Elementary School, Nagireddipalle.
3. Sri T. Pundari Kantham, Teacher, Zilla Parishad Elementary School, Nagireddipalle.
4. Sri C. Sree Rama Raju, Head Teacher, Zilla Parishad Elementary School, Nagireddipalle.

15. AKEPADU — The village can be reached by covering a distance of 7 miles from Rajampet town and Railway Station by foot and is 8½ miles by road.

The total population of the village is 2,485 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Sale (Weaver), Balija, Golla, Chakali (Washerman), Thamballa; Scheduled Castes (370) — Mala; Scheduled Tribes (70); and Muslims. The chief means of livelihood of the people is agriculture.

There are temples of the village deities Yellamma, Maremma and Mathamma with stone images in *shakti* form, Perantamma with three round stones in a temple without ceiling, Vempallemma with a stone image on which *beejaksharalu* are carved, and Rama. All the above temples are in a ruined state. There are round stones representing Ananthapuramma and Kutalamma without temples. In each of the 18 hamlets of the village, there is a Rama temple.

There is an image of Rajulaiah riding on horse-back facing south and that of his mother facing east

two yards from the image of Rajulaiah at the foot of a hill. The legend has it that Rajulaiah along with his mother was going in search of a bride for him. On the way his mother asked him what ideas he had about the bride. Rajulaiah told her that the bride should be as beautiful as his mother and began to describe the qualities and beauty of his mother. His mother grew angry with his son for choosing a girl of her beauty and went away in the eastern direction not showing her face to Rajulaiah. The images are, therefore, said to have been installed in different directions.

A Gangamma temple and a mosque are in Lakshmaiahgaripalle, a hamlet of this village.

Mathamma *Jatara* is celebrated for one day on *Vaisakha Suddha Purnima* (April-May). Goats and fowls are sacrificed to the deity. Intoxicants are taken by the devotees as a part of the ritual. The festival is of ancient origin but of local significance. The chief patrons are Harijans of the village. The local devotees congregate without any distinction of caste or creed.

Daily *pujas* are performed to Yellamma and *naivedyam* is offered once in a week. *Pongali* is offered and fowls are sacrificed to the deity. The deity has Inam lands. The trustee is Muppala Narasaraju and the *pujari* is Vandeti Guravaiah, a Thamballa of Bhardwajasa *gotram* with hereditary rights.

Gangamma *Jatara* is celebrated in Lakshmaiahgaripalle for 1 day on *Chaitra Suddha Padyami* (March-April). An announcement is made on the previous day about the *jatara* by beat of tom-tom. The villagers decorate their houses and wear new clothes. In the evening bullock carts are decorated and taken in a procession. *Pongallu* are prepared. The buffalo which is going to be sacrificed is brought to every house for *ambali*, a kind of porridge, to those that take the buffalo round. It is finally sacrificed in the night by Dhobis. Sheep, goats and fowls are also sacrificed at houses. The festival is of ancient origin but of local significance. The Balijas are the patrons. The residents of the village congregate without any distinction of caste or creed.

Srirama Jayanthi is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). *Harikathas* are performed. The devotees observe fasting on Sivaratri and Vaikuntha Ekadasi.

Moharram is celebrated by the Muslims of the village for 10 days. During the nights, the *peerlu* are taken out in procession through the streets. On the 10th day the *peerlu* are dipped in the river and the festival concludes. All the villagers congregate without any distinction of caste or creed.

When rains fail, *pongallu*, cocoanuts and fowls are offered to the deity Rajulaiah. The sure way of getting rain is to go round the hillock with 101 cocoanuts, 101 lumps of turmeric and 101 pots full of water and 101 stones are selected round the hillock at regular in-

tervals. Each stone is bathed with a pot-full of water, smeared with one turmeric lump and is offered a coconut. A big earthen pot filled with oil having an earthen covering to its mouth with a hole in the middle and a wick touching the bottom of the pot is arranged. The wick is lit and the pot is kept on a tree at the top of the hillock. This kind of light is locally called as dibbemu. The expenditure is met by public subscriptions.

SOURCE: 1. Sri Devarakonda Lakshmipathy, Teacher and Branch Postmaster, Zilla Parishad Elementary School, Akepadu.
2. Sri M. Subbaramaiah, Headmaster, Panchayat Samithi School, Lakshmaiahgaripalle.

16. MANNUR — Situated on Cuddapah-Kodur road at a distance of one mile from Rajampet Railway Station and town.

The total population of the village is 2,517 and it is made up of the following communities: Caste Hindus — Brahmin, Kshatria (Raju), Kapu, Baliya, Chakali (Washerman), Mangali (Barber), Golla, Sathu, Gandla, Medari, Gazula, Thamballa; Scheduled Castes (435); Scheduled Tribes (50); Muslims and Dudekulas. The chief means of livelihood of the people are agriculture, basket making, manufacture of beedies and extraction of oil.

Yellamma temple in ruins with the stone image of the deity in female form and Somanathaswamy temple are the places of worship in the village.

Yellamma Jataru was being celebrated for one day on Chaitra Suddha Purnima (March-April). Fowls and rams were being sacrificed. The villagers used to celebrate this festival at their homes in the name of the deity. Coconuts and camphor were being offered. This jataru is not taking place for the past 10 years as there is none to evince interest in organising it. During the reign of Matli Rajas they gave some Inam lands. The festival was of ancient origin and mostly confined to Kapus and Sathes of the village. All local Hindu devotees used to congregate. Pujari is a Thamballa with hereditary rights.

Mulakkayalapalle, hamlet of Mannur, was ruled by Matli kings. It was the headquarters of a Samsthanam. During the period of the British rule, the members of the family were given a pension. But, after the historic loot of the Koilkuntla taluk Treasury in Kurnool district by Narasimhareddy of Nossam, also in the same district, the pension was stopped on the pretext that this family also had a hand in it.

The only temple in Mulakkayalapalle is that of Eswaramma with bronze face of the deity in human form.

Eswaramma Aradhana was being performed during Sivaratri i.e., on Magha Bahula Chathurdasi (February-March). It is not taking place at present. It was of ancient origin but of local significance. The patrons were the members of the Matli family. The Hindu devotees of the village used to congregate.

SOURCE: 1. Sri C. P. Lakshmipathy, Teacher, Special Elementary School, Mannur.
2. Sri Yadaval Chengaiah, Head Teacher, Zilla Parishad Elementary School, Mulakkayalapalle.

17. RAJAMPET — The taluk headquarters and a Railway Station on the Bombay-Madras broad gauge section of the Southern Railway at a distance of 1 mile from the town. It is situated on the left bank of the Pullangi which flows into the Cheyyer. On the other bank of the stream, opposite the town, is a hill called Kondur Tappa which bears traces of old fortifications. It is said to have been an outpost of some ruling chiefs, now spoken of as the Kondur Rajas, who founded the adjoining town and called it Rajampet. There are communication facilities to Madras via Kodur, Nellore via Chitvel and Rapur and Cuddapah via Nandalur.

The total population of the town is 15,049 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamma, Kapu, Baliya, Boya, Sathu, Sadusetty, Mutracha; Scheduled Castes (1,245) — Madiga, Mala; Scheduled Tribes (267) — Yenadi; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

Kanyakaparameswari temple with the stone image of the deity in female form with 4 hands (the procession image of the deity is of gold with a crown), Srirama temple with his picture and Eswara temple with a Sivalingam (the procession image of Siva is made of panchalohas) are the temples of the town.

Devi Navarathru are celebrated for 10 days from Asviniya Suddha Padyami to Dasami (September-October) in Sri Kanyakaparameswari temple. Coconuts, fruits and flowers are offered to the deity. The festival is of ancient origin but of local significance. The patrons are Vaisyas. The residents of the town congregate. Pujari is a Brahmin. Prasadam is distributed to all.

The festival of Lord Siva i.e., Mahasivaratri is celebrated for 2 days on Magha Bahula Chathurdasi and Amavasya (February-March). Coconuts, fruits and flowers are offered to the Lord. The devotees observe fasting and jagarana during Sivaratri and Vairakuntha Ekadasi. Bath is taken in the river during Magham (January-February). The festival is of ancient origin but of local significance. The Hindu devotees of the village congregate. Pujaris are Brahmins. Prasadam is distributed to all present.

Srirama Jayanthi is celebrated for 9 days from Chaitra Suddha Navami (March-April). The patrons and pujaris are Sudras.

SOURCE: 1. Sri M. Pattabhi Ramaiah, Teacher, Zilla Parishad Elementary School, Rajampet.
2. Sri S. Balarami Reddy, Executive Officer, Panchayat Board, Rajampet.
3. Cuddapah District Gazetteer, Volume I, 1915.

18. VATHALUR — Situated at a distance of 6 miles from Rajampet Railway Station and 7 miles from Rajampet town.

The total population of the village is 2,659 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Telaga, Kapu, Baliya, Ediga, Vadde, Thamballa; and Scheduled Castes (344) — Madiga, Mala. The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping, raising betel leaf gardens and plantain gardens.

Yellamma temple with a copper image of the deity in the form of a female with frightening appearance, Srirama temple and Mathamma temple are the places of worship in this village.

Yellamma Jataru is celebrated for 11 days in Chaitram (March-April) from a day fixed by the elders of the village according to their convenience. Arrangements are made for one week in advance. Women who are afflicted by evil spirits get possessed by the Goddess who gives relief. Coins are taken out from boiling oil. Free feeding is arranged for 109 persons. Goats, fowls, sheep and he-buffaloes are sacrificed and coconuts are offered to the deity. The festival is of ancient origin mostly confined to Vadde community. The local devotees congregate. Pujari is a Vadde of Mekakodi gotram.

SOURCE: Sri D. Subbanna, Teacher, Zilla Parishad Elementary School, Vathalur.

19. PULLAMPET — Situated on the Madras-Bombay broad gauge section of the Southern Railway and 6½ miles from Rajampet. Madras-Anantapur motor road passes through this village. This village is so called because of its situation by the side of the river Pulasthya, also called Pulangiyeru, as the abhishekam water of Sri Venkateswaraswamy joins this river. The river starts in Seshachalam hills. It is also said that this village is so called because it owes its origin to one Pullamma, a well known woman of the place.

The total population of the village is 4,012 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Padmasale (Weaver), Kamma, Kapu, Baliya, Golla, Ediga, Gazula, Bestha, Lingayat; Scheduled Castes (587) — Adi Andhra, Madiga, Mala; Scheduled Tribes (29); Muslims and Dudekulas. Padmasales are in a good majority. The chief means of livelihood of the people are weaving, agriculture, agricultural labour, trade and fruit gardening.

"The weavers of Pullampet have a reputation for excellent workmanship. They belong to the Sale caste, the most skilful weavers in the district. There are three sub-divisions of this caste in these parts, namely, the Padma Sale, Pattu Sale and Kanna Sale. Neither class will take food

with the members of another and inter-marriage is of course prohibited. The two first-named wear the sacred thread. They are all flesh-eaters and by no means teetotallers. Fine white turbans and white or coloured cloths for men's wear are woven by the Sales of Pullampet who specialize in the manufacture of gold and silver embroidery with which these are so often embellished. No better embroidery of the kind is made in the district."

Sri Santhilingeswaraswamy temple with the stone Sivalingam of the Lord and a stone image of Parvathi and the procession images of Parvathi and Parameswara, Srirama temples with the stone images in some and pictures of the deity in some, the temples of Gangamma, Maremma and Sri Bhavanarishi with a stone image, are the places of worship in the village. Formerly a kalasam (a vessel full of water sanctified with turmeric and vermilion coated on its outer surface and with a mango leaf inside it) was worshipped. Now a stone image of Bhavanarishi is installed and a new temple is constructed. There is an Anjaneyaswamy temple with the stone image installed by a Tahsildar of the taluk about 90 years ago.

The annual celebration of Sri Bhavanarishi festival, the revered saint of Padmasale caste, which was being conducted for 9 days from Magha Suddha Purnima (January-February) is now being conducted from Vaisakha Suddha Purnima (April-May). It is said that he was born as Vishnu amsam to kill a Rakshasa when Markendeya was performing yoga. He was a great saint. Coconuts, fruits and flowers are offered to the deity in fulfilment of their vows. The festival is of ancient origin and confined to this village and the neighbouring villages. Lingayats who were the patrons previously had given it up along with the hereditary rights in favour of Padmasales who, now being the chief patrons from whom subscriptions are raised for the conduct of the festival, mostly participate in this festival. The Hindu devotees, local and from the nearby villages, congregate. Pujari is a Vaisnava Brahmin. Prasadam is distributed to all and there is free feeding.

Sri Santhilingeswaraswamy festival is celebrated for 10 days from Jaistha Suddha Dasami (May-June). Everyday the Lord is taken in procession on different vahanams. On the last day, paruveta uthsavam is celebrated on a special vahanam in the grounds of the local Higher Secondary School. Bhajans and harikathas are held. Offerings are made in the form of cash or kind. The festival is of ancient origin and confined to the nearby villages also. The patrons are Padmasales. The devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival. Prasadam is distributed to all and there is free feeding to all. A few shops are opened at the festival selling sweets, toys and other things.

Srirama Navami is celebrated for 9 days from Chaitra Suddha Navami (March-April) not only in

Pullampet but also in its hamlets viz., Cherlopalle, Saduvaripalle and Jaguranipalle. *Jayanthi* (birthday) festival is celebrated on the first day, *Srirama uthsavam* on the second and third days, *Srirama kalyanam* on the fourth, *pattabhishekam* on the fifth, *vasanthalu* on the sixth, *paruveta* on the seventh, *panpuseva* on the eighth and *thota uthsavam* on the last day on a grand scale. *Bhajans* are performed. *Panakam* and several kinds of *naivedyam*s are offered to the deity. The festival is of ancient origin and confined to the nearby villages. The patrons are Brahmins and Vaisyas. The Hindu residents, local and from the neighbouring villages, congregate. *Prasadam* like *vadappan*, *Panakam*, and fans are distributed to all. *Bhajans* are arranged.

Gangamma Jatara is celebrated in Saduvaripalle hamlet, which is 1½ miles to the west of Pullampet, once in 5 years on *Molakala Purnima* i.e., full moon day in *Sravanam* (July-August). The temple is decorated with margosa leaves and plantain leaves and a new saree is wrapped around the temple. An earthen image of the deity is placed. Sheep, goats and fowls are sacrificed before *kumbham* with *bhajans*, music and drums. *Ghatam* is taken in a procession over the head of a Dhobi. Relatives and friends are invited for the *jatara*. It is particularly celebrated to ward off diseases prevailing in the village. The villagers observe fasting and *jagarana* on Sivaratri and Mukkoti Ekadasi.

- SOURCE: 1. Sri G. V. Narasimha Rao, Teacher, Pullampet.
2. Sri M. Subrahmanyam, Teacher, Pullampet.
3. Sri B. Siddhaiah, Teacher, Pullampet.
4. Sri T. Subbaramaiah, Teacher, Pullampet.
5. Sri P. Sreenivasa Rao, Teacher, Pullampet.
6. Sri Shaik Khasim Saheb, Karnam, Pullampet.
7. Sri T. Jayaram, Village Level Worker, Pullampet.
8. Gazetteer of the Cuddapah District, Volume I, 1915.

20. PUTHANAVARIPALLE — Situated on Cuddapah-Kodur road at a distance of one mile 2 furlongs to the north of Pullampet Railway Station and 5 miles from Rajampet by bus. This village is said to be so called because of a leading Kapu family known as Puttanna family that lived in the past in this village.

The total population of the village is 759 and it is made up of the following communities: Caste Hindus — Brahmin, Padmasale (Weaver), Kapu, Balija, Chakali (Washerman), Mangali (Barber); and Scheduled Castes (27). Padmasales (Weavers) are in majority. The chief means of livelihood of the people are weaving, agriculture and other traditional occupations. The weavers of the village produce cloths and export them to the neighbouring cities.

Srirama temple, Siva temple and Bhageerathamma temple with the Goddess in the form of an ant-hill

and three wooden images fixed before the temple, are the places of worship in the village.

Bhageerathamma festival is celebrated for one day on the third Sunday in *Kartikam* (November-December). *Pongallu* are prepared. Cocoanuts and camphor are offered and fowls are also sacrificed. This festival is being celebrated for the protection of the village from cholera and small-pox. It is of ancient origin but of local significance. The local Hindu devotees congregate. *Prasadam* in the shape of soaked green gram and *panakam* are distributed to all.

Mahasivaratri is celebrated for one day on *Magha Bahula Triodasi* (February-March). *Srirama Navami* is celebrated for 9 days from *Chaitra Suddha Navami* (March-April). The trustee and *pujari* of the Siva temple is a Vaidika Brahmin of Kowndinyasa gotram. The trustee and *pujari* of Srirama is a Padmasale (Weaver) of Markandeya gotram. The devotees decorate their houses with mango leaves and observe fasting and *jagarana* during the festival days.

Besides a village choultry, there is also a dramatic troupe in this village.

SOURCE: Sri N. Subrahmanya Sastry, Head Teacher, K. P. S. Elementary School, Puthanavaripalle.

21. KOMMANAVARIPALLE — Situated at a distance of 3 miles from Pullampet Railway Station and 9 miles from Rajampet.

The total population of the village is 2,016 and it is made up of the following communities: Caste Hindus — Brahmin, Kshatria (Raju), Kapu, Padmasale (Weaver), Vadde, Chakali (Washerman), Mangali (Barber); Scheduled Castes (193) — Mala; and Scheduled Tribes (8). The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Bhavanarayanawamy temple with the images of the Lord and Bhadravathi Devi made of *panchaloha* (five metals) 2 feet in height, Srirama temple with the image in human form and Ankamma temple are the places of worship in this village. There is a *dhvajasthambam* in front of the temple of Sri Bhavanarayanawamy.

The story about Sri Bhavanarayanawamy is that Diti and Aditi were the *manasa putries* of Brahma (daughters born of Brahma's desire alone). Diti gave birth to Brahmins and Aditi to Agasthya Muni. Lakshmi Devi is the daughter of Agasthya and Vishnu is her husband. Mrukanda Maharshi belonged to Agasthya *vamsam* and his son was Markandeya who conquered death by the grace of Lord Siva. (Yama, the Lord of death, was ordered by Lord Siva that he should not meddle with his devotees). Sri Bhavanarayanawamy was born in the *homagundam* (sacrificial fire) with the power of the penance performed by Markandeya.

Sri Bhavanarayanawamy *Brahmothsavam* is being celebrated for 10 days from *Phalguna Suddha Eka-*

dasi (February-March) for the past 60 years and is of local significance. Arrangements are made one week in advance. The Padmasales of this village are the chief patrons of this festival. *Prasadam* is distributed to all. A dip in the river during *Magham* (January-February) is considered holy; fasting and *jagarana* are observed during Vaikunta Ekadasi and Sivaratri by the devotees.

There is a choultry and poor feeding is arranged by the villagers.

There are Srirama temples in each of the hamlets of this village viz., Kothapet, Kothavaripalle, Velupulapalle and Chorpavaripalle, with a picture of the Lord. Srirama Navami is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March-April) in each of the hamlets. *Prasadam* is distributed to all.

SOURCE: Sri S. R. Hussain Saheb, Teacher, Kommanavaripalle.

22. CHITVEL — Situated beside the Gunjana river about 12 miles east of Pullampet, 15 miles from Kodur Railway Station and 18 miles from Rajampet Railway Station and town. Besides the direct road to Pullampet, a metalled road connects Chitvel with Kodur on the south and joins the Rajampet-Tangutur road on the north near Narayananelur. Another road leads eastwards from Chitvel over the Veligondas by the Rapur ghat to Nellore district. In those days the budgets were written up in this village; hence it was called Chittavolu (*chitta* means budget) and in course of time it became Chitvel.

It has been described in the Cuddapah District Gazetteer that

"about the beginning of the 18th century, Chitvel became the headquarters of the powerful family of Matli princes whose authority once extended over the whole of the eastern division of the district. Though the Matli family are spoken of by Munro as 'poligars of Chitvel' the term is really a misnomer. There were no poligars in this part of the district, and the origin and nature of the political ascendancy of the Matli princes have nothing in common with the rise of the poligars in Pulivendla and Rayachoti taluks. They ruled the Pottapinadu under the Vijayanagar Emperors and were thus the political successors of the Telugu Chodas who had held the same position under the suzerainty of the Cholas till the latter part of the 13th century. The removal of their headquarters to Chitvel in the reign of Abdul Nabi Khan, the most energetic of the Nawabs of Cuddapah, marks the beginning of their decline, and by the middle of the 18th century their authority certainly did not extend beyond the limits of the Pullampet taluk (present Rajampet taluk). Their political influence was further undermined by Tipu and finally extinguished by Munro. For many years

after the British took possession of the country, Chitvel remained the headquarters of a 'district' (i.e., taluk) and the exact date of the transfer from Chitvel to Pullampet is not now ascertainable."

The total population of the village is 3,482 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Kamma, Kapu, Balija, Vadde, Chakali (Washerman), Mangali (Barber), Kummari (Potter); Scheduled Castes (38); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, basket making and other traditional occupations. 'Turmeric is a favourite garden crop in Chitvel. The raw product is sent to Cuddapah where powder is abstracted by motive power and exported to various parts of India.'

The temples of Varadarajaswamy, Someswaraswamy, Veerabhadraswamy, Anjaneyaswamy and Maremma are the places of worship in this village. Sadak Vali's tomb in the *darga* on which there is a neem tree with its extended branches is also worshipped.

Someswaraswamy festival is celebrated on *Magha Bahula Chathurdasi* i.e., during Sivaratri (February-March). Daily *pujas* are performed to the Lord. The devotees observe fasting and *jagarana*. It is a festival of 100 years old but of local significance. The patrons were Matli Kings who gave Inam lands for the maintenance of the temple and performance of *pujas*. They also appointed *pujaris* and servants by giving Inam lands and the Government also pay an annual beriz of Rs. 634 as allowance to this temple, Rs. 496 for Varadarajaswamy, Rs. 137 for Veerabhadraswamy, Rs. 50 for Anjaneyaswamy, Rs. 166.47 for Sadak Vali *darga* and Rs. 70.56 for mosque. The Hindu devotees of the village congregate.

Varadarajaswamy festival is celebrated in *Vaisakham* (April-May). But the *Brahmothsavam* is not taking place for the past 10 years as the income is hardly sufficient for daily *pujas*. There is a chariot in ruins. *Vedaparayanam* and *sahasranamarchanam* are performed every morning. Managing trustees look after the maintenance of the temple.

Sadak Vali Urs is celebrated every year in June in memory of the saint. It is believed that chronic and incurable diseases are cured if the affected persons go round the tomb of the saint. The Mohammadans and Hindus of the village and from other villages of the taluk congregate in the *urs*. Sugar is distributed to all.

- SOURCE: 1. Sri J. V. Subba Rao, Head Teacher, Panchayat Samithi Elementary School, Chitvel.
2. Sri Navuru Penchalaiah, Village Karnam, Chitvel.
3. Gazetteer of the Cuddapah District, Volume I, 1915.

23. **MYLAPALLE** — Situated at a distance of one mile to the north-west of Chitvel-Rapur bus route and 15 miles from Reddipalle.

The total population of the village is 1,466 and it is made up of the following communities: Caste Hindus — Kshatria (Raju), Kapu, Baliya, Vadde, Golla; Scheduled Castes (322); Scheduled Tribes (22); and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Srirama, Chennakesavaswamy and Suramma are the places of worship in the village.

Srirama Navami is celebrated for 9 days from Chaitra Suddha Navami (March-April). It is of ancient origin but of local significance. The local Hindu devotees congregate. There is no *pujari*.

Suramma *Jatara* is celebrated once in 5 or 6 years. The local devotees of the village irrespective of caste and creed congregate.

SOURCE: Sri K. Narayana, Teacher, Panchayat Elementary School, Mylapalle.

24. **CHERLOPALLE** — Situated at a distance of 2 miles from Chitvel-Rapur bus route, 5 miles from Chitvel-Kodur bus route and 16 miles from Kodur Railway Station.

The total population of the village is 594 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Telaga, Kapu, Baliya, Yadava, Kuruva, Patra; Scheduled Castes (82) — Madiga; and Scheduled Tribes (113) — Yenadi. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Potharaju, Mathamma and Sri Paradesiswamy with the stone Sivalingam of the deity are the worshipping places of the village. Apart from a compound wall there are *homagundam*, kitchen and *ayudhamulagudi* (temple of weapons) in Paradesiswamy temple.

The legend goes to say that Sri Paradesiswamy was a devotee of Lord Siva and was in the court of the Matli Kings enjoying the royal regard for his devotional life. But some courtiers proved envious and treacherous and even tried to kill him. They failed in their attempt. Paradesiswamy showed some miracles and fulfilled the desires of his devotees and entered *jeevasamadhi*. The books written on palmyra leaves have become brittle and useless.

His festival is celebrated for 10 days from Asviniya Suddha Padyami to Dasami (September-October). Kalasasthapana on Padyami, *ayudhapuja* (worship of the weapons) on Navami, *paruveta* on Dasami morning and procession of the Lord on Dasami night are the important rituals. *Aradhana* is also performed on Phalguna Suddha Padyami and Vidiya (February-March). Coconuts and camphor are offered. One ram is sacrificed on the first day of the festival, one on the

day of *ayudhapuja*, and one or two on the *paruveta* day before the deity. Some of the devotees observe *jagarana*. *Pujari* takes bath and observe fasting on all the ten days. The festival is being celebrated for the past 2 centuries and confined to the village. But there are devotees of the Swamy in Cuddapah and Kurnool districts also. The followers are Baliyas, Yadavas, Yenadis and Madigas. The local Hindu devotees congregate. *Pujari* is a Yadava of Marri gotram with hereditary rights. *Prasadam* is distributed to all and there is free feeding for one day.

SOURCE: Sri Pykota Chalamaiiah Raju, Teacher, Cherlopalle.

25. **KAMPASAMUDRAM AGRAHARAM** — Situated at a distance of 1 mile from Chitvel bus route, 15 miles from Kodur Railway Station and 18 miles from Rajampet by bus. This village was gifted to Sri Venkatapathi Ayyangar who was a great Pandit by Sri Matli Venkatramaraju. Sri Venkatapathi Ayyangar retained half of the village and gave away the other half by way of gift to the Brahmins and hence the latter half is known as Agraharam.

The total population of the village is 357 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapa Reddy, Palle Kapu, Baliya, Golla and Scheduled Castes (275). The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temples of Ramaswamy, Maremma, Masamma and Sri Venkateswaraswamy with a stone image in human form of the Lord are the places of worship in the village. Sri Venkateswaraswamy temple was constructed by Sri Chetlur Acharyalavaru by raising subscriptions.

Sri Venkateswaraswamy *Brahmothsavam* is celebrated for 9 days from Jaistha Suddha Dasami (May-June). There is *dhwajaroohanam* on the morning of the first day, *chaitra-prabha uthsavam* in the night, *thiruchi uthsavam* on the morning of the second day, procession in the night, *thiruchi uthsavam* on the mornings of third and fourth days and *yali vahanam* and *hanumantha vahanam* in the nights, *mopidi uthsavam* on the morning of the fifth day, *garudothsavam* in the night, *kalyanothsavam* on the morning of the sixth day and *rathothsavam* on the seventh day. On the eighth day, there is *jalathrani uthsavam* (procession on water or boat procession) in the morning and procession on horse in the night. On the ninth day, which is the concluding day, procession to the river and back during the day and procession on *hamsa* (swan) in the night are held and the celebrations end by mid-night. The festival closes with the *dhwajaroohanam* at mid-night. (*Dhwajaroohanam* is the inauguration (flag-hoisting) and *dhwajaroohanam* is conclusion or removing the flag.) The festival is being celebrated for the past 73 years but of local significance. The trustees are the members of Chetlur Acharya family. The Hindu residents of the village congregate. *Pujari* is a Srivaish-

nava. There is free feeding for 3 days to Brahmins and on the *rathothsavam* day poor feeding is arranged.

The devotees observe fasting and *jagarana* on Mukkoti Ekadasi.

SOURCE: Sri Chetlur Ramacharyulu, Village Munsiff, Kampasamudram Agraharam.

26. **NAGIRIPADU** — Situated at a distance of 2 miles from Chitvel-Kodur bus route, 12 miles from Kodur Railway Station, 18 miles from Rajampet and 24 miles from Cuddapah. Matli kings ruled over this village which was then known as Nagiri. That village was later destroyed and hence it is now called Nagiripadu (*padu* means destruction). Even now there is a fort of the Matli Kings in the village.

The total population of the village is 4,005 and it is made up of the following communities: Caste Hindus — Brahmin, Kshatria (Raju), Viswabrahmin (Goldsmith), Kapu, Baliya, Yadava, Kuruva, Chakali (Washerman), Mangali (Barber); Scheduled Castes (631); Scheduled Tribes (343) and Muslims. The chief means of livelihood of the people is agriculture.

There is the only temple of Sri Rangaswamy with a Sivalingam on the spot where the great sage Rangaswamy also known as Ranganayakulu and Rangaraju entered *agnigundam* (fire pit). Sri Rangaswamy *Aradhana* is celebrated annually.

In the past, the country was divided into small kingdoms, each being ruled by a Kshatriya or Muslim king. This place was then the headquarters of a Kshatriya king. Nagiripadu was ruled by Sri Jaggaraju, a Matli Raja who had no children. He was blessed with everything except a son. He invoked the blessings of Brahmins and Gods but all in vain. One day Sri Pothuluri Veerabrahmam, the great sage, came to this place during his southern tour. Jaggaraju invited him with great devotion and told him his desire to have a son. Sri Veerabrahmam blessed him with a son, gave him a talisman and asked him to tie the talisman to the right wrist of the child and went away. (The life history of this great sage is described under Kandimallayapalle, Badvel taluk of Cuddapah district). A child was born to the King and he was named as Sri Ranganayakulu. When he grew up he removed the talisman and noted the *beejaksharam* (letters implying special meaning and significance in it). His interpretation was that he was given a mandate by Veerabrahmam to marry Eswaramma, the granddaughter of Sri Veerabrahmam and the daughter of Sri Pothuluriah, and go to Kandimallayapalle where Veerabrahmam had finally entered *jeevasamadhi*. Rangaraju asked Pothuluriah who was in charge of the *samadhi* of Veerabrahmam to give his daughter Eswaramma in marriage to him but Pothuluriah refused because of caste differences, as Rangaraju was a Kshatriya and he, a Viswabrahmin. Rangaraju pointed out to Pothuluriah that though he was the son of the sage Veerabrahmam he failed to understand the preachings and mission of that great soul that all hu-

man beings are equal. He wanted to look into the Kalagnanam, the voluminous book of palmyra leaves in which several future happenings were predicted and recorded by Veerabrahmam and act according to the indications therein. He was told that the book was buried in an underground granary of Garimireddy Atchamma of Banganapalle in Kurnool district. It was in Garimireddy Atchamma's house at Banganapalle that Veerabrahmam got employed as a cowherd. In the hilly forest, he used to sit in a cave and write Kalagnanam drawing a line enclosing the herd in a plot of pasture land. The tigers and cheetahs, with which the forest was infested, could not enter the enclosed plot. Garimireddy Atchamma who was told of the risk to which people thought her herd was exposed, tested Veerabrahmam, found out that he was a super-human soul, became his disciple and kept him in her house where he wrote Kalagnanam on palmyra leaves and kept them in the granary and closed its mouth. Pothuluriah and Rangaraju went to Banganapalle, opened the granary and took out some pages of Kalagnanam. The rest disappeared. Pothuluriah attempted to get into the granary and make a search for the rest of the book, only to be hissed out by enraged poisonous cobras. Rangaraju interpreted the incident that it was the desire of Veerabrahmam that they were eligible to receive only the volume in their hands. They returned to Kandimallayapalle. Pothuluriah read a passage to which Rangaraju gave the interpretation that he was not destined to marry in this life, that he should enter fire and that Eswaramma, the daughter of Pothuluriah would remain a maid throughout life and enter *samadhi*. After giving out a few more predictions, he asked for water which was brought by Neelamma, daughter of Pothuluriah in a small pot. Rangaraju pronounced '*Neelamma neeta galuyunu*' (Neelamma would join water). Instantaneously Neelamma died. People felt that Rangaraju was born of the grace of Veerabrahmam.

Before leaving for Nagiripadu, Rangaraju asked Pothuluriah to bury the *agnigundam* (the fire pit) and instal a Sivalingam on that. Pothuluriah asked Rangaraju how he could know when he would enter the fire. Rangaraju told him that when he entered the fire pit, stars would fall down in the east, the sky would become blood-red and the sun would look dim. On reaching Nagiripadu, Rangaraju got a pit prepared (a pyre) with sandal wood, himself set fire to it and entered the flames after getting the blessings of his parents. From the blood-red sky and the dim sun at Kandimallayapalle, Pothuluriah knew that Rangaraju had entered fire, hastened to Nagiripadu with the Kalagnanam and Sivalingam. Standing by the pit of burning cinders, he called to Rangaraju to show indications of his presence. Two hands with gold bangles were raised from the burning cinders and *om* was heard. Pothuluriah related to the parents of Rangaraju all that happened at Kandimallayapalle and Banganapalle, constructed a pial on the fire pit, installed the Sivalingam on it and kept the Kalagnanam by its side. A temple was soon built over the Lingam. Before

leaving for Kandimallayapalle Pothuluriah appointed a Viswabrahmin as the pujari of the Lingam. Rangaraju arranged for first preference for the entrance of Harijans into the temple to perpetuate the principle of human brotherhood, the mission of Veerabrahman.

Eswaramma, the surviving daughter of Pothuluriah, heard from her father all that had happened at Nagiripadu. She expressed that there was no marriage for Rangaraju during that *avatharam* (incarnation), that she had to remain a maid throughout her present life and await her marriage with Rangaraju in their next lives. She remained a great saint, showed several miracles and entered *samadhi* in the end.

Crowds of devotees visit the *samadhi* of Rangaraju at Nagiripadu to have *darsan* of the Lingam, the sandals and the cane of Rangaraju and the Kalagnanam of Veerabrahman.

The *Aradhana* of Sri Rangaswamy is performed in the last week of *Phalgunam* (March-April). Coconuts and fruits are offered to the deity. *Harikathas* and reading the life history of the Swamy are arranged. The patrons are Viswabrahmins. The devotees, local and from the neighbouring villages, congregate. *Pujari* is a Viswabrahmin of Korlamadugu family with hereditary rights. *Prasadam* is distributed to all present.

SOURCE: 1. Sri T. Subbanna, Headmaster, Nagiripadu.
2. Sri G. Ramaraju, Teacher, Nagiripadu.
3. Life History of Sri Veerabrahman in Telugu published by M/s. Sri C. V. Krishna Book Depot, Madras.

27. NETHIVARIPALLE — Situated at a distance of one furlong to the west of Chitvel-Kodur bus route, 7 miles from Orampadu Railway Station and 24½ miles from Rajampet. During Matli Rajas' reign there lived a doctor Nethi Ramakrishnasastri who showed his talents in medicine and earned 2,000 acres of Inam land as a charitable gift. They constructed a village in his name and called it Nethivaripalle.

The total population of the village is 764 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali (Goldsmith), Kapu, Baliya, Yadava, Kuruva, Kummari (Potter), Ediga, Thogata, Mangali (Barber), Chakali (Washerman), Asadi, Baineni, Etti; Scheduled Castes (111) — Madiga, Mala; Scheduled Tribes (175) — Yerukula, Yenadi; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Srirama with a picture of the Lord, *peerla chavidi* with brass peers and Gangamma temple and Bhadrakali in the form of stone image are the places of worship in the village.

Gangamma *Jatara* is celebrated for 3 days from *Vaisakha Suddha Panchami* (April-May) every year or once in 3 years or 5 years according to the conve-

nience of the villagers. An earthen image is prepared and installed just before the *jatara*. Sheep, goats, rams and fowls are sacrificed while the deity is being brought to the temple and a buffalo is sacrificed after the deity is installed in the temple. The villagers decorate their houses, wear new clothes and arrange feasts. The festival is being celebrated since the very origin of the village and is of local significance. The patrons are Dhobis (Washermen), Asadis, Malas, Madigas and Potters. All Hindu residents of the village congregate. *Pujari* is a Dhobi of Ganneru *gotram* with hereditary rights. *Prasadam* is distributed to all.

Srirama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March-April).

SOURCE: Sri S. Sreeramulu, Teacher, Nethivaripalle.

28. NAGAVARAM — Situated on Rajampet-Kodur road at a distance of 6 miles from Kodur Railway Station and 28 miles from Rajampet town.

It is described by Shri Chilukuri Veerabhadra Rao in his book 'Andhrula Charitra - Volume II' (History of the Andhras) that historically this village was constructed by Ummadi Devamaharaju, a Chola king of Pothapi, in memory of his wife Nagalamba on the bank of the river Kunjari. He also constructed a temple of Sri Chennakesavaswamy, appointed Perumalla Nambi as a *pujari* and gave Inam lands to meet the expenditure involved for daily pujas and for maintenance of servants and dancers.

The total population of the village is 2,862 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatriya (Raju), Baliya, Kamsali (Goldsmith), Reddy, Vadde, Uppara, Chakali (Washerman), Mangali (Barber), Kummari (Potter), Golla; Scheduled Castes (541) — Madiga, Mala; Scheduled Tribes (175) and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Sri Chennakesavaswamy temple with the bronze image in human form with his consorts, and Nagarapu Ellamma temple with the image in female form and a church are the places of worship in this village.

Sri Chennakesavaswamy *Brahmothsavam* which is being celebrated for the past 400 years, though of local significance, is held for 9 days from *Ashadha Suddha Ekadasi* to *Bahula Chaviti* (June-July) where coconuts are offered. The temple authorities are paid money every year by the Government to meet the expenses of conducting the festival. The local Hindus congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

Nagarapu Ellamma *Jatara* is celebrated for 4 days in *Ashadham* (June-July) when pujas are performed daily by the *pujari*. The deity is taken in procession by Upparas with music. Goats, fowls and sheep are sacrificed to the deity at the time of the *jatara* and even on other occasions in fulfilment of vows. Coconuts

are also offered. The festival is of ancient origin and confined to 12 nearby villages. Thamballas decorate the deity. The trustees are the Reddies. There are Inam lands for *pujaris*, Barbers and other servants who work during the festival days. The Hindu devotees, local and from 12 nearby villages, congregate. *Pujari* is a Thamballa with hereditary rights enjoying Inam lands.

SOURCE: 1. Sri A. Subbanna, Teacher, Nagavaram.
2. Sri Vendati Kanakiah, Teacher, Nagavaram.
3. Sri P. Gangaiah, Teacher, Panchayat Samithi Elementary School, Nagavaram.
4. Sri D. Panchalu, Teacher, Panchayat Samithi Elementary School, Nagavaram.

29. YERRAGUNTALAKOTA — Situated to the south-east of Seshachalam hill ranges at a distance of 3½ miles from Anantharajupet Railway Station, 10 miles to the west of Kodur Railway Station and 25 miles from Rajampet.

A fort, which is now in ruins, is said to have been built in olden days by poligars who ruled over this area. Another fort to the east is said to have been built subsequently by Matli kings who too ruled over this area with this village as their capital. It is believed that gold is hidden here.

The total population of the village is 4,647 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatriya (Raju), Viswabrahmin (Goldsmith), Padmasale (Weaver), Kapu, Gandla, Kummari (Potter), Medara, Mutracha, Baliya, Yadava, Ediga, Chakali (Washerman), Mangali (Barber); Scheduled Castes (615) — Madiga, Mala; Scheduled Tribes (111) — Yerukula, Yenadi; Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations.

The temples of Sri Neelakanteswaraswamy, village deity Gangamma with Her ten feet high image in an awe-inspiring form with *abhaya hastam* and two *Rakshasas* being trampled under Her feet, Srirama with His image in human form, Mathamma with Her image in female form, Ankamma and Anjaneyaswamy, churches and mosques are the places of worship in this village. The temple of Gangamma is located in a spacious enclosure of one acre.

Sri Neelakanteswaraswamy festival which is of ancient origin, though of local significance, is celebrated for 7 days from *Magha Bahula Chathurdasi* (February-March) wherein the local Hindu devotees only congregate.

Gangamma *Jatara* is celebrated for 2 days in *Chaitram* (March-April) or *Vaisakham* (April-May) after Ugadi. Coconuts and ornaments are offered. Goats, fowls and sheep are sacrificed near the temple on *kumbham* (a heap of cooked rice). The festival is of ancient origin but of local significance. The local

Hindu residents congregate. *Pujari* is a Baliya endowed with Inam lands. *Prasadam* is distributed to all.

Srirama Navami is celebrated for seven days from *Chaitra Suddha Navami* to *Purnima* (March-April) in the Rama temple.

Mathamma *Jatara* which is confined to Madigas and Ankamma *Jatara* are celebrated in *Vaisakham* (April-May).

Peerla Panduga is celebrated by Muslims in the *Moharram* month (June-July). All the villagers congregate without any distinction of caste or creed.

At a distance of 10 miles from this village are the Seshachalam hill ranges in which there is Gundala kona forest, so called locally. The Sivalingam that was in a cave in that Gundala kona forest valley was uprooted by some thieves for the wealth that was treasured under the Lingam. About a century back one Sri Surappagari Pullareddy, an inhabitant of this village, went to the forest to fetch timber for the construction of his house and saw the Lingam that was desecrated. He worshipped the Lingam and took a vow that he would build a temple, if he acquired the necessary timber for his house. And lo! to his astonishment four logs were immediately found there itself. He kept up his vow and constructed a temple in the fort of the village. But, before the installation of the Lingam in that temple, a sage appeared before him and warned that if the Lingam is installed in that temple, his family would perish. Sri Pullareddy then constructed another small building and installed the Lingam in it. The temple originally constructed for the Lingam is now in ruins.

Every year Sivaratri is celebrated at that place on *Magha Bahula Chathurdasi* (February-March). There are Inam lands for *pujaris* and for Barbers and Dhobies who take the Lord in procession during the festival. There are Ginnegundam, Pasupugundam in which the devotees take bath and Budidagundam in which the water is in ash colour. The devotees do not take bath in the Budidagundam because it is believed that Eswara Himself takes bath in it. The festival is being celebrated from the time of Kota Pullareddy. Now it is performed by Sri Surappagari Chandrasekaram, a member of his family. *Meravani* (procession), *biksham* (begging), *kalyanothsavam*, *vasanthoathsavam*, *theru uthsavam* are celebrated with great pomp. The devotees observe fasting and there is free feeding too. The local and neighbouring villagers take part in it.

There is Thalakona at a distance of 20 miles from Gundalakona. A sage Thalakona Siddhulaiah is said to have been at this place where the festival is celebrated on a larger scale than at Gundalakona. Thousands of devotees take part. Women who desire to be blessed with children worship there. To those who are lucky, it is believed that he appears in a dream and gives either a fruit or some other *prasadam* and disappears. The women begetting male children name

them after the sage as Sivaiah, Gundalaiah, Siddhulaiah, Siddeswaraiyah and Siddalingam.

- SOURCE: 1. Sri C. Jangamaiah, Teacher, Yerraguntlakota.
2. Sri N. Rama Murty, Teacher, Yerraguntlakota.
3. Sri Y. Venkata Ramaiah, Teacher, Yerraguntlakota.
4. Sri A. Sankara Rao, Teacher, Yerraguntlakota.

30. ANANTHARAJUPET — A Railway Station on the Madras-Bombay broad gauge section of the Southern Railway at a distance of one furlong from Cuddapah-Balupalle road, 3 miles to the west of Kodur Railway Station and 22 miles from Rajampet. This village was constructed under the supervision of the Matli kings during the reign of Sri Krishnadevaraya.

The total population of the village is 6,583 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatriya (Raju), Sale (Weaver), Reddy, Kapu, Balija, Vadde, Kummari (Potter), Golla, Bestha, Chakali (Washerman), Mangali (Barber), Dasari; Scheduled Castes (1,159) — Madiga, Mala; Scheduled Tribes (240); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There are 3 Srirama temples, one of which is constructed by Panjam family with a stone image, an Ankamma temple with Her stone image, a Ramamma temple and sacred abodes for Gangamma and Sathemma with stone images. Siddheswaraswamy is worshipped in the form of a kalasam under a banyan tree.

Srirama Jayanthi is celebrated for 11 days from Chaitra Suddha Navami (March-April). Sanskrit slokas, manthra pushpam, and sthothrams are read by Brahmins. The image in the temple and the procession images are well decorated. Flowers, garlands, electric dynamos and other material for decorating purposes are brought for the celebrations from Madras and Tirupati. A family which has been brought from the south for purposes of decoration only is being patronised by the temple authorities for the past 80 years. Cocoanuts, fruits and flowers are offered to the Lord. The festival is of ancient origin and confined to the nearby villages with a congregation of about 4 to 5 thousand devotees. The patrons are the Panjam family. Only Hindus take part in the festival. Pujari is a Brahmin. Prasadam is distributed to all and there is free feeding to Brahmins and the poor.

Alongside the festival, a fair is held for 11 days near the temple premises. It is being held since a long period. About 4 to 5 thousand people irrespective of caste and creed congregate during the fair. Eatables, mirrors and combs, handloom and mill-made cloth and toys are brought and sold in the fair.

Bhajans, kolatams, Koya dances, harikathas and several feats afford entertainment to the visitors.

Siddheswara Jagarana festival is celebrated for 2 days from Magha Bahula Triodasi to Chathurdasi (February-March). The kalasam is placed under the banyan tree in the night and jagarana is observed during the whole night. In the next morning pongallu are prepared and naivedyam is offered. Panyaram carts are taken round the tree. Fowls are also sacrificed to the deity in fulfilment of vows. The festival takes place in Uralgottupadu, hamlet of Anantharajupet. It is of ancient origin but of local significance. The local Hindus and from the neighbouring villages congregate. Pujari is a Kummari (Potter).

Ankamma Jatara which was being celebrated in this village is stopped for the past 30 years. Fowls and rams are, however, sacrificed to Gangamma in April in fulfilment of their vows.

There are many batavia orange gardens in this village and in the neighbouring villages. There are a Fruit Research Station, a Fruit Canning Factory, Biochemist Laboratory and Onion Research Station in this village.

- SOURCE: 1. Sri Panjam Narasimha Reddy, Ex. M.L.A., President, Panchayat, Anantharajupet.
2. Sri G. Subba Raghava Raju, Teacher, Anantharajupet.
3. Sri P. Sriramulu, Teacher, Uralgottupadu.

31. OBANAPALLE — Situated at a distance of one furlong from Kodur-Chitvel Panchayat Samithi road and 3 miles from Kodur Railway Station. The name Obanapalle is said to have been derived from two brothers Obanna and Bayanna who in the past, having come to this spot, constructed this village.

The total population of the village is 3,136 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Balija, Kamma, Velama, Kummari (Potter), Sale (Weaver), Ediga, Chakali (Washerman), Mangali (Barber), Vadde, Mutrakali (Washerman), Madiga, Mala; Scheduled Castes (755) — Madiga, Mala; Scheduled Tribes (145) — Yenadi; Muslims and Dudesulas. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Gangamma temple with an earthen image of the deity and Srirama temple with a picture are the places of worship in this village.

Gangamma Jatara is celebrated for 3 days in Chaitram (March-April) once in 5 years. Goats, fowls and rams are sacrificed. The festival is of ancient origin but of local significance. The residents of the village congregate without any distinction of caste or creed.

Srirama Jayanthi is celebrated for 9 days from Chaitra Suddha Navami (March-April) not only in Obanapalle but also in its hamlet Kothapalle. Festive arrangements are made 2 days in advance. The festival is of ancient origin but of local significance. The

local devotees congregate. Prasadam is distributed to all.

Peerla Panduga is also celebrated for 4 days in Kothapalle. Sugar and sweets are offered to the peerlu.

- SOURCE: 1. Sri K. Ananda Rao, Village Karnam, Obanapalle.
2. Sri C. Venkataiah, Teacher, Social Welfare School, Obanapalle.
3. Sri G. Pothaiah, Teacher, Kothapalle.

32. KODUR — Situated on the Gunjana river about a mile north-east of the Railway Station of the same name on Madras-Raichur broad gauge section of the Southern Railway.

The total population of the village is 12,003 and it is made up of the following communities: Caste Hindus — Vaisya, Balija, Vadde; Scheduled Castes (1,898) — Adi Andhra, Mala; Scheduled Tribes (721); Muslims and Jains. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Srirama, Eswara, Ankamma and Anjaneyaswamy and Ammavarisala with the stone image of Kanyakaparameswari in female form are the places of worship in the village.

Devi Navarathrulu (Dasara) is celebrated in Ammavarisala for 10 days from Asvini Suddha Padyami (September-October). It is 20 years old but of local significance. The residents of the village congregate. There is free feeding on the last day.

Eswara festival is celebrated in Kartikam (October-November) and on Magha Bahula Chathurdasi (February-March). Every day bhajans are performed and naivedyam is offered to the deity. Prasadam is distributed to all.

Gangamma Jatara is celebrated for 2 days with great pomp in between Chaitram (March-April) and Vaisakham (April-May). Animals are sacrificed and vows are fulfilled in the form of cash and kind.

A legend goes to say that a peeru was found by K. Subbaiah, a Harijan, son of Koppala Mangamma, in the mango garden by the side of his house. He showed that peeru to the Muslims of the village and to Rajaramasetty, the owner of that garden. They decorated that Peeru and installed it under a neem tree by the side of the house of K. Subbaiah. Syed Khaja Mohiuddin Saheb, the nominated mujavar, named the peeru as Imam Khasim. Sri Rajaramsetty celebrated Urs on the next day with the help of the villagers with great pomp and show. Thousands of devotees took part and offered naivedyam to the deity without any distinction of caste or creed. From that day onwards on every Friday the Muslims as well as Hindus offer naivedyam to the peeru. It is believed that issueless persons would be blessed with children and persons afflicted

with diseases would be cured if they go round the peeru.

"A peculiar custom obtains in Kodur among Sudra castes. When a child falls ill the toe-ring is removed from the mother's left foot and tied round the child's neck with an indigo-coloured thread with the object of restoring it to health. It is also worthy of note that the pujari who conducts the worship of Ankamma, the village Goddess, is a woman, a peculiarity of which there appears to be no other example in the district."

There is a temple of Sri Ayonkaraswarupanilayam on the hill Mayuragiri, which is in the form of kurman (tortoise) to the west of Sudarsanapuram, near Reddivaripalle Madigawada, a hamlet of Kodur, with the stone image of Sri Maha Vishnu, 5 feet high, with 4 hands in the form of viswarupam. Dasavatharams (the ten incarnations) are also carved in the temple.

This is the place of origin of a living yogi called Balabhakta. His story is as follows: In this village Gangayya and Gangamma, a Adi Andhra couple were living happily. They were living by hard labour and were very hospitable. But they had no children. They worshipped Sri Narasimhaswamy who blessed them with a son and he was named Subbanna. Subbanna was born in midhunagnam at 9 O'clock in the morning of Vaisakha Suddha Chathurdasi on the Telugu year Vikrama. He died immediately after his birth. His mother had a dream that adishesha, the serpent king, had entered her womb (garbham). So they kept the dead body for 3 days with the hope that he would get his life. On the third day he did get his life. His father died when he was 4 years old and his mother managed to educate him upto the fifth standard and put him into the first form. He distinguished himself by his good conduct and great intellect and earned the goodwill of his masters. But, gradually his mind weaned away from the worldly affairs and studies towards spiritual side. He gave up his studies when he was in the fourth form, and began to concentrate his mind on the worship of thulasi (the holy basil ocyum sanctum). He began to forget himself in silent meditation and attracted several devotees who created facilities for him. He felt dissatisfied and entered Penchikala kona, a thick forest infested with wild animals and did penance. God was pleased with him and he was asked to go home where his mother and sister were anxiously waiting for him. He returned home on the night of the third day.

He had this darsan of God in 1952, and gnanopadesam in 1955. In 1959 he went to Kannada Desa. He acted in many Christian dramas. His behaviour is very peculiar. Serpents are found in his bed and over his body and head. He wanders during nights alone in places infested with demons and ghosts refuting their presence. There is a halo about him and people come for his darsan from far and near. The possessed and

the sick get relief by his *darsan*. He preached that all are equal and there is God in all and everywhere. He told that Allah, Hari and Esu (Christ) are one and the same. At present he is only 24 years old and is known as Balabhakta (young devotee). The code of conduct observed in the Gandhi *ashram* is being observed in his *ashram* at Mayuragiri.

On every Sunday, Friday and Saturday thousands of devotees who are desirous of begetting children and for the remedy of several diseases come from several places. Every one should perform *bhajans* and prayer. The '*athma prasanna beejaksharams*' are repeated 10 times silently by all.

The *hundi* kept there for the devotees to fulfil their vows and to cure their diseases is represented as his heart. The first presentation is to give one's heart to God, second is to take *ahimsavratam* and the third is to believe that God is only one, in whatever form he may be. He strictly prohibits animal sacrifices.

Srihari (Maha Vishnu) *Jayanthi*, celebrated for 3 days from *Vaisakha Suddha Chathurdasi* (April-May), centres round the saint Balabhakta. It attracts pil-

grims belonging to all religions from far and distant places in Andhra Pradesh and Mysore States. The patron is Sri Peddireddi Obulareddy. Pujari is Madanapu Subbaramaiah, a Chakali (Washerman) who is the friend of Balabhakta.

The villagers arrange free feeding on *Vaisakha Suddha Chathurdasi*. *Bhajans* afford entertainment to the visitors.

Srirama Jayanthi is performed on *Chaitra Suddha Navami* (March-April).

- Service: 1. Sri S. Dastagiri Saheb, Head Teacher, Chayyat Samithi Middle School, Kodur.
2. Sri S. Fakuruddin Saheb, Hindi Teacher, Kodur.
3. Sri P. Narasaiah, Teacher, Panamam Samithi Elementary School, Kodur.
4. Sri Abdul Rawoof, Teacher, Panamam Samithi Urdu School, Kodur.
5. Sri B. Narasaiah, Teacher, Kodur.
6. Sri B. Christadas, Teacher, Kodur.
7. Cuddapah District Gazetteer, Vol. 1915.



APPENDICES

APPENDIX-I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN CUDDAPAH DISTRICT

S.No.	Name of the festival	Tidhi in Telugu month	Corresponding English month
1	2	3	4
HINDU FESTIVALS			
1	Ugadi (Telugu New Year's Day)	Chaitra Suddha Padyami	.. March—April
2	Srirama Navami	Chaitra Suddha Navami	.. March—April
3	Nagula Chaviti	Shravana Suddha Chaviti	.. July—August
4	Varalakshmi Vratam	2nd Friday in Shravanam	.. July—August
5	Sri Krishna Jayanti	Shravana Bahula Astami	.. August—September
6	Vinayaka Chaviti	Bhadrapada Suddha Chaviti	.. August—September
7	Mahalaya Amavasya	Bhadrapada Amavasya (New Moon Day)	September—October
8	Dasara	Asviniyuja Suddha Padyami to Dasami	September—October
9	Deepavali	Asviniyuja Bahula Chathurdasi to Amavasya	October—November
10	Dhanalakshmi Puja	Asviniyuja Bahula Amavasya	.. October—November
11	Subrahmanya Shashti	Margasira Suddha Shashti	.. November—December
12	Sankranti	Pushyam (Makara Sankramanam)	13th to 15th January of every year
13	Bhishma Ekadasi	Magha Suddha Ekadasi	.. January—February
14	Maha Sivaratri	Magha Bahula Chathurdasi	.. February—March
15	Kamadahanam	Phalguna Suddha Triodasi	.. February—March
16	Holi	Phalguna Suddha Purnima (Full Moon Day)	February—March
MUSLIM FESTIVALS			
		Date in Muslim months (HJRI)	
1	Ramzan (Id-ul-Fitr)	1st day of Shawval	.. February—March
2	Bakrid	10th of Zilhaj	.. May—June
3	Moharram	10th of Moharram	.. June—July
4	Milad-un-Nabi	12th of Rabi-ul-Avval	.. August—September
5	Peer-e-Dastagiri	11th of Rabi-us-Sani	.. September—October
6	Shab-e-Barat	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 Cuddapah District.

APPENDIX-I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN CUDDAPAH DISTRICT

S.No.	Name of the festival	Tidhi in Telugu month	Corresponding English month
1	2	3	4
HINDU FESTIVALS			
1	Ugadi (Telugu New Year's Day)	Chaitra Suddha Padyami	.. March—April
2	Srirama 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 Astami	.. August—September
6	Vinayaka Chaviti	Bhadrapada Suddha Chaviti	.. August—September
7	Mahalaya Amavasya	Bhadrapada Amavasya (New Moon Day)	September—October
8	Dasara	Asviyuja Suddha Padyami to Dasami	September—October
9	Deepavali	Asviyuja Bahula Chathurdasi to Amavasya	October—November
10	Dhanalakshmi Puja	Asviyuja Bahula Amavasya	.. October—November
11	Subrahmanya Shashti	Margasira Suddha Shashti	.. November—December
12	Sankranti	Pushyam (Makara Sankramanam)	13th to 15th January of every year
13	Bhishma Ekadasi	Magha Suddha Ekadasi	.. January—February
14	Maha Sivaratri	Magha Bahula Chathurdasi	.. February—March
15	Kamadahanam	Phalguna Suddha Triodasi	.. February—March
16	Holi	Phalguna Suddha Purnima (Full Moon Day)	February—March
MUSLIM FESTIVALS			
		Date in Muslim months (HJRI)	
1	Ramzan (Id-ul-Fitr)	1st day of Shawwal	.. February—March
2	Bakrid	10th of Zilhaj	.. May—June
3	Moharram	10th of Moharram	.. June—July
4	Milad-un-Nabi	12th of Rabi-ul-Avval	.. August—September
5	Peer-e-Dastagiri	11th of Rabi-us-Sani	.. September—October
6	Shab-e-Barat	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 Cuddapah District.

APPENDIX—I

A NOTE ON THE COMMON FESTIVALS OBSERVED IN CUDDAPAH DISTRICT

The calendar of festivals gives at a glance the festivals commonly observed by the Hindus, Muslims and Christians in Cuddapah district. But for the following variations, their observance conform to the practices described in detail in the Kurnool volume of Fairs and Festivals [VOLUME II — PART VII B(11)].

COMMON HINDU FESTIVALS

1. **UGADI** — Many Hindu shops begin their official New Year on this auspicious day, instead of commencing on Deepavali day. The merchants of Proddatur give substantial *mamools* in cash or clothing or fixed bonus on this occasion to their employees.

2. **SIRIRAMA NAVAMI** — About a decade back, Sirirama Navami was being celebrated on a very big scale at Pushpagiri in Cuddapah taluk and Vontimitta in Sidhout taluk of Cuddapah district. Pushpagiri is the seat of a Brahmin religious head and over ten thousand people used to congregate there to observe the festival and enjoy the hospitality of the *mull*. It continues to be of special significance even now though not on the previous scale.

Vontimitta used to attract more than five thousand people during Sirirama Navami because of its association with the great saint and poet Bammara Pothana who wrote in Telugu 'Bhagavatham' which is considered a great devotional work for an ordinary student of Telugu, a great work of philosophy for a religious minded Hindu and the greatest guide in Telugu to a *sadhaka* with detailed explanations of the practice of *yoga* at the several stages. Its language is simple but sweet, exhibiting at the same time special features of Telugu prosody. To quote an example he has written poems without a single long vowel, sounding music and conveying clear meaning in simple style as in

“అడిగెదనని కడుపడి జను

Adigedanani kaduvadi janu

అడిగినతను మగుడ నుడువడని నడయుదుగు

Adiginathanu Maguda nuduvadani nadayudugun

వడివడి చడిముడి వడబడు

Vadivadi chidimudi thadabada

అడిగిదు అడిగిదును జడిమ వడిగి పునెడలన్”

Adugidu adugidathu jadima nadugidunedalan

The life of Pothana is thrilling at several stages. Lord Rama is said to have appeared before him and asked him to write Bhagavatham and to dedicate it to Him. The temptation and the pressure from his brother-in-law Sreenatha, an outstanding figure among the Telugu poets, as well as from the ruler of the land to dedicate it to the King were too great to be over-

come by an ordinary poet. Saraswathi, the presiding deity of learning appeared before him with tears rolling down her cheeks indicating her grief at the apprehension of Himself (represented in the great work Bhagavatham) being sold to 'karnata kiratha keechakas' (the heartless rulers of Karnataka). Pothana assured her that he would not do such a deed *trishudhiga* — in thought, word or deed. The enraged King exiled him but Lord Rama protected him and finally Bhagavatham was dedicated to Lord Rama under the patronage of the repentant ruler.

At one stage Pothana's poetical faculties failed to complete a stanza of four lines after he wrote the first two. He went out to refresh himself in the open air and suddenly the remaining two lines flashed in his mind. He returned home over-joyed, only to find that Lord Rama had visited his house in his guise and completed the stanza exactly at the moment when the concluding lines had struck him while he was away from home. His little daughter was fortunate enough to wash the feet of Lord Rama and watch the Lord taking the place of his father, complete the stanza and go away, all the while in the form of Pothana. Pothana lost himself in devotion and joy when he realised the grace of the Lord towards him.

The importance of the place suffered after the death of Sri Vavilakolanu Subba Rao, the writer of Ramayana in Telugu. He is referred to by his admirers as Andhra Valmiki; he had settled down at Vontimitta on retirement from the Presidency College, Madras, where he served as the Head of the Telugu Department. He was of the firm opinion that Vontimitta was the scene of Bammara Pothana's life. Of late, opinion is swinging in favour of the other centre viz., Warangal. This perhaps is the cause of the decrease in the congregation at Vontimitta in Cuddapah district.

5. **SRI KRISHNA JAYANTHI** — In Cuddapah town most of the Hindu festivals as well as the important Muslim festivals were unavoidably curtailed owing to communal tension and neither community is keen on improving them. In such a big place as Cuddapah with several cultured Hindu families this important festival of the birthday of Lord Krishna, the giver of Bhagavadgita is confined only to certain localities.

8. **DASARA** — Dasara is celebrated on a very grand scale at Proddatur, the centre of the Vaisya community which has organised itself well. It is known as the second Mysore for Dasara celebrations and about Rs. 30,000 is spent during the ten days. Over two lakhs of people are said to visit the place from far and near. *Vasanthotsavam* during the day and *Ammavari* (Kanyakaparameswari) procession during the night are attractive, with *keelugurrams* (mechanical horses) and dance parties. Jammalamadugu also celebrates Dasara with more eclat than other places.

APPENDIX—I

11. **SUBRAHMANYA SHASHTI** — It is a domestic festival for a very few families of Brahmins in the border places of Chittoor district. In the towns of Cuddapah district on the borders of Chittoor district, the Tamil speaking Brahmins and in particular those that have marriage connections with the families of the Tamilnad observe it as an important festival.

12. **SANKRANTI** — In some places in rural parts *paruveta* is held on the third day as an entertainment and also a trial of skill and physical strength to catch the fleeing goat or ram whose tail is cut and chilly powder applied to the wound.

13. **MAHASIVARATRI** — It is of special significance at Kandimallayapalle in Badvel taluk of Cuddapah district, where more than ten thousand people congregate during the festival. It is here that the tomb of Veerabrahmam stands with that of Eswaramma, his grand-daughter in the compound adjoining his own. The tomb (*samadhi*) of his Dudekula devotee Siddaiah also is a few miles from there. Elaborate information

is given in the monograph of the place, about the three great saints and devotees of Lord Siva.

COMMON MUSLIM FESTIVALS

3. **MOHARRAM** with its popular name *Peerla Panduga* is commonly observed by both Hindus and Muslims in the rural parts even when the Muslim population forms a negligible percentage of the population.

The strong communal differences prevailing in Cuddapah town which had resulted in riots in the past are responsible for the non-observance of the important Hindu and Muslim festivals on the scale in which they are observed elsewhere in the neighbouring districts.

COMMON CHRISTIAN FESTIVALS

2. **GOOD FRIDAY** — In Cuddapah district only a few orthodox Christians who have been Christians for some generations before observe Easter and Good Friday. The new converts in the villages who have yet to understand the significance of the occasion are slow to recognise their importance.

APPENDIX - II STATEMENT OF FAIRS AND FESTIVALS CUDDAPAH DISTRICT

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 and occasion for the fair or festival	Name and des- cription of the deity connected with the fair or festival	Estimated con- gregation— local or other- wise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks — (Facili- ties, if any, for visi- tors—any other special features)	
1	2	3	4	5	6	7	8	9	10
1 CUDDAPAH TALUK									
1	1 (c) Muthu- lurpadu hamlet of Bhumaya- palle	8 miles from Kamala- puram by footpath and 20 miles from Cudda- pah	Gangamma Jatara	Full moon day in Vaisakham (April-May). 3 days	Local, religious	Gangamma, image in female form	4 to 5 thou- sands; local and from the neighbouring villages. All communities participate.	Eatables, glassware, pictures of Hindu deities, baskets, dolls, etc.	There are choultries. Bhajans, sports, ma- gic, swings, circus and kolatams afford entertainment to the pilgrims
2	14 (c) Pushpagiri hamlet of Kotturu	On the Pennar at a distance of 5 miles from Gangavapalle Railway Station on Madras-Bombay broad gauge section of the Southern Railway and 10 miles to the north- west of Cuddapah town	Sri Chenna- kesava- my Brah- mothsavam	Chaitra Bahula Triodasi to Vai- sakha Suddha Sapthami (April- May). 10 days	Widely known, religious	Sri Chennakesava- my Brahmothsava- 			

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 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. CUDDAPAH TALUK - Conold.									
109	Nandimandalam	On the right bank of the Papaghni, half a mile from Cuddapah-Pulivendla bus route and 6 miles north-east of Vempalle. The nearest Railway Station is Krishnapuram at a distance of 181 2 miles and 201 2 miles from Cuddapah	Viswanathaswamy festival	During Sivaratri, i.e., on Magha Bahula Chaturdasi (February-March). 1 day	Local religious	Viswanathaswamy, a Sivalingam	Local congregation. Hindus	...	...
12	Polathala	17 miles from Cuddapah Railway Station in the Reserve Forest area	Akkadevathala festival	Magha Bahula Chaturdasi (February-March). 2 days	Widely known, religious	Akkadevathalu	10,000; local and from distant places. All communities	...	There are water and free feeding facilities
2. RAYACHOTI TALUK									
1 (a)	Veeranagattupalle hamlet of Idupulapaya (Gandi Kshetram)	About 3 miles from Vempalle and 30 miles from Rayachoti	1. Sri Veeranjanyaswamy Tirudasi - Sadhu Ramayya	Entire month of Sravanam (July-August). 30 days	Widely known, religious	Veeranjanyaswamy, carving on a stone slab	2,000 to 3,000; local and from other parts of Cuddapah and the neighbouring districts, Hindus	...	Choultrys and rooms are available for the pilgrims
2	Thakibanda	24 miles from Kadiri Railway Station by motor route, 24 miles from Rayachoti and 11 miles from Vempalle	1. Sri Nomula Brahmanma devata festival	Magha Bahula Chaturdasi and religious Anuvaya (February-March). 1 day	Local religious	Sri Nomula Brahmanma devata, in the form of an umbrella decorated with peacock feathers	Local congregation. Hindus	...	...
3	Pyatampalle	2 miles to the north of Rajampet-Kadiri road, 21 miles from Lakkipallegu and 48 miles from Cuddapah Railway Station	Asalla Gangamma Jatara	Chaitra Bahula Vidiya (March-April). 1 day	Local, religious	Asalla Gangamma	1,000; local and from the neighbouring villages. All communities	Fancy goods, The temple is situated in Salevandla-palle, hamlet of Pyatampalle	...
4	Nulivedu	Among low hills on the by-road which leads from Galivedu to Konanpet	Yellamma Jatara	Ashadham (June-July) (from 13th to 16th June). 4 days	Local, religious	Yellamma, image in female form made of panchaloha, decorated with sari and ornaments except Harijans	4,000; local and from the neighbouring villages. All communities except Harijans	Sweetmeats, utensils, cloth	...
5	Dappalle	5 miles from Lakkipallegu, 14 miles from Rayachoti and 32 miles from Cuddapah Railway Station	Avudevatha festival	Jaistha Suddha Panchami (May-June) once in three years. 3 days	Local, religious	Avudevatha, in the form of Ayu (cow); Erra Eddu (red bull) and Pasi Eddu (white bull)	1,200; local congregation. All communities	Eatables, utensils, mirrors, combs, Ayurvedic drugs, pictures, agricultural implements, etc.	...
6	Suddamalla	One mile to the west of Cuddapah - Rayachoti bus route and 22 miles from Cuddapah Railway Station	Datbar Ali Shah Urs	Magham (January-February). 1 day	Widely known, in memory of Datbar Ali Shah	Datbar Ali Shah	Local and from distant places in the district. All communities	...	...
7	Isakibanda	Between Rayachoti and Chinnamandem, 4 miles from Madanapalle - Rayachoti bus route	Gramadevatha Jatara	Dark fortnight of Chaitram (April - May). 3 days	Local, religious	Gramadevatha, earthen image in human form	10,000; local and from the neighbouring villages. All communities	Eatables, utensils, lanterns, pictures, photos, cloth, books	Free feeding is arranged
8	Kalibanda	6 miles to the west of Chinnamandem, 15 miles to the south-west of Rayachoti	Janda Uthasavam (Urs)	There is no fixed date; in between Sankranti i.e., in Pushyam (December-January) and Sivaratri i.e., (January-February). 1 day	Local, in memory of Mohammad Esa	Mohammad Esa	Local and from the neighbouring villages. All except Scheduled Castes	...	Paletamma Jatara is also celebrated in this village and a fair is held in connection with the jatara. Fuller details of this festival are not available
9	Chinnamandem	42 miles from Cuddapah Railway Station	Paleti Gangamma Jatara	Phalguna Suddha Panchami (February-March). 2 days	Widely known, religious	Paleti Gangamma, stone image	2,000; local and from the other parts of the district. All communities	Glassware, sweets, dolls, ready-made clothes, pictures and books	Free feeding is arranged. Circus, magic, dramas and lotteries afford entertainment

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)
2. RAYACHOTI TALUK—Concl'd.									
61	Mallur	34 miles from Cuddapah Railway Station	Malluramma Jatara	Phalguna Suddha Purnima and Bahula Padyami (February-March). 2 days	Local, religious	Malluramma devatha	2,000; local Hindus	...	...
11	Rayachoti	Taluk headquarters on the banks of Mandavaya river; 33 miles from Cuddapah; Chittoor-Cuddapah road passes through this town	1 Veerabhadraswamy Kalyanoth-savam	Magha Bahula Dwadasi to Phalguna Suddha Ashtami (February-March). 12 days	Widely known, religious	Veerabhadraswamy, stone image 5 ft. high in male human form with the image of Bahadrali	Local and people from Chittoor and Bellary districts, Dharwar, Bidar, Mysore and other places. Hindus particularly Veerasaivas	...	Formerly there was free feeding. 1 Sheriff Ali Urs is celebrated in this town on 28th and 29th of April. He was a guru, a native of Secunderabad who died here. 2 Khaja Rangan Shah Vali Urs is also celebrated on 23rd and 24th of April. He was a retired Police constable who became Moulvi and died here. He was a native of Galivedu. Fuller details of the festivals are not available
Masapet	...	...	2 Sri Prasanna Venkataramana-swamy Brahmothsavam	Chaitra Suddha Dasami to Bahula Panchami (March-April). 11 days	Local, religious	Sri Prasanna Venkataramana swamy	Local congregation. All communities	...	Srirama Navami is also celebrated from Chaitra Suddha Navami to Bahula Navami (March-April)
71 (17)	Venkatareddigari - pallesham - let of Banadiapalle	1 1/2 furlongs to the East of Cuddapah-Chittoor trunk road and 4 miles to the north of Rayachoti	Basaveswara festival	During Sivaratri i.e. Magha Bahula Chaturdasi to Amavasya (February-March). 2 days	Local, religious	Basaveswara, in the form of a bull	300; local and from the neighbouring villages. Hindus	A few shops are opened	...
73	Anantapuram	2 miles to the east of Lakireddypalle and the nearest Railway Station is Cuddapah at a distance of about 20 miles. One has to take a bus from Cuddapah to Chitlur, 25 miles and from Chitlur 2 miles walk to reach this village	Gangamma Jatara	Magha Bahula Amavasya to Phalguna Suddha Vidiya (February-March). 3 days	Widely known, religious	Gangamma, black stone image	50,000; local and from neighbouring districts. Hindus	Eatables, utensils, lanterns, pictures, photos, books, cloth, ready made clothes, agricultural implements baskets and toys	There are choultries and hotels. Merry-go-rounds, lotteries, magic, circus, gambling and dramas entertain the pilgrims
81	Veeraballe	On the right bank of the river Mandavaya, one mile to the west of Mustikonda hills of Seshachalam range, 10 miles to the south-west of Rayachoti. 30 miles from Cuddapah by cross country road with no bus route for 7 miles and 44 miles from Cuddapah Railway Station by bus route	Veeranagamma Jatara	Phalguna Suddha Chaturdasi to Bahula Padyami (February-March). 3 days	Widely known, religious	Veeranagamma, stone image in female form	10,000 to 15,000 local and from other taluks. All communities	Eatables, utensils, lanterns, mirrors, pictures, books	Only coffee hotels are available. Gambling, merry-go-rounds, dramas, afford entertainment to the visitors
3. PULIVENDLA TALUK									
1	Parnapalle	7 miles from Chinnelapalle Railway Station and 20 miles from Pulivendla by bus	Hajarat Syed Mecca Masikin Vali Urs	Phalguna Suddha Ekadasi to Triodasi (February-March). 3 days	Local, memory of Hajarat Syed Mecca Masikin Vali	People of the village and the neighbouring villages. All communities	...	...	Kanva Mahamuni Kona festival is also celebrated in this village on the last Monday in Kartikam (October-November). Fuller details of this festival are not available
2	Kommanuthala	6 miles from Parnapalle, 6 miles from Murarichinthala and 7 miles from Peddakotla, all by cart route; nearest Railway Station is Dharmavaram and Kondapuram	Sri Chintalaraya-swamy festival	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Sri Chintalaraya-swamy, stone image in human form	Local and from neighbouring villages. All communities	...	The temple is situated at a distance of 6 miles from the village
3	Brahmanapalle	1 1/2 miles to the west of Pulivendla by cart route and 24 1/2 miles from Muddanur Railway Station by bus route	Male Gangamma festival	A day convenient to the people. 1 day	Local, religious	Male Gangamma, stone slab without specific form	Local congregation. All communities	...	...
4	Pulivendla	Headquarters of the taluk; 23 miles from Muddanur Railway Station	Ranganayakulaswamy festival	In Magham (January-February). 8 days	Local, religious	Ranganayakulaswamy, image in human form	Local congregation. All communities	...	...

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 and occasion or festival	Name and description of 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. PULIVENDLA TALUK—Contd.

23 (b)	Thummalapalle hamlet of Velpula	It is on Pulivendla-Muddanur bus route, 4 miles from Pulivendla, 19 miles from Muddanur Railway Station and 30 miles from Jammalamadugu	Gangamma Jatara	Magha Bahula Triodasi (February-March). 3 days	Local, religious	Gangamma	People of the village and the neighbouring villages within a radius of 5 to 6 miles. All communities	...	...
26	Gondipalle	32 miles from Yerraguntla Railway Station	Anjaneyaswamy festival	Shravanam (July-August). 8 days	Local, religious	Anjaneyaswamy	3,000; local people and from neighbourhood. All communities	...	...
1	Vempalle	18 miles from Yerraguntla Railway Station on Madras-Bombay broad gauge section of the Southern Railway	Eddulakonda-Thiruni Thirunala	Magha Bahula Triodasi to Amavasya (February-March). 3 days	Local, religious	Eswara, stone Si-valingam	1,500; local congregation. All communities	...	...
1 (a)	Chintalamadugu-palle hamlet of Vempalle	One furlong from Cuddapah-Vempalle-Rayachoti bus route and 18 miles from Yerraguntla Railway Station on Madras-Bombay broad gauge section of the Southern Railway	Doddi Deva Jata	Chaitram (March-April). 3 days	Local, religious	Doddi Devara, in the form of a shakti	Local congregation. Hindus	...	It is mostly confined to Gollas (Yadavas)
31	Alireddipalle	19 1/2 miles from Pulivendla and 20 1/2 miles from Yerraguntla Railway Station	Chowdamma Jyoti Jata	Phalguna Suddha Purnima (February-March). 2 days	Local, religious	Chowdamma, image in the form of a shakti and jyoti munities	Local congregation. All communities	...	...
32	Pamuluru	20 miles from Yerraguntla Railway Station	Akkadevathas festival	A day selected by the residents of the village. 1 day	Local, religious	Seven images of Akkadevathas on a stone slab along with their brother Bandinna	Local congregation. All communities	...	...
42	Nallacheruvupalle	10 miles from Pulivendla, 18 miles from Muddanur Railway Station and 31 miles from Jammalamadugu	Bhairaveswaraswamy festival	Jaistha Suddha Panchami to Pournami (May-June). 11 days	Widely known, religious	Bhairaveswaraswamy, black stone lingam, spherical in form, 30 feet in height and 10 feet in circumference	Local and from several villages of the district. Hindus	...	Ganga Jata is also celebrated in this village for one day in the first or second week of March. Fuller details of this festival are not available
44	Yadavakunta	8 miles from Pulivendla	Ganga Jata	In Phalgunam (February-March) according to the convenience of the villagers. 3 days	Local, religious	Gangamma, a black stone without any specific form	Local congregation. All communities	...	...
45	Santhakovvuru	10 miles from Pulivendla, 17 miles from Muddanur Railway Station and 30 miles from Jammalamadugu	Ankalamma Jata	Vaisakha Suddha Purnima to Bahula Amavasya (May-June). 16 days	Local, religious	Ankalamma, in the form of an animal made of stone	Local congregation. All communities	...	Ganga Jata is also celebrated in this village in the 3rd week of Phalgunam (March-April). Fuller details of this festival are not available
49	Thimmapurampeta	6 miles from Pulivendla on the Pulivendla-Gudur road and 6 furlongs from the bus route	Gangamma Jata	In Phalgunam (February-March). There is no fixed date. 4 days	Local, religious	Gangamma, a stone image which has no form	Local and from neighbouring villages. All communities	...	...
68	Simhadripuram	13 miles to the south of Kondapuram Railway Station, 16 miles from Pulivendla and 61 miles from Cuddapah	Chowdeswari festival	On 4th Monday in Kartikam (November-December). 1 day	Local, religious	Chowdeswari, image in female form resembling kali	Local and from the neighbouring villages. Thogatas	...	There are hotels and choultries
77	Maddalapaya (Alobilapuram)	1 1/2 miles to the north of Ravulakolalu, 10 miles from Thonduru, 17 miles from Muddanur Railway Station via Mallela by bus and 22 miles from Pulivendla	Someswara festival (Banukota Thirunala)	Magha Bahula Triodasi (February-March). 1 day	Widely known, religious	Someswara, stone image in human form with his consort Parvati and son Ganapati	Local people as well as from distant places. All communities	...	Hotels supply eatables. On every Monday in Kartikam (October-November) special pujas are performed
83	Ankalammagudur	11 miles from Pulivendla and 19 miles from Kondapuram Railway Station	Ankalamma Jata	Chaitra Suddha Navami (March-April). 15 days	Local, religious	Ankalamma, stone image in shakti form, 4 ft. high. It has brass canine teeth, golden jewels, bedecked in sari. She is in a standing posture	2,000; local and from neighbouring villages. All communities	...	This festival is celebrated for 15 days, during which either 2 Thursdays and a Sunday or 2 Sundays and a Thursday are of importance

APPENDIX - II STATEMENT OF FAIRS AND FESTIVALS

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 and occasion 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. PULIVENDLA TALUK—Contd.									
17	85 Bonala	14 miles from Pulivendla and 19 miles from Kondapuram Railway Station	Chennakesavaswamy festival	During the first week of Kartikam (October-November), 1 day	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	...
	Ankevaripalle hamlet of Bonala	The village is 2 miles from Bonala	Gangamma Jatara	In Chaitram (March-April). There is no fixed date 2 days	Local, religious	Gangamma, image in female form with sword, chatram (umbrella), lime and sankhu (conch) in four hands. She is decorated with ornaments and sari particularly the nose-ring	Local congregation. Hindus	...	...
18	87 (d) Bojjayapalle hamlet of Balapanur	9 miles from Pulivendla and 16 miles from Muddanur Railway Station	Chowdeswari festival	Phalguna Suddha Dasami (February-March) once in 3 or 5 years, 1 day	Local, religious	Chowdeswari, in shakti form	Local congregation. All communities	...	...
19	88 Madduru	7 miles from Pulivendla and 16 miles from Muddanur Railway Station by bus route	Sri Sankara festival	Magha Bahula Triodasi (February-March), 2 days	Local, religious	Shankara, in the form of stone bodulingam	Local congregation. All communities	...	...
20	89 (a) Theluru Tammala-palle, hamlet of Theluru	9 miles from Pulivendla and 15 miles from Muddanur by bus route	Ganga Jatara	Chaitra Suddha Padyami to Tadaya (March-April), 3 days	Local, religious	Gangamma, image is made out of mud during festival	Local congregation. All communities	...	...
21	93 Inagaluru	9 miles from Pulivendla taluk headquarters, 14 miles from Muddanur Railway Station and 27 miles from Jammamadu, sub-divisional headquarters, by bus route	Nancharamma festival	Asvija Suddha Vidiya to Purnima (September-October), 14 days	Widely known, religious	Nancharamma, a golden image in female form with a crown on her head	Several thousands; local and from the neighbouring districts. All communities except Muslims	Eatables, utensils, torches, books, dolls, glassware, pictures, drugs, and cloth	There is a free feeding choultry and pandals are erected. The festival is not taking place for the past 50 years due to factiousness in the village

4. KAMALAPURAM SUB-TALUK

1	2	26 miles from Kamalapuram by road and 35 miles from Kalamalla Railway Station on Madras-Raichur broad gauge section of the Southern Railway	Sri Gopala-swamy festival	Pushyam-15th of January, 1 day	Local, religious	Sri Gopalaswamy, stone image in human form	Local congregation. Hindus	...	...
2	Illur	On the southern bank of river Pennar; 3 miles from Potlurthi bus road, 5 miles from the sub-division at Jammamadu, 6 miles from Kalamalla Railway Station and 15 miles from Kamalapuram	Peddamma Jatara	In the bright fortnight of Phalgunam (February-March), 1 1/2 days	Local, religious	Peddamma, no temple or image. An earthen image in female form is prepared during the festival	Local congregation. Hindus	Eatables	Dasthagiriswamy Urs is celebrated in Rabi-us-sani (Muslim month) (September-October). Srirama Navami and Christamas are also celebrated in this village. Fuller details of these festivals are not available
3	Malepadu	18 miles from Yerraguntla Railway Station on Madras-Raichur broad gauge section of the Southern Railway	Ganga Jatara	Phalguna Bahula Dasami (March-April), 2 days	Local, religious	The deities are Peddamma, Chinnamma, Chowdamamma, Ankalamma and Poleramma. There are sacred abodes for Peddamma and Chinnamma and during the festival earthen images 2 feet in height are prepared in female form and worshipped. There are temples for other deities with their stone images in female form	Local congregation. Hindus	...	Dasthagiriswamy festival is also celebrated in this village during Sankranti i.e., on 13th and 14th January in Pushyam. Fuller details of this festival are not available
4	Kalamalla	It is a Railway Station on Madras-Raichur broad gauge section of the Southern Railway; the village is 2 miles from the Railway Station	Chowdeswari festival (Jyothulu)	Pushyam (December-January), 17th of December, 1 day	Local, religious	Chowdeswari	Local congregation. Hindus	...	Chennakesavaswamy festival is also celebrated in this village during Sankranti i.e., on 13th and 14th January in Pushyam. Fuller details of this festival are not available
5	Chilamalur	2 miles from Kalamalla Railway Station on Madras-Raichur broad gauge section of the Southern Railway	Veerabhadraswamy festival	Phalgunam (February-March), 5 days	Local, religious	Veerabhadraswamy	10,000; local and from neighbouring villages. All communities	...	...
6	Potlurthi	On the Southern bank of river Pennar, 5 miles from Yerraguntla Railway Station, 16 miles from Kamalapuram and Jammamadu by bus	Chennakesavaswamy festival	Kartikam (October-November), 30 days	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	This festival is also celebrated on Asvija Suddha Dasami (September-October) and on 15th January in Pushyam (December-January). The festivals of Agastieswaraswamy, Chowdeswari Devi and Ankalamma are also held. Fuller details are, however, not available

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 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
4. KAMALAPURAM SUB-TALUK—Contd.									
7 (a) Bismilla-khadar hamlet of Hanumana-guthi	On the bank of river Pennar, one mile to the east of Potladurthi, 3 miles from Yerraguntla Railway Station and 18 miles from Kamalapuram	Durgamma Jatara	One week after Ugadi i.e., Chaitra Suddha Ash-tami (March-April). 1 day	Local, religious	Durgamma, image with awe-inspiring looks, holding weapons in her hands	2,000; local and from the neighbouring villages. All Hindus	Eatables	...	...
8 Kokatam	3 miles from Yerragudipadu Railway Station to the north, 5 miles to the north-east of Yerraguntla Railway Station, 6 miles to the north-west of Kamalapuram Railway Station and on the southern bank of river Pennar	1 Shah Alam Peer Urs 2 Sri Koteswaraswamy procession	Chaitra Suddha Triodasi and Chaitra Suddha Ash-tami (March-April). 2 days Kartika Bahula Local, Amavasya (November - December). 1 day	Local, religious	Shah Alam Peer Khudah Sirrah, a tomb Sri Koteswaraswamy	2,000; local and from the articles such as neighbouring combs, mirrors, plastic toys and small aluminium utensils	Eatables, fancy articles brought to the fair or festival for sale	...	...
12 Yerraguntla	It is a Railway Station on Madras - Raichur broad gauge section of the Southern Railway, 10 miles from Kamalapuram	Sri Rama festival	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama, a stone image	Local congregation. All communities	...	Poor feeding is arranged and clothes distributed. Veera-bommakka Jatara is also celebrated in this village on Chaitra Suddha Vidiya (March-April). Fuller details of this festival are not available	...
14 Paschikalapadu	One has to reach this village from Kamalapuram by walk or by cart via Tsadipirala and Gopalapuram; 1 1/4 miles from Yerragudipadu Railway Station and 2 1/2 miles from Kamalapuram	Ganga Jatara or Peddamma Jatara	In Chaitram, 10 days before or after Ugadi (March-April) according to the convenience of the villagers. 1 day	Local, religious	Peddamma or Gammamma, an earthen image of the deity is prepared with a sword in one hand; ornaments are also put on the deity	Local congregation. All communities	...	...	...
17 Sambatur	On the bank of river Pennar, 3 miles from Kamalapuram Railway Station and town	Sri Chennakesavaswamy festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Sri Chennakesavaswamy, image in human form holding sankhu and chakram in two of his hands	Local congregation. All communities	...	Festivals are celebrated on the occasions of Sankranti (January 15th), Vijayadasami (September-October) and on Ashadha Suddha Ekadasi (June - July). Ganga Jatara is also celebrated in this village in Chaitram (March-April). Fuller details of these festivals are not available	...
18 Vedurur	To the north of river Pennar and on the western bank of Kundu river; 3 miles from Kamalapuram Railway Station	Sangameswara festival	Pushyam (13th to 15th January). 3 days	Local, religious	Sangameswara, image 3 feet high and 4 feet in circumference in the form of Lingam	Local congregation. Hindus	...	...	...
19 Vibhrampuram	On the bank of Pennar, 1 1/2 miles to the north of Kamalapuram and 2 1/2 miles from Kamalapuram Railway Station	Ramaswamy festival	Pushya Bahula Ekadasi to Triodasi (January - February). Generally from 13th to 15th January. 3 days	Local, religious	Ramaswamy, a picture in human form	Local congregation. Hindus	...	Festival is celebrated on the occasion of Srirama Navami (March - April), but fuller details of the festival are not available	...
20 Gangavaram	2 miles from Kamalapuram Railway Station and town	Eswara Aradhana	Entire month of Kartikam (October - November). 30 days	Local, religious	Eswara, a stone Sivalingam	Local congregation. All communities	...	Ankalamma Jatara and Srirama Navami (March - April) are also celebrated in this village. Fuller details of the festivals are not available	...
I Kamalapuram	Sub-taluk headquarters and it is a Railway Station on Madras - Raichur broad gauge section of the Southern Railway	1 Gangamma devatha 2 Gaffar Saheb Urs	Phalgunam (February-March). 2 days Chaitram (March-April). 4 days	Local, religious	Gangamma devatha Gaffar Saheb Quadri	1,200; local and from neighbouring villages. All communities	...	There are choultries and a travellers' bungalow. Sanitary arrangements are made by the Panchayat Board	...
3 Kanchi	Vaisakham (April-May), 2 days	Local, religious	...	...	...	...	...	...	...

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 or festival	Significance and occasion 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
4. KAMALAPURAM SUB-TALUK—Contd.									
16	Tsadipirala	To the north of Cuddapah - Yerraguntla road, 2 miles from Kamalapuram Railway Station and town	Sri Rama festival	Pushya Bahula Ekadasi (January-February). 3 days	Local, religious	Sri Ramachandra Murthy, stone image	Local congregation. All communities	...	Festival is also celebrated on the occasion of Sri Rama Navami (March-April) but fuller details of the festival are not available
23 (a)	Saithimayapalle hamlet of Tsadipirala	4 miles from Kamalapuram Railway Station by bus	Ankalamma Jatara	Vaisakha Bahula Panchami to Sapthami (May-June). 3 days	Local, religious	Ankalamma, stone image	2,000; local and from the neighbouring villages. All communities	Sweet meats, toys, utensils, & fancy articles such as combs, mirrors, etc.	There are choultries. Lottery, gambling and cockfight afford entertainment
26	Nallingayapalle	3 miles from Yerraguntla Railway Station and 7 miles from Kamalapuram by road	Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama, stone image	Local congregation. Hindus	...	...
26	Tippaluru	3 1/2 miles from Yerraguntla Railway Station	Gangamma Jatara	Chaitra Bahula Padyami (April-May). 2 days	Local, religious	Gangamma	1,200; local and nearby villages. All communities	...	A choultry is available
29	Tippaluru Sunkesula	3 miles from Yerraguntla Railway Station and 7 miles to the west of Kamalapuram	Peddamma Jatara	Once in 5 or 9 years according to the convenience of the villagers. 2 days	Local, religious	Peddamma, earthen image	Local congregation. All communities	...	...
30	Thurakapalle	1 1/2 miles from the Koduru bus route, 4 miles from Yerraguntla Railway Station and 10 miles from Kamalapuram by road	Syed Mohammad Shah Vali Urs	Magha Suddha Vidiya (January-February). 1 day	Local in memory of Syed Mohammad Shah Vali, a saint	Syed Mohammad Shah Vali, a tomb of the saint	Local congregation. All communities	...	...
31	Koduru	2 1/2 miles from Yerraguntla Railway Station, 13 miles from Kamalapuram by road	Sri Lakshmi Chennakesava Paruveta festival	Asviyuja Suddha Dasami (September-October) and on Pushya Suddha Ekadasi (December-January) Generally on 14th & 15th January. 1 day & 2 days respectively	Local, religious	Sri Lakshmi Chennakesava swamy, stone image with 4 hands in human form	Local congregation. All communities	...	...
37	Veldurthi	4 miles from the road, 9 miles from Yerraguntla Railway Station and 12 miles from Kamalapuram	Sri Chennakesava Navami festival	Chaitra Suddha Navami (March-April). 4 or 5 days	Local, religious	Swamy, image in human form of 4 feet height with crown and other ornaments	Sri Chennakesava-Local and human form of 4 feet height with villages. All crown and other communities	...	...
39	Kolavali	8 miles from Chilamkur bus stop, 9 miles from Kalamalla Railway Station, 22 miles from Kamalapuram and 34 miles from the sub-division Jammalamadugu by road	Ganga Jatara	Phalguna Bahula Triodasi (March-April). 2 days	Local, religious	Gangamma, image in human form	Local congregation. All communities	...	Gowamma Jatara for 15 days from Karamthika Suddha Dwadasi (October-November). Chowdeswari festival from Asviyuja Purnima (September-October) for 2 days and Srirama Navami for 2 days from Chaitra Suddha Navami (March-April). Fuller details of these festivals are not available
40	Uppalur	7 miles from Muddanur Railway Station on Madras-Raichur broad gauge section of the Southern Railway	Chowdeswari Devi festival	Asviyuja Suddha Dasami (September-October). 4 days	Local, religious	Chowdeswari Devi, image in human form with 4 hands	Local congregation. Thogas	...	Srirama Navami is also celebrated in this village on Chaitra Suddha Navami (March-April). Fuller details are not available
41	Kommadi	10 miles from Yerraguntla Railway Station	Chennakesava festival	Phalguna Suddha Chaturdasi (February-March). 1 day	Local, religious	Chennakesava swamy	1,200; local and from other places. All communities	...	...
42	Moilicheruvu	8 miles to the west of Gonnakulapalle, 20 miles from Yerraguntla Railway Station by road	Gangamma Jatara	On Sundays in Phalgunam (February-March). 4 days	Local, religious	Gangamma, village deity, 10 stone images	Local and from the neighbouring villages. All communities	...	Srirama Navami is also celebrated in this village on Chaitra Suddha Navami (March-April). Fuller details of this festival are not available
43	Palagiri North	On the left bank of Mogameru, 1 1/2 miles to the east of Proddatur-Pulivendla bus route, 14 miles from Yerraguntla Railway Station, 24 miles from Kamalapuram and 40 miles from the Sub-division Jammalamadugu	Sri Chennakesava Navami festival	Jaistha Suddha Saptami to Purnima (May-June). Festival-9 days, Fair-3 days	Local, religious	Sri Chennakesava swamy, image in human form	7,000; local and from the neighbouring villages. All communities	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes and other miscellaneous things are brought and sold	Poor feeding is arranged. Bhajans, koltams and dramas entertain the pilgrims. There is a stone inscription before the temple that the Vijayanagar Kings gave 800 acres of inland to different categories of workers in the temple

STATEMENT OF FAIRS AND FESTIVALS

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							local or otherwise. Do all communities participate?	8	9		
1	2	3	4	5	6	7					10

4. KAMALAPURAM SUB-TALUK—Concld.

28	Animela	One and a half miles to the west of the confluence of the Mogameru and Papaguni and 15 miles from Yerraguntla Railway Station. One must travel 13 miles by bus from Yerraguntla on Yerraguntla - Vempalle bus route and from there 2 miles by cart to reach this village	1 Bogademma Jatar	3 days before Molakala Purnima i.e., Vaisakha Suddha Purnima (April-May). 8 days	Local, religious	Bogademma, image in human form	Local and from the neighbouring villages. All communities	...	...	...	...
			2 Sangameswaraswamy festival	During Mahasivaratri i.e., Magha Bahula Chaturdasi (February-March). 1 day	Local, religious	Sangameswaraswamy, a stone 27" in height	Local congregation. All communities	...	...	...	Special pujas on Mondays in Karttikam (October-November) are also performed in this temple
29	Payasampalle	8 miles from Yerraguntla Railway Station and 18 miles from Kamalapuram	Veerabhadraswamy festival	Jaistham (May-June). Generally from 4th to 9th of June. 6 days	Local, religious	Veerabhadraswamy, stone image in human form	Local congregation. All communities	...	...	...	...
30	Peddachepalle	4 miles from Kamalapuram Railway Station on Madras-Bombay line	Cheppalle Yellamma Jatar	Chaitra Bahula Ekadasi to Vaisakha Suddha Vidiya (April-May). 7 days	Local, religious	Cheppalle Yellamma, image in female form	Local and from the neighbouring villages. All communities	...	...	...	Eatables, toys, bangles, vermilion and turmeric powder etc.
31	Letapalle	On the bank of Papaguni river and 7 miles from Kamalapuram Railway Station and town	Ganga Jatar	Chaitram (March-April). 1 day	Local, religious	Gangamma, image in human form	Local and from the neighbouring villages. All communities	...	...	...	...
1	Diguvakavatala	3 miles from 23 7/11 milestone on Nandyala-Jammalamadugu bus route	1 Ganga Bhavani festival	Chaitram (March-April). 7 days	Local, religious	Ganga Bhavani, stone image	Local congregation. All communities	...	...	...	...

5. JAMMALAMADUGU TALUK

2	Chinnave-nuthura	2 1/2 miles from Vaddirala to the North and 14 3/8 miles to Vaddirala from Jammalamadugu - Tadpatri road	Grama Jatar	There is no fixed date; according to the convenience of the villagers once in 3 or 5 years	Local, religious	Village deities	Local congregation. All communities	...	...	...	Festivals are celebrated on the occasion of Vijaya dasami (September-October) and Sankranti (13th to 15th January), but fuller details of this festival are not available
3	Besthavel	3 miles from Tadpatri-Jammalamadugu bus route; 15 miles from Jammalamadugu and 30 miles from Muddanur Railway Station	Grama Jatar	Magha Suddha Dasami to Purnima (January-February). 4 days	Local, religious	Peddamma; no temple. A temporary one is constructed for the occasion	Local congregation. All communities	...	...	...	Chennakesavaswamy festival is also celebrated in this village during Sankranti (13th to 15th January). Fuller details of this festival are not available
4	Kallutla	3 miles from Tadpatri-Jammalamadugu bus route, 13 miles from Jammalamadugu by road and 26 miles from Muddanur Railway Station	Gangamma Jatar	Chaitra Suddha Padyami to Panchami (March-April). 5 days	Local, religious	Gangamma, stone image	Local congregation. All communities	...	...	...	Free feeding is arranged
5	Chinnakomerla	On Nellore-Bombay Highway, 6 miles from Jammalamadugu to the north-west	1 Pedda and China Akkambas festival	On a Friday before Chaitra Suddha Purnima (March-April). 1 day	Local, memory of Pedda and China Akkambas	Pedda and China Akkambas tank sluices in their names are decorated and worshipped	Local congregation. All communities	...	...	...	Both the festivals are also celebrated in Peddakomerla, a hamlet of Chinnakomerla
6	Vaddirala	On Tadpatri-Jammalamadugu road, 14 miles from Jammalamadugu and 27 miles from Muddanur Railway Station	Sri Sunkulamba Panniyothi Jatar	Chaitra Suddha Panniyothi (March-April). 4 days	Local, religious	Sri Sunkulamba Panniyothi, form of shakthi	Local congregation. All communities	...	...	...	Peddamma Jatar is also celebrated for 2 days in Magham (January-February) once in 5 years in this village. Fuller details of this festival are not available

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1	2	3	4	5	6	7	8	9	10
5. JAMMALAMADUGU TALUK—Contd.									
25 7 Kodur	2 miles from Vanganur Railway Station on Madras-Raichur broad gauge section of the Southern Railway	Sri Chowdeswari Purnima to Bahula Chaviti (June-July). 5 days	Jaishta Suddha Purnima to Bahula Chaviti (June-July). 5 days	Local, religious	Sri Chowdeswari Devi, wooden image in human form painted with yellow colour	Local congregation. Hindus	...	There are choultries and free feeding is arranged	
29 8 Yerragudi	On the bank of river Pennar, 2 miles from Regadipalle Railway Station and 33 miles from Jammalamadugu	Sri Anjaneyaswamy Aradhna	Kartikam (October-November). 30 days	Local, religious	Anjaneyaswamy, image of Hunuman	Local congregation. Hindus	...	Srirama Navami is also celebrated in this village on Chaitra Suddha Navami (March-April). Fuller details of this festival are not available	
30 9 Chamalur	4 miles from Regadipalle Railway Station and 45 miles from Jammalamadugu	Eswara Aradhana	On the last Monday in Kartikam (November-December). 1 day	Local, religious	Eswara, stone Sivalingam 3 feet high	Local and from 10 to 12 neighbouring villages. Hindus	...	Chennakesavaswamy festival is also celebrated every year in this village. Fuller details of this festival are not available	
32 10 Bukkapattanam	4 furlongs from Tadipatri-Cuddapah road and 2 1/2 miles from Regadipalle Railway Station	Srirama Navami festival	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama with the images of Sita and Lakshmana	Local congregation. Hindus	...	Sri Nrusimhaswamy festival is also celebrated in this village on the last Monday in Kartikam (October-November). Fuller details of this festival are not available	
42 11 Yatur	On the left bank of Chitravati, 2 miles from Regadipalle Railway Station, 3 miles from Kondapuram Railway Station and 20 miles from Jammalamadugu	Sri Chennakesavaswamy festival	Vaisakha Suddha Purnima (April-May). 5 days	Local, religious	Sri Chennakesavaswamy with Sridevi and Bhudevi	Local congregation. All communities	...	...	
48 12 Venkaiah Kalva	2 miles from Yellanur, 4 miles from Molavannur bus road, 8 miles from Kondapuram Railway Station and 35 miles from Jammalamadugu.	Grama Jata	Chaitra Suddha Padyami to Tadiya (March-April). 3 days	Widely known, religious	Pedamma and Gangamma	Local and from distant places. All communities	Eatables, utensils, lanterns, mirrors, combs, pictures, books, clothes, agricultural implements and toys	There are choultries and free feeding is arranged	
52 13 Pottipadu	6 miles from Kondapuram Railway Station and 30 miles from Jammalamadugu	Nrusimhaswamy festival	On the third Monday in Kartikam (November-December). 1 day	Local, religious	Nrusimhaswamy, in human form	Local congregation. Hindus	...	Srirama Navami is also celebrated in this village on Chaitra Suddha Navami (March-April). Fuller details of this festival are not available	
55 14 Thimmapuram	Near Chitravati river and 4 miles from Kondapuram Railway Station	Malleswara festival	On Mondays in Kartikam (October-November). 4 Mondays	Local, religious	Eswara, a Sivalingam	Local congregation. Hindus	...	Free feeding is arranged. On Chaitra Suddha Padyami (March-April) animals are sacrificed to the village deities Maremma and Sunkalamma. Fuller details are not available	
57 15 Kondapuram	It is a Railway Station on Madras - Raichur broad gauge section of the Southern Railway and 28 miles from Jammalamadugu	Sri Raghavendraswamy festival	Asviyuja Suddha Dasami to Purnima (September-October). 6 days	Local, religious	Sri Raghavendraswamy, in the form of a stone brindavan (tomb)	Local congregation. Hindus	...	There are choultries and pandals are erected. Free feeding to Brahmans and Vaisyas is arranged	
58 16 Obannapeta	An adjoining village to Kondapuram Railway Station and 30 miles from Jammalamadugu	Sri Raghavendraswamy festival	Sravana Bahula Padyami to Tadiya (August-September) and Margasira Bahula Padyami to Tadiya (December-January). 3 days on two occasions	Local, religious	Sri Raghavendraswamy, image in human form with his consorts Sridevi and Bhudevi	Local congregation. Hindus	...	There are 3 choultries and free feeding is arranged for one day to all	
59 17 Gandlur	On Madras-Bellary road 2 miles from Kondapuram Railway Station and 27 miles from Jammalamadugu via Muddanur	Sri Rama festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Sri Rama	Local congregation. All communities	...	Grama Jata is also celebrated once in 3 years to the village deities Gangamma and Maremma. Fuller details of this festival are not available	
63 18 Korrapadu	1 1/2 miles from Mangatnam and 24 miles from Jammalamadugu	Sri Chennakesavaswamy festival	Chaitra Suddha Vidiya (March-April). 1 day	Local, religious	Sri Chennakesavaswamy, image in human form with his consorts Sridevi and Bhudevi	Local congregation. All communities	...	Grama Jata is also celebrated in this village in Margasirama (November-December). Srirama Navami and Maha Sivaratri are also observed. Fuller details of this festival are not available	
64 19 Mangapatnam	1 1/2 miles from Mangatnam Railway Station and 23 miles from Jammalamadugu by road	Sri Chennakesavaswamy festival	Once in 6 years from Vaisakha Bahula Panchami (May-June). 11 days	Local, religious	Sri Chennakesavaswamy, image made of brass and copper with three tongues	Local congregation. Hindus	...	Free feeding is arranged. Grama Jata, Peerlapanduga and Mahasivaratri on Bhannukota hill are also celebrated. Fuller details of these festival are not available	

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 and occasion 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. JAMMALAMADUGU TALUK—Contd.									
20 Gandikota	8 miles north of Mangapatnam Railway Station, 8 miles from Gudenchervu on Jammalamadugu-Muddanur bus route and 15 miles from Muddanur Railway Station	1 Agastheswaraswamy festival 2 Venkateswaraswamy festival 3 Vasukota Yellamma Jatara	On four or five Mondays in Kartikam (November-December), 4 or 5 Mondays Chaitra Suddha Padyami (March-April), 1 day Chaitra Suddha Padyami and Vidiya (March-April), 2 days	Widely known, religious Local, religious Local, religious	Agastheswaraswamy, Sivalingam Venkateswaraswamy Vasukota Yellamma, village deity; some stones are worshipped	Local and from several parts of the district. Hindus Local congregation. Hindus Local congregation. Hindus	...	Free feeding is arranged on the last Monday in Kartikam	
21 Chowtappalle	1 1/2 miles from Kondapuram Railway Station, 17 miles from Muddanur and 28 miles from Jammalamadugu. Cuddapah-Tadpatri road passes through this village	Pothuraju festival	Pushya Bahula Ekadasi to Amavasya (January-February), 5 days	Widely known, religious	Pothuraju, in the form of a Sivalingam	Local and from distant places. All communities	...	Sri Kodanda Ramaswamy festival known as Srirama Navami is also celebrated on Chaitra Suddha Navami (March-April) in the village. Fuller details of this festival are not available	
22 Ponnampalle	14 miles from Jammalamadugu	Gangamma Jatara	From Jaistha Suddha Purnima (May-June), 6 days	Local, religious	Gangamma, image in female form	Local congregation. All communities	...	Free feeding is arranged	
23 Dommaranandyala	On the bank of Pennar, 2 miles from Jammalamadugu and 14 miles from Muddanur Railway Station	Jyotula festival	Asviyuja Suddha Purnima or 2 or 3 days after Purnima (September-October), 2 days	Local, religious	Chowdeswari Devi, stone image in female form with 4 hands holding a sword, a trident, a lime fruit and abaya hastam with awe-inspiring looks	Local congregation. All communities	...	It is mostly confined to Thoghta community	
76 (a) Karmalavaripalle hamlet of Dommaranandyala	2 miles from Jammalamadugu on Tadpatri-Jammalamadugu road	Peddamma Jatara	Phalguna Bahula Ekadasi to Triodasi (March-April), 3 days	Local, religious	Peddamma, village deity; an earthen image is prepared in human form	Local congregation. Hindus	...	...	
24 Veparala	On the bank of Pennar, 3 miles from Jammalamadugu and 16 miles from Muddanur	Jyothula festival	From Bhadrada Suddha Purnima (August-September), 2 days	Local, religious	Chowdeswari, image with 4 hands holding a sword, trident, a lime fruit and abaya hastam in awe-inspiring female form	Local congregation. All communities	...	It is mostly confined to Thoghta community	
25 Khaderabad	On the southern bank of river Pinakini, 2 1/2 miles from Gandikota, 5 miles to the west of Jammalamadugu, 6 miles from Kondapuram Railway Station and 17 miles from Muddanur Railway Station by bus route	Gayab Shah Vali Urs	Chaitram, (March-April), generally on 12th, 13th and 14th of April, 3 days	Widely known, in memory of Gayab Shah Vali	Gayab Shah Vali, a tomb on a hill, lock 1 1/2 miles from the village	Local and from distant places. All communities	...	Vaisakham (April-May), Agasthyamahamuni festival celebrated in the last week in Kartikam (November-December) and Peddamma Jatara celebrated once in 3 years in Chaitram (March-April) are the other festivals that are celebrated in this village. Fuller details of this festival are not available	
79 (b) Pathapeta hamlet of Khaderabad		Sri Ramaswamy Paruveta festival	During Sankranti i.e., in Pushyam (December-January), generally on 14th January, 1 day	Local, religious	Sri Ramaswamy, stone image in human form along with Sita and Lakshmana	Local congregation. Hindus	...	Festival is also celebrated on the occasion of Srirama Navami on Chaitra Suddha Navami (March-April), but fuller details of the festival are not available	
26 Purva Bommeppalle	1 furlong from Jammalamadugu-Gandikota bus route, 5 miles from Jammalamadugu by bus and 9 miles from Muddanur Railway Station	1 Chennakesava-savaswami festival	During Sankranti i.e., in Pushyam (13th to 15th January), 3 days	Local, religious	Sri Chennakesava-swamy, image with 4 hands holding sanku, chakra, gadha and abaya hastam	Local congregation. All communities	...	...	
83 (a) Bhemmarayunkot-tala hamlet of Purva Bommeppalle	Between two hillocks by the side of Gandikota road, 4 miles from Jammalamadugu and 10 miles from Muddanur Railway Station	Grama Jatara	On Ugadi i.e., Chaitra Suddha Padyami (March-April), 1 day	Local, religious	Chowdeswari, image with 4 hands	Local congregation. All communities	...	Grama Jatara is also celebrated one week after Ugadi i.e., Chaitra Suddha Padyami (March-April) in this village. Fuller details of this festival are not available	
83 (b) Bhemmarayunkot-tala hamlet of Purva Bommeppalle			In the bright fortnight of Chaitram (March-April) according to their convenience once in 5 years, 1 day	Local, religious	Peddamma; the image of the deity is prepared with wheat flour in female form	Local congregation. All communities	...	Srirama Navami is also celebrated in this village on Chaitra Suddha Navami (March-April). Fuller details of this festival are not available	
27 Jammalamadugu	Taluk headquarters, 12 miles from Muddanur Railway Station on Madras-Raichur broad gauge section of the Southern Railway	1 Sri Narayana-puswami car festival	Vaisakha Suddha Ekadasi to Bahula Panchami (April-May), 10 days	Widely known, religious	Sri Narayana-puswami	10,000; local and from distant places of the district. All communities	...	...	

STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
5. JAMMALAMADUGU TALUK—Contd.									
27	Jammalamadugu -Contd.		2 Kanyakaparameswari Devi festival	Asvini Padyami to Dashami (September-October). 10 days	Widely known, religious	Kanyakaparameswari Devi	5,000; local and from nearby places. Hindus	...	It is mostly confined to Vaisyas
28	Moragudi		3 Sri Gudu Mastan Urs	Ramzan (February-March). 3 days	Local, religious	Sri Gudu Mastan Swamy	1,000; local and from nearby villages. Muslims	...	One Travellers Bungalow and choultry are available
29	Salevaripallu		Sri Chennakesavaswamy festival	Magha Suddha Dwadasi (January-February). 3 days	Local, religious	Sri Chennakesavaswamy	3 to 4 thousands; local and from nearby villages. Hindus	...	...
30	Peddamadurum		Eswara festival	On the last Monday in Kartikam (November-December). 1 day	Local, religious	Eswara, a stone Sivalingam	Local congregation. All communities	...	Gangamma Jatara is also celebrated in this village. Fuller details of this festival are not available
31	Jangalpalle		1 Sunkulamma Jatara	Chaitra Suddha Padyami (March-April). 3 days	Widely known, religious	Sunkulamma, image in human form in sitting posture holding drum, trisulam, Kumkum Bhairava (vermillion container) and abaya hastam and a head under her feet	5,000; local and from nearby villages. All communities	...	Poor feeding is arranged. Kartekadeepalu are lit in Veerabhadraswamy temple during Kartikam (October-November).
32	Chinnasupula		2 Srirama Navami	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Kodanda Rama swamy stone images of Rama, Lakshmana and Sita	Local congregation. All communities	...	...
33	Peddapasupula		3 Lakshmi Narasimhaswamy festival	Vaisakha Suddha Chaturdasi (April-May). 1 day	Local, religious	Lakshmi Narasimhaswamy	Local congregation. All communities	...	...
34	Devagudi		Maremma Jatara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Maremma, stone image in female form	Local and from the 2 nearby villages within a radius of a mile. All communities	...	Mahasivaratri is also celebrated in this village on Magha Bahula Chaturdasi (February-March). Fuller details of this festival are not available
107	Chinnasupula		1 Chennakesavaswamy festival	In Pushyam (December-January). 1 day	Local, religious	Sri Chennakesavaswamy	Local congregation. Hindus	...	...
108	Peddapasupula		2 Maremma Jatara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Maremma, village deity	Local congregation. All communities	...	Sambasivaswamy Akhandamulu are also celebrated in this village from Kartika (October-November). Fuller details of these festivals are not available
112	Devagudi		5 miles from Jammalamadugu by bus	Magha Suddha Triodasi (February-March). 9 days	Local, religious	Sri Madhavaswamy, image in human form	Local congregation. All communities	...	Eswara Aradhana is also celebrated in this village on all Mondays in Kartikam (October-November). Fuller details of these festivals are not available
115	Goriganur		6 furlongs from Proddatur road, 4 miles from Jammalamadugu and 17 miles from Muddanur Railway Station	On Ugadi day, Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Sri Thalakeswari Devi, image with 4 hands and awe-inspiring	Local congregation. All communities	...	Poor feeding is arranged to some extent. Beldari Subbaiah Aradhana is also celebrated in this village on Phalguna Suddha Padyami by his disciples. Devi Navarathru is celebrated every year from Asvini Suddha Padyami to Dasami. Fuller details of these festivals are not available
35	Goriganur		1 Sri Ramaswamy festival	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Ramaswamy	Local congregation. All communities	...	Peddamma Jatara is also celebrated once 3 or 5 years in this village. Fuller details of this festival are not available
			2 Chowdeswari festival	During Sankranti, generally on 15th January. 1 day	Local, religious	Chowdeswari, image in female form	Local congregation. All communities	...	...

APPENDIX - II
STATEMENT OF FAIRS AND FESTIVALS

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1	2	3	4	5	6	7	8	9	10
5. JAMMALAMADUGU TALUK—Concld.									
36	121 Peddadan-lur	On the bank of river Pennar, 2 1/2 miles from Chalivendula, 8 miles from Jammalamadugu and 9 miles from Kalamalla Railway Station. One should cross river Pennar from Chalivendula on Jammalamadugu-Prodatur via Devagudi to reach this village	Sri Sundareswaraswamy festival	Magha Bahula Triodasi (February-March). 1 day	Widely known, religious	Sri Sundareswaraswamy, a stone Sivalingam	3 to 4 thousands; local and from Proddatur, Jammalamadugu and Kamalapuram taluks. All communities	...	Poor feeding is arranged. Abhishekams are performed during Kartikam (October-November) and Navaratri puja during Dasara i.e., Asviniya Suddha Padayami to Dasami (September-October). Fuller details are not available
37	123 Kosinipalle	2 1/2 miles from Muddanur Railway Station. There are no facilities to the village	Sri Singarahswamy festival	During Kartikam (October-November). 1 day	Local, religious	Sri Singarahswamy, stone image	Local and from the near-by villages. Hindus	...	Vanahojanam (gar-den party) is arranged. Chennakesavaswamy Aradhana is also celebrated in this village. Fuller details of this festival are not available
38	124 Muddanur	It is a Railway Station on Madras - Raichur broad gauge section of the Southern Railway, 12 miles south of Jammalamadugu and 23 miles north of Pulivendla	Kanyakaparnaswari festival	Asviniya Suddha Padayami to Dasami (September-October). 10 days	Local, religious	Kanyakaparnaswari Devi	2,000 to 3,000; local and from nearby villages. Hindus	...	There is only one choultry. Mostly Vaisyas take part in this festival
39	129 Bondalakunta	2 miles from Muddanur Railway Station and 13 miles from Jammalamadugu by road	Gangamma Jatara	Magha Bahula Chaturdasi (February-March). 1 day	Local, religious	Gangamma, stone image in human form	Local and from the near-by villages. Hindus	...	...
40	131 Peddadamudiyala	At a distance of 2 furlongs from Muddanur-Pulivendla road and 4 miles from Muddanur Railway Station	Sri Varadarajaswamy festival	Chaitra Suddha Purnima (March-April). 9 days	Local, religious	Sri Varadarajaswamy, stone image	Local congregation. All communities	...	Free feeding is arranged. Paruveta festival is also celebrated on the occasion of Sankranti on 13th January but fuller details of the festival are not available

6. PRODDATUR TALUK

1	2	On the bank of Kurudwathi; Chagala-swarri is 4 miles to the south-west, and 4 miles to Rajupalem where the Proddatur bus stops	1 Ganga Devi or Gangamma image in human form	From the full moon day of Phalguna (March-April). 10 days	Local, religious	Ganga Devi or Gangamma image in human form	Local congregation. All communities	...	...
2	Edamadaka	3 furlongs from 140/2 milestone on Cuddapah-Kurnool bus route and 30 miles from Proddatur by road	2 Chennakesavaswamy festival	On the full moon day of Vaisakham (April-May). 1 day	Local, religious	Chennakesavaswamy	Local congregation. All communities	...	...
3	8 (a) Krishnapalle hamlet of Kallanagudur	2 miles from Kanagudur, 28 miles from Proddatur, 37 miles from Yerraguntla and Cuddapah Railway Stations	Jamal Vali Urs	Phalguna Suddha Purnima (February-March). 2 days	Widely known, in memory of Jamal Vali	Jamal Vali, a tomb of the saint	10,000-15,000; local and from other places in Cuddapah and Kurnool Districts. All communities	...	...
4	11 Madiripalle	36 miles from Yerraguntla Railway Station	Ellamma Jatara	Vaisakham (April-May). 3 days	Local, religious	Ellamma, village deity	200; local congregation. Hindus	...	...
5	12 Chinnasinganapalle	2 miles to the north-west of Gudipadu on Cuddapah-Kurnool road, 24 miles from Proddatur, 31 miles from Cuddapah Railway Station and 38 miles from Jammalamadugu. The distance of 2 miles upto Gudipadu has to be covered by walk, the rest being connected by bus	Dasthagiriswamy Urs	Phalguna (February-March) known, in memory of Dasthagiri (June-July). 3 days on each occasion	Widely known, in memory of Dasthagiriswamy	Dasthagiriswamy	Local and from the other parts of the district. All communities	...	Free feeding is arranged. Sri Rama festival is also celebrated in this village in Chaitram (March-April) and in Pushyam (December-January). Peddamma Jatara is also performed according to the convenience of the villagers. Fuller details of these festivals are not available
6	17 Duvvur	10 miles north-east of Proddatur on Cuddapah-Kurnool road, a little to the west of Kurnool-Cuddapah Canal	Sri Kodanda Ramaswamy festival	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Kodanda Ramaswamy	500; local congregation. Hindus	...	...
7	22 Thondaladinne	2 miles by walk from Kurnool-Cuddapah bus route, 2 miles by walk from Rajupalem on Simhadripuram - Rajupalem bus route, 10 miles from Proddatur and 15 miles from Yerraguntla Railway Station	Chowdeswari festival	Once in 3 years on Magha Bahula Chaviti and Panchami (February-March). 2 days	Local, religious	Chowdeswari, stone image in human form	Local congregation. Thogatas	...	Bhavanisankaraswamy festival is also celebrated for 5 days once in 3 years from Phalguna Suddha Padayami (February-March) in this village. Fuller details of this festival are not available

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1	2	3	4	5	6	7	8	9	10
6. PRODDATUR TALUK—Contd.									
8 Rajupalem	9 miles to the north of Proddatur and 16 miles from Yerraguntla Railway Station	Sri Kodanda Ramaswamy festival	Chaitra Suddha Navami (March-April). 2 days	Local, religious	Kodanda Ramaswamy, Sita, Lakshmana and Anjaneya, images in human form	Local congregation. Hindus	...	Free feeding is arranged to Brahmins. Dasthagiri swamy Janda festival is also celebrated by Muslims once in 9 years whereas village Jataara is celebrated once in 5-6 years by Hindus in this village. Fuller details of these festivals are not available	
9 Arakata- vemula	9 miles upto Rajupalem and 2 1/2 miles from Rajupalem to the village. It is 20 miles from Yerraguntla Railway Station	Gangamma Avula Pabbamu	Chaitra Suddha Triodasi to Bahula Vidiya (March-April). 5 days	Local, religious	Gangamma, image in female form	1,000; local congregation. All communities	...	...	
10 Korrapadu	5 miles north of Proddatur, 14 miles from Yerraguntla Railway Station, 45 miles from Simhadripuram and 56 miles from Pulivendla	Dasthagiriswamy Urs	Phalguna Suddha Chaturdasi to Bahula Padyami (February-March). 3 days	Widely known, religious	Dasthagiriswamy, no image but a long bamboo pole with a green flag at the end decorated with coloured paper is worshipped	1,000; local and from distant places. toys, fruits, bangles, balloons, etc. All communities	...	Kambagiriswamy festival is also celebrated in this village during Sivaratri i.e., on Magha Bahula Chaturdasi (February-March). Devotees from distant places come and perform puja to the Lord. Fuller details of this festival are not available	
11 Chennamarajupalle	Near Kundu river, 2 miles from Proddatur by walk and 8 miles from Yerraguntla Railway Station	Gangamma Avula Pabbamu	Once in 3 years in Phalgunam (February-March) according to the convenience of the villagers. 5 days	Local, religious	Gangamma, image in female form	Local congregation. Hindus	...	...	
12 Proddatur	Taluk headquarters on the north bank of river Pennar, 8 miles to the north of Yerraguntla Railway Station on the Madras-Bombay broad gauge section of the Southern Railway	1 Ramalingeswaraswamy Ratna Brahmotsavam 2 Muniswamy Aradhana	Chaitra Suddha Purnima to Bahula Ashtami (April-May). 9 days On the last Monday in Kartikam (November-December). 1 day	Local, religious Local, memory of Muniah alias Eri Narayana	Ramalingeswaraswamy, Sykhatalingam Muniswamy, a tomb	10,000; local and from the neighbouring villages. All communities 10,000; local and from the neighbouring villages. All communities	...	Swings, merry-go-rounds, dramas and lotteries entertain the visitors	
13 Kanapalle Kothapalle	4 furlongs from Cudapah-Proddatur bus route, 4 miles from Proddatur, 11 miles from Yerraguntla Railway Station on Madras-Bombay broad gauge section of the Southern Railway	3 Agastheswaraswamy Ratna Brahmotsavam 4 Chennakesavaswamy Brahmotsavam 5 Veeranjaneyswamy Kathotsavam 6 Kanyakaparameswari Devi festival 7 Gangamma Jataara	Vaisakha Suddha Sapthami to Purnima (April-May). 9 days Vaisakha Suddha Purnima (May-June). 9 days Margasira Suddha Triodasi to Bahula Shasthi (December-January). 9 days Asviyuja Suddha Padyami to Dashami (September-October). 10 days 3 or 4 days prior to Ugadi, i.e., in Phalgunam (March-April). 2 days	Local, religious Local, religious Local, religious Local, religious Local, religious	Agastheswaraswamy, stone Sivalingam Chennakesavaswamy Veeranjaneyswamy Sri Kanyakaparameswari Devi, image in the form of Parvati (Shakti-swarupini) Gangamma, village deity	Local and from the neighbouring villages. All communities Local and from surrounding villages. All communities Local congregation. All communities Local congregation. All communities Local congregation. All communities	...	Dhanurmasotsavam is also celebrated in Margasiram (November-December) but fuller details of the festival are not available Free feeding is arranged to Vaisyas only. Mostly confined to Vaisyas Swings, gambling, magic and amusement parks afford entertainment to the clothes and various kinds of toys	
14 Kalluru	4 miles from Yerraguntla Railway Station and 7 miles from Proddatur by bus	Ankalamma Jataara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Ankalamma, village deity	Local congregation. All communities	...	...	
15 Tallampuram	12 miles from Yerraguntla Railway Station by bus	Mysuramma Jataara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Mulapakamma, image in female form	Local and from the neighbouring villages within a radius of 5 miles. Caste Hindus	...	...	
54 Sagiligudupalle hamlet of Tallampuram	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (a)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (b)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (c)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (d)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (e)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (f)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (g)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (h)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (i)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (j)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (k)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (l)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (m)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (n)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (o)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (p)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (q)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (r)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (s)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (t)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (u)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (v)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (w)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (x)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (y)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	
54 (z)	1 1/2 miles from Proddatur - Kalluru bus route and 8 miles from Yerraguntla Railway Station	Gramma Jataara	Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Mysuramma, Peddamma, earthen images are prepared for the occasion	Local congregation. All communities	...	...	

STATEMENT OF FAIRS AND FESTIVALS

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
6. PRODDATUR TALUK—Contd.									
16	55 (b) Bojjavallipalle hamlet of Uppalapalle	4 miles from Proddatur and 12 miles from the nearest Railway Station Yerraguntla by bus	1 Sri Dasthagiriswamy Janda festival	Magha, Behula Chaviti and Panchami (February-March), 2 days	Local, in memory of the Vardhan-ti of the saint Sri Dasthagiriswamy	Sri Dasthagiriswamy, a flag is worshipped	Local congregation. All communities	...	...
17	56 Pallavolu	Midway between Proddatur and Mydukur bus route at a distance of 6 miles	2 Sri Rama festival	Chaitra Suddha Navami (March-April), 1 day	Local, religious	Sri Rama, a picture of the deity	Local congregation. All communities	...	...
18	56 (a) Nagulapalle hamlet of Pallavolu	1 mile to the north of Nellore-Proddatur road, 5 miles to the east of Proddatur and 14 miles from Yerraguntla Railway Station	Ankalamma Jatara	On the first Sunday after Ugadi, i.e., Chaitra Suddha Padyami (March-April), 1 day	Local, religious	Ankalamma, village deity, stone image in female form with four hands	Local congregation. All communities	...	Dasthagiriswamy Janda festival is also celebrated in this village. Fuller details are not available
19	64 (a) Seetharamapuram hamlet of Chapad	One mile to the north of the 6th milestone on Proddatur-Nellore road, 6 miles from Proddatur and 15 miles from Yerraguntla Railway Station	Baba Fakiruddin Sahab Urs	From the thirtieth of January to the first of March (October-November), 3 days	Local, in memory of Baba Fakiruddin Sahab Urs	Baba Fakiruddin Sahab, varagogu tree	Local and surrounding villages. All communities	...	...
20	66 Chiyypadu	One mile by cart track from Proddatur - Mydukur road, 6 miles from Kamalapuram Railway Station and 10 miles from Proddatur by road	Veerabhadra festival	During Sivaratri, i.e., on Magha Bahula Chaturdasi (February-March), 1 day	Local, religious	Veerabhadra-swamy, stone image in human form with broad chest, shining eyes and holding sword and flower in each hand	Local congregation. Hindus	...	Srirama Navami is also celebrated from Chaitra Suddha Navami (March-April) in this village. Fuller details are not available
21	72 Chintakunta	On the bank of Kurnool river; on mudwathi, 2 miles to the north of Sri Veerabhadra-swamy temple in Alladupalle on Madras-Bombay trunk road, 5 miles by cart track to the south of Gudipadu on Kurnool-Chittoor road and 10 miles from Proddatur	1 Chennakesava Paruveta festival	During Sankranti, i.e., in Pushyam (15th of January), 1 day	Local, religious	Sri Rama, a picture of Pattabhishekam of the Lord	Local congregation. All communities	...	Sankranti festival is celebrated from 13th to 15th January with much eclat. Fuller details are given in the monograph
22	72 (b) Sankatithimmapalle b/o Chintakunta	One mile from the left bank of Kurnool river; 2 miles to the north of Sri Veerabhadra-swamy temple in Alladupalle on Madras-Bombay trunk road, 5 miles by cart track to the south of Gudipadu on Kurnool-Chittoor road and 10 miles from Proddatur	2 Eswaraswamy festival	During Sivaratri, i.e., on Magha Bahula Chaturdasi (February - March) and last Monday in Kartikam (November - December), 1 day on each occasion	Local, religious	Chennakesava-swamy, stone image in human form with four hands holding sankhu, chakra, gadha and abhaya hastam	Local congregation. All communities	...	Free feeding is arranged. Festivals are celebrated on the occasion of Vijayadasami (September-October) and in Dhanurmasam, i.e., Margasiram, but fuller details of the festivals are not available
23	72 (b) Sankatithimmapalle b/o Chintakunta	On Kurnool-Cuddapah trunk road, 17 1/2 miles from Proddatur via Mydukur, 23 miles from Yerraguntla Railway Station and 25 miles from Cuddapah Railway Station	3 Sri Kodandaramaswamy festival	Chaitra Suddha Dasami to Chaturdasi (March-April), 5 days	Local, religious	Eswaraswamy, Sivalingam	Local congregation. All communities	...	Free feeding is arranged. Daily pujas are also performed
24	72 (b) Sankatithimmapalle b/o Chintakunta	On Kurnool-Cuddapah trunk road, 21 miles from Proddatur and 31 miles from Cuddapah Railway Station	Chennakesava festival	During Sankranti, i.e., in Pushyam (15th January), 1 day	Local, religious	Sri Kodandaramaswamy, image in human form with crown and holding the images of Sita, Lakshmana and Hanuman	Local and from the neighbourhood. All communities	...	There are choultries and special pandals are erected. Free feeding is arranged. 1. Animals are sacrificed to Bhairava-sakham (April-May) accompanied by music. 2. Gangamma Jatara is also celebrated in this village. Fuller details are not available
25	72 (b) Sankatithimmapalle b/o Chintakunta	On Kurnool-Cuddapah trunk road, 21 miles from Proddatur and 31 miles from Cuddapah Railway Station	Husein Wali Urs	Chaitra Suddha Purnima and Bahula Padyami (March-April), 2 days	Widely known, in memory of Husein Wali, a Muslim saint	Husein Wali, a tomb	Fifteen thousand; local places of the district. All communities	Eatables, lanterns, mirrors, conchs, toys, etc. arranged	There are choultries and free feeding is arranged

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 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
6. PRODDATUR TALUK—Contd.									
74 22 Gudipadu	Nearest town is Proddatur at a distance of 20 miles	Chennakesava swamy festival	Pushyam (15th January). 1 day	Local, religious	Chennakesava swamy	1,000; local congregation. Hindus	...	...	...
75 (e) 23 Bhairavaswamy Kona h/o Ganjikunta	Ganjikunta, the main village, is 2 miles from Onipenta on Proddatur - Porumamilla bus route; 10 miles from the main village is Bhairavaswamy Kona in the Nallamalai Reserve Forest and 29 miles from Yerraguntla Railway Station.	Bhairavaswamy festival	Magha Bahula Triodasi to Amavasya (February-March). 3 days	Widely known, religious	Bhairavaswamy, stone image—a headless trunk	Ten thousands; local and from distant places. All communities	...	Free feeding is arranged	...
78 24 Thippireddipalle	11 miles from Proddatur by road	Gangamma Jatara	Phalgunam (February - March). There is no fixed date—according to the convenience of the villagers. 2 days	Local, religious	Gangamma, no temple; an earthen image is prepared in female form during the Jatara and installed in a temporary shed	Local congregation. All communities	...	...	...
81 25 Onipenta	15 miles east of Proddatur on the road to Porumamilla and 24 miles from Cuddapah Railway Station	Bhairavaswamy festival	Magha Bahula Triodasi to Amavasya (February-March). 3 days	Widely known, religious	Bhairavaswamy, stone image, a headless trunk, at Bhairavaswamy Kona	Ten thousands; local and from distant places. All communities	...	...	...
83 & 84 26 Mydukur	14 miles from Proddatur, and 23 miles from Cuddapah Railway Station. There are communication facilities to Kurnool, Cuddapah, Nellore, Giddalur and Jammalamadugu etc.	1 Madhavaraya festival	During Sankranti, i.e., in Pushyam (13th, 14th and 15th of January). 3 days	Local, religious	Madhavaraya, stone image 5 feet high in human form with 4 hands holding sankhu and chakra in two of the hands	Local and from neighbouring villages. All communities	...	Free feeding is arranged. Festivals are celebrated in Chaitram (March-April) and Kartikam (October-November). Mandavya Muni festival is also celebrated on a Monday in Kartikam (October-November). Some details are given in the monograph	...
		2 Ankalamma Jatara	Full moon day in Chaitram (March-April). 1 day	Local, religious	Ankalamma	Local and from surrounding villages. All communities	...	...	...
83 (a) Krisnapuram hamlet of North Mydukur	One mile to the north-west of 1 5/8th mile stone of Mydukur-Porumamilla road by walk, 2 miles to the north of Mydukur, 15 miles from Proddatur and 28 miles from Jammalamadugu	Gangamma Jatara	On the first Saturday and Sunday in Jaistham (May-June). 2 days	Local, religious	Gangamma, image prepared with flour for the occasion	Local congregation. All communities	...	The image of Chowdamma is also taken in procession	...
84 (b) Saravayapalle hamlet of South Mydukur	1 1/2 miles from Mydukur, 8 miles from Kamalapuram Railway Station and 13 miles from Proddatur	Peddamma Jatara	Phalguna Bahula Dasami to Dwadashi (March-April). 3 days	Local, religious	Peddamma, image prepared with cooked rice for the occasion	Local congregation. All communities	...	There are free feeding facilities	...
7. BADVEL TALUK									
13 1 Musalreddipalle	28 miles from Giddalur Railway Station	Sri Katamaraju festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Sri Katamaraju	1,000; local congregation. All communities	...	Competitions in pulling stone weights by pairs of bulls are held	...
15 2 Kalsapadu	On the left bank of Sagileru; 8 miles north of Porumamilla, 20 miles south of Giddalur Railway Station, 30 miles from Badvel, 60 miles from the subdivision Rajampet and 70 miles from the district headquarters Cuddapah	Sri Narayana Brahma festival	Asvini Suddha Panchami to Saptami (September-October). 3 days	Local, in memory of Sri Narayana Brahmendraswamy	Sri Narayana Brahmendraswamy, a spatika (crystal) Sivalingam on his samadhi (tomb)	Local and from the neighbouring villages. All communities	...	Weight dragging competitions for bullocks, weight lifting competitions for men, bhajans and kolatams afford entertainment on Ugadi day	...
28 3 Gonturipalle	25 miles from Cuddapah Railway Station and 30 miles from Giddalur Railway Station	Chowdamma Jatara	During Sankranti, i.e., in Pushyam (14th or 15th January). 1 day	Local, religious	Chowdamma, an idol	Local congregation. All communities	...	...	...
29 4 Ganganapalle	30 miles from Giddalur Railway Station by bus	Peerla Panduga	Moharram (June-July). 10 days	Local, religious	Peers made of gold, silver and nickle	Local congregation. All communities	...	Gangamma Jatara is also celebrated in this village. Fuller details of this festival are not available	...
37 5 Nayunipalle	8 miles from Obulapuram on Cuddapah-Kalsapadu bus route and 30 miles from Giddalur Railway Station	Eruvaka Purnima	Jaistha Suddha Purnima (May-June). 1 day	Local, religious	Sri Rama, His image	Local congregation. Hindus	...	Poor feeding is arranged	...
41 6 Shotrium Vankamarrri	On the bank of Sagileru, 27 miles from Badvel, 40 miles from Cuddapah Railway Station, 70 miles from Rajampet by bus and it is in the centre of Cumbum, Giddalur, Proddatur bus routes	Siva festival	Magha Bahula Triodasi to Amavasya (February-March). 3 days	Local, religious	Lord Siva, in the form of Sivalingam	Local and from the neighbouring villages. 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 and occasion 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
7. BADVEL TALUK—Contd.									
42	Mudumala	1 1/2 miles from Palugurallapalle on Porumamilla-Mydur road, 30 miles from Badvel and 40 miles from Giddalur Railway Station	Siddaiahgari festival	Chaitra Suddha Padyami and Vidiya (March-April). 2 days	Widely known, in memory of Siddaiah, a sage	Siddaiah, an image on his jeeva samadhi	In large numbers from distant places of the State. All communities	...	...
48	Palugurallapalle	4 miles from Amagullapalle on Porumamilla-Cuddalur road, 7 miles from Payalakunta on Badvel - Porumamilla road, 12 miles from north-west of Badvel and 39 miles from Cuddalur pah	1 Narmadaswaraswamy Brahmothsavam 2 Govindaswamy festival	Magha Suddha Triodasi to Bahula Tadiya (January-February). 6 days Magha Purnima and Bahula Padyami (January-February). 2 days	Local, religious Local, in memory of Govindaswamy, a saintly Brahmin	Narmadaswaraswamy, a stone Sivalingam Govindaswamy, a Sivalingam installed on his samadhi	Local congregation. All communities Local congregation. All communities	...	Free feeding is arranged
49 (c)	Kandimallayapalle hamlet of Somireddypalle	23 1/2 miles from Mydukur; nearest Railway Station is Cuddalur pah at a distance of 38 miles	Sri Veerabrahmaganigari festival	Vaisakha Suddha Dasami (April-May) and Magha Bahula Chathurdasi (February-March). 3 days on each occasion	Widely known, in memory of Sri Veerabrahmam, a great saint	Sri Pothuluri Veerabrahmam jeeva samadhi	10,000; local and from all parts of the State. All communities	...	Free feeding is arranged. These two festivals are celebrated simultaneously
49 (f)	Kothapalle hamlet of Somireddypalle	4 miles from Mallepalle and 40 miles from Cuddalur Railway Station	Pedda Peeraiah festival	Chaitra Suddha Padyami and Vidiya (March-April). 2 days	Local, in memory of Pedda Peeraiah	Pedda Peeraiah-his sandals are worshipped	1,000; local and from the neighbouring villages. All communities	...	Free feeding is arranged. Devi Navaratru are also celebrated from Asviyuja Suddha Padyami to Nava mi (September-October). A few details are given in the monograph
50 (c)	Obulrajupalle hamlet of Jangamrajupalle	Nearest Railway Station is Cuddalur pah at a distance of 30 miles	Sri Narayanaswamy festival	During Sankranti, i.e., in Pushyam (December-January). 2 days	Local, religious	Sri Narayanaswamy	500; local congregation. All communities	...	...
59	Gundapuram	1 1/2 miles from Badvel-Mydukur bus route and 40 miles from Cuddalur Railway Station	Peerla Panduga	Moharram (June-July). 10 days	Local, religious	Pedda Peeruswamy, in the form of a Peeru (palm of a hand)	Local and from the various parts of the taluk. All communities	...	...
76	Munnelli	On the left bank of Sagileru, 5 miles from Porumamilla on Cuddalur bus route, 18 miles from Badvel and 45 miles from Cuddalur Railway Station	Devagiri Ankalamma Jatara	Phalgun Suddha Purnima and Bahula Padyami (February-March). 2 days	Local, religious	Devagiri Ankalamma, image with awe-inspiring form	4,000; local and from the other places of the taluk. All communities	...	...
78	Pulliveedu	40 miles from Giddalur Railway Station	Chakali Narappa festival	Kartika Suddha Vidiya (October-November). 2 days	Local, in memory of Chakali Narappa	Chakali Narappa, a samadhi	Local and from neighbouring villages. All communities	...	Free feeding is arranged. Pativratha Lakshamma puja is also performed in this village on a Sunday in Pushyam (December-January). A few details are given in the monograph. Srirama Navami is celebrated on Chaitra Suddha Navami (March-April)
82	Porumamilla	On Cuddalur-Cumbum road, 20 miles from Badvel and 32 miles from Giddalur Railway Station	1 Kanyakaparameswari festival	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kanyakaparameswari, stone image	Local congregation. Hindus, Vaisyas being predominant	...	Free feeding is arranged to Vaisyas on the last day. Hussalnayya Urs, Narayanadas Aradhana are also celebrated annually. Fuller details of these festivals are not available
85	Sankavaram	3 miles from Porumamilla, 20 miles from Giddalur beside Cuddalur-Giddalur road (2 furloongs), 23 miles from Badvel and 70 miles from the sub-division Rajampet	Eswara Paruveta festival	Chaitra Suddha Vidiya (March-April) and on 15th January in Pushyam. 1 day on each occasion	Local, religious	Eswara, a Sivalingam	Local congregation. Hindus	...	1 Chowdammalatara is also celebrated occasionally in this village 2 Peerla Panduga is celebrated in the Muslim month Moharram (June-July). Fuller details of these festivals are not available
94	Cherlopalle	On Proddatur - Cuddalur bus route, 6 miles from Porumamilla and 30 miles from Giddalur Railway Station. A road is under construction from Sitaramapuram in Nellore district to this village through hills	Eswara festival or Mahasivaratri	Magha Bahula Triodasi and Chathurdasi (February - March). 2 days	Local, religious	Eswara, stone Sivalingam	Local congregation. Hindus	...	During Srirama Navami in Chaitram (March-April), Mukoti Ekadasi in Margasiram (November-December) and Sankranti in Pushyam (December-January) the image of Sri Rama is taken in procession. There is a choultry and pandals are erected on Mukkoti Ekadasi

8. SIDHOUT TALUK

APPENDIX - II STATEMENT OF FAIRS AND FESTIVALS

Location Code No. 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 and occasion 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 (Facili- ties, if any, for visi- tors-any other special features)	
1	2	3	4	5	6	7	8	9	10
8. SIDHOUT TALUK-Contd.									
13 2 Vemalur	3 miles from Cuddapah - Sidhout - Badvel bus route, 12 miles from Sidhout and 20 miles from Kanumalopalle Railway Station	Srirama Na- vami	Chaitra Suddha Padyami to Na- vami (March - April). 9 days	Local, religious	Sri Rama, stone image	Local congre- gation, Hindus	...	Moharram is also celebrated in this village for 10 days in Moharram month (June-July)	
15 (b) 3 Akuthota- palle ham- let of At- tur	12 miles from Sidhout by bus and 20 miles from Vontimitta Rail- way Station	1 Gowram- ma Jatara	Kartika Suddha Panchami to Pu- rnama (October- November). 11 days	Local, religious	Gowramma, image in female form (Shakti)	Local and from Eswara Botlapalle, an- other hamlet, Hindus	...	...	
15 (f) Reddipalle hamlet of Attur	12 miles from Sidhout and 20 miles from Vontimitta Railway Sta- tion	Pothularaju festival	On a Sunday in Jaistham (May - June). 1 day	Local, religious	Pothularaju, ima- ge of the deity - 3 feet high	Local and from the nei- ghbouring vil- lages, Hindus	...	...	
15 (h) Mohamm- adayapalle hamlet of Attur	20 miles from Vonti- mitta Railway Station	Sri Anjane- yaswamy fe- stival	Chaitram (Mar- ch-April). 1 day	Local, religious	Sri Anjaneyaswa- my	Local congre- gation. All communities	...	A drama is enacted	
19 4 Varikunta	Nearest Railway Sta- tion is Vontimitta at a distance of 8 miles by cart track	Gangamma Jatara	In Chaitram (March - April) according to con- venience of vil- lagers occasion- ally. 1 day	Local, religious	Gangamma	1,000; local and from the nei- ghbourhood, Hindus	...	...	
29 5 Sidhout or Sidhavatti- am	The headquarters of Sidhavates- waraswamy the taluk, situated on the left bank of river Pennar and 10 miles from Cuddapah	Mahasisva- ratri	Magha Bahula Chaitradasi and Anavasya (Feb- ruary-March). 2 days	Widely known, reli- gious	Siva, Sivalingam	About 15,000 to 20,000 peo- ple; local and from the nei- ghbouring talu- ks of Badvel and Cuddapah, Hindus	...	It is not known whe- ther the festival is now being celebrated	
32 6 Jyothi	4 miles by cart track from the nearest Rail- way Stations Bhakara- peta (under construc- tion) and Kanumalo- palle	1 Lankama- lagireswara festival or Sivaratri	Magha Bahula Chaitradasi (Fe- bruary-March). 1 day	Widely known, reli- gious	Lankamalagires- waraswamy, Siva- lingam made of punchalohas	Local and from the nei- ghbouring talu- ks like Cud- dapah and Rajampet and other parts of Sidhout, Hindus	...	The temple is pictu- resquely situated amidst forest at a distance of 6 miles from the village. It is stated that in olden days rishis used to visit the deity and perform puja. It is further said that there is a path which leads to the abode of rishis. However, no one who had gone along this path had re- turned	
33 7 Ponnayolu	6 miles from Sidhout by foot-path and 12 miles from Cuddapah	2 Ganga- Jatara	Once in 3 or 5 years according to the conveni- ence of the vil- lagers. 1 day	Local, religious	Gangamma; ear- then image	Local and from the neighbour- ing villages, Hindus	...	...	
37 8 Machu- palle	6 miles from Cudda- pah Railway Station by cart track	Yellamma Jatara	According to the convenience of religious the villagers in Vaisakham (Ap- ril-May). 3 days	Local, religious	Yellamma	500; local con- gregation. All communities	...	Weight dragging competition is held for bulls for testing their strength	
39 9 Mulapalle	On the southern bank of river Pennar, 1 1/2 miles from Sidhout- Cuddapah bus route, 2 miles from Sidhout and 3 miles from Kanuma- lopalle Railway Sta- tion	Nithyapuja- swamy and Ayyava Re- ddy festivals	Magha Bahula Triodasi and Chaitradasi (February-March). 2 days	Local, religious	Nithyapujaswamy, black stone Siva- lingam one foot high and a tomb of Ayyava Reddy	Local congre- gation, Hindus	...	...	
44 10 Pedda- palle	2 1/2 miles from Kanu- malopalle Railway Station and 4 1/2 miles from Sidhout by bus	Mathamma Jatara	Jaistham (May-June).	Local, religious	Mathamma, image in female form	Local congre- gation, Hindus	...	...	
44 (a) Bhakara- peta ham- let of Ped- dapalle	The nearest Railway Station is Vontimitta 5 miles from the villa- ge. The buses from Cuddapah, Sidhout, Badvel, Nellore, Ko- dur and Tangutur pass through the village	Sri Kodan- da Rama- swamy festi- val	10 days before Sankranti i.e., in Pushyam (6th to 15th January) and concludes with Paruveta on Pasuvula Pan- duga. 10 days	Local, religious	Sri Rama, a pictu- re of the Lord	Local congre- gation. All communities	...	...	
48 11 Pennape- tur	7 miles from Vontimi- tta Railway Station by cart track and 10 miles from Sidhout	Gangamma Jatara	No fixed date- according to the convenience of the villagers. 1 day	Local, religious	Gangamma	Local congre- gation, Hindus	...	...	

APPENDIX - II STATEMENT OF FAIRS AND FESTIVALS

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 and occasion 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 — (Facili- ties, if any, for visi- tors—any other special features)
1	2	3	4	5	6	7	8	9	10
8. SIDHOUT TALUK—Contd.									
12	49 (a) Chinnappa kothapalle hamlet of Gangape- rur	1 mile from Vontimitta Railway Station	Gangamma Jatara	On the fourth Thursday in Phalgunam (March-April). 1 day	Local, religious	Gangamma, earthen image in female form	Local congregation. Hindus	...	...
13	52 Vontimitta	8 miles south-east of Sidhout on the main road to Cuddapah. The Railway Station is three quarters of a mile to the east of the village	Sri Kodanda Ramaswamy festival	Chaitra Suddha Navami to Bahula Panchami (April-May). 12 days	Widely known, religious	Sri Kodanda Ramaswamy, images of Rama, Lakshmana & Sita carved in one stone	About 300 persons in ordinary days and 5,000 to 6,000 persons on the fair festival day; local and from distant places. Hindus	...	...
14	52 (h) Nadinipallehamlet of Vontimitta	Between Mantapampalle and Vontimitta, 3 miles from Vontimitta Railway Station and 12 miles from Sidhout	Gangamma Jatara	On Wednesday night and Thursday, a week before Telugu New Year's day i.e., Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Gangamma, village deity, earthen image in human form	Local congregation. All communities	...	...
15	58 Kudumalur	It is a Railway Station and Cuddapah-Kodur bus route passes through this village; 10 miles from the sub-division Rajampet and 17 miles from Sidhout	Gangamma Jatara	Chaitra Suddha Padyami and Vidyai (March-April). 2 days	Local, religious	Gangamma, earthen image in female form	Local congregation. All communities	...	...
16	Madharam	On the bank of river Pennar, 2 miles from Cuddapah-Sidhout bus route, 8 miles from Vontimitta Railway Station and 17 miles from Sidhout	Ankalamma Jatara	From the first Saturday in the dark fortnight of Chaitram (April-May). 2 days	Local, religious	Ankalamma, put-tusila (self-born image)	5,000; local and from the neighbouring villages. Hindus	...	...
17	61 (h) Kondamachupalle hamlet of Kuruguntapalle	On the right bank of river Pennar on Vontimitta - Tangutur bus route and 22 miles from Vontimitta Railway Station	1 Bhavanarishi mothasavam	Vaisakha Suddha Panchami to Purnima (April-May). 11 days	Local, religious	Bhavanarishi, stone image of 3 feet high in the form of Srimannarayana with 4 hands holding sankhu, chakra, gadha and abhaya hastam	10,000; local and from the neighbouring villages within a radius of 15 to 20 miles. Padma sales	...	There are 3 choultries and pandals are erected. Free feeding is arranged to Brahmins. Anjaneyaswamy festival on Mahanavami and Kodanda Ramaswamy festival on Chaitra Suddha Navami are also observed in this village. Fuller details of the festivals are not available
18	61 (i) Yellampeta hamlet of Kuruguntapalle	On the bank of the river Pennar, 16 miles from Vontimitta Railway Station of which 10 miles is by bus, one mile by foot-path and 5 miles by boat and 25 miles from Sidhout	2 Yellamma Jatara	In the last week of Chaitram (April-May). 9 days	Local, religious	Yellamma	Local congregation. Malas and Madigas	...	...
19	66 Obulam	18 miles north of the Pennar, 5 miles below its confluence with the Cheyyer, 20 miles from Vontimitta Railway Station, 45 miles from Sidhout and 100 miles from Rajampet. There is a bus route from Badvel to Yeppirala via this village	Mallamkondeswaraswamy festival	Magha Bahula Triodasi and Chaturdasi (February-March). 2 days	Widely known, religious	Mallamkondeswaraswamy; Malayavantha on asvahanam holding sword in one hand and the hand of Ankalamma in the other by the side of a Sivalingam	Local and from distant places in the district. All communities	...	...
20	66 (d) Isukapalle hamlet of Obulam	18 miles from Vontimitta Railway Station, 43 miles from Sidhout, 58 miles from Cuddapah on Cuddapah-Yepirala bus route	Sri Kodanda Ramaswamy festival	Asvini Suddha Padyami to Dashami (September-October). 10 days	Local, religious	Sri Kodanda Ramaswamy with stone images of Rama, Lakshmana, Sita in human form	Local and from the neighbouring villages. All communities	...	...

STATEMENT OF FAIRS AND FESTIVALS

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 or festival	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
8. SIDHOUT TALUK—Contd.									
12	49 (a) Chinna-kothapalle hamlet of Gangapet	1 mile from Vontimitta Railway Station	Gangamma Jatara	On the fourth Thursday in Phalgunam (March-April). 1 day	Local, religious	Gangamma, earthen image in female form	Local congregation. Hindus	...	...
13	52 Vontimitta	8 miles south-east of Sidhout on the main road to Cuddapah. The Railway Station is three quarters of a mile to the east of the village	Sri Kodanda Ramaswamy festival	Chaitra Suddha Navami to Bhulaya Panchami (April-May). 12 days	Widely known, religious	Sri Kodanda Ramaswamy, images of Rama, Lakshmana & Sita carved in one stone	About 300 persons in ordinary days and 5,000 to 6,000 persons on the day of festival	...	...
52 (b) Nadimpalle hamlet of Vontimitta	Between Mantapampalle and Vontimitta, 3 miles from Vontimitta Railway Station and 12 miles from Sidhout	Gangamma Jatara	On Wednesday night and Thursday forenoon (March-April). 2 days	Local, religious	Gangamma, village deity, earthen image in human form	Local congregation. All communities	...	...	...
14	55 Mantapampalle	It is a Railway Station and Cuddapah-Kodur bus route passes through this village; 10 miles from the sub-division Rajampet and 17 miles from Sidhout	Gangamma Jatara	Chaitra Suddha Padyami and Vidyai (March-April). 2 days	Local, religious	Gangamma, earthen image in female form	Local congregation. All communities	...	...
15	58 Kudumalur	On the bank of river Pennar, 2 miles from Cuddapah-Sidhout bus route, 8 miles from Vontimitta Railway Station and 17 miles from Sidhout	Ankalamma Jatara	From the first Saturday in the dark fortnight of Chaitram (April-May). 2 days	Local, religious	Ankalamma, puttusila (self-born image)	5,000; local and from the neighbouring villages. Hindus	...	...
16	60 Madhavaram	On the right bank of river Pennar on Vontimitta - Tangutur bus route and 9 miles from Vontimitta Railway Station	1 Bhavanarishi Brahmothsavam	Vaisakha Suddha Panchami to Purnima (April-May). 11 days	Local, religious	Bhavanarishi, stone image of 3 feet high in the form of Srimannarayana with 4 hands holding sankhu, chakra, gadha and abhaya hastam	10,000; local and from the neighbouring villages within a radius of 15 to 20 miles. Padma sales	...	There are 3 choultries and pandals are erected. Free feeding is arranged to Brahmins. Anjaneyaswamy festival on Mahanavami and Kodanda Ramaswamy festival on Chaitra Suddha Navami are also observed in this village. Fuller details of the festivals are not available
17	61 (h) Kondamachupalle hamlet of Kuruguntapalle	12 miles from Vontimitta Railway Station by bus and 22 miles from Sidhout	Bhavanarishi (sage) festival	Vaisakha Bahula Padyami to Navami (May-June). 9 days	Local, religious	Bhavanarishi, worshipped in the form of a kalasam	Local congregation. Hindus; mostly confined to Padma-sales	...	...
61 (g) Dongala-sani hamlet of Kuruguntapalle	On the bank of the river Pennar, 16 miles from Vontimitta Railway Station of which 10 miles is by bus, one mile by foot-path and 5 miles by boat and 25 miles from Sidhout	Gopalaswamy festival	Jaistham (May-June). 10 days	Local, religious	Gopalaswamy	2,000; local congregation. Hindus	...	...	...
61 (i) Yellampeta hamlet of Kuruguntapalle	1 1/2 miles from Obulam road	Mathamma Jatara	Once in a year; according to the convenience of the villagers. 9 days	Local, religious	Mathamma, image in human form	Local and from the neighbouring villages. All communities	...	...	...
65 Ravulakollu	2 miles north of the Pennar, 5 miles below its confluence with the Cheyyer, 20 miles from Vontimitta Railway Station, 45 miles from Sidhout and 100 miles from Rajampet. There is a bus route from Badvel to Yeppirala via this village	Mallamkon-deswaraswamy festival	Magha Bahula Triodasi and Chaturdasi (February-March). 2 days	Widely known, religious	Mallamkondeswaraswamy; Malyavantha on asvahanam holding sword in one hand and the hand of Ankalamma in the other by the side of a Sivalingam	Local and from distant places in the district. All communities	...	...	...
66 (d) Isukapalle hamlet of Obulam	18 miles from Vontimitta Railway Station, 43 miles from Sidhout, 58 miles from Cuddapah on Cuddapah-Yepirala bus route	Sri Kodanda Ramaswamy festival	Asvini Suddha Padyami to Dashami (September-October). 10 days	Local, religious	Sri Kodanda Ramaswamy with stone images of Rama, Lakshmana, Sita in human form	Local and from the neighbouring villages. All communities	...	...	...

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—(Facili- ties, if any, for visi- tors—any other special features)	
1	2	3	4	5	6	7	8	9	10
8. SIDHOUT TALUK—Concld.									
20 Yeppirala	On the north bank of Pennar, four miles south-east of Obulam, 18 miles from Vontimitta Railway Station and 25 miles east of Sidhout	Sri Rama festival	Chaitra Suddha Navami (March-April). 9 days	Local, religious	Sri Rama	Local and from the neighbouring villages. Hindus	...	Free feeding is arranged.	
77 (b) Dandapalle	...	Chennakesavaswamy festival	Chaitra Purnima (March-April) or Asvinyuja Suddha Padyami (September-October) as the case may be. 5 or 9 days as the case may be	Local, religious	Chennakesavaswamy image of Vishnu holding sankhu, chakra, gadha and padma in his four hands. Veerabhadraswamy and Bhadrakali images are installed by the side of this temple	Local congregation. Hindus	...	Free feeding is arranged. Shakti Jataras, offering Patapongali to Mallenkondaya of Obulam, annual celebrations in Gopalakrishna ashramam are also observed in this village. There are two more shrines near the village. A few details are given in the monograph	
9. RAJAMPET TALUK									
7 Pothapi	2 miles from Tangutur—Madhavaram bus route, 12 miles from Nandalur Railway Station and 18 miles from Rajampet.	Mahasisivaratri	Magha Bahula Chaturdasi and Amavasya (February - March). 2 days	Local, religious	Siva, stone lingam	Local congregation. Hindus	...	...	
8 Nukenenipalle	10 miles from Nandalur-Tangutur—Madhavaram road	Anjaneyaswamy festival	Magha Suddha Saptami to Purnima (January - February). 9 days	Local, religious	Anjaneyaswamy, stone image of Hanuman	Local congregation and a few Brahmins from out side. Hindus	...	...	
8 (a) Kumpurihamlet of Nukenenipalle	Nandalur is the nearest Railway Station at a distance of 10 miles	Anjaneyaswamy festival	February. 5 days	Local, religious	Anjaneyaswamy	3,000; local and from neighbouring villages. Hindus	...	...	
10 Tangutur	10 miles from Nandalur Railway Station and 17 miles from Rajampet with a 9 mile short-cut route	Hazarath Khader Urs	Rabi-us-Sani (September-October). 2 days	Local, in memory of saint Hazarath Khader Vali	Hazarath Khader Vali, darga	Local congregation. All communities	Eatables, lanterns, mirrors, combs, mill clothes, baskets, coats and toys. Sri Chennakesavaswamy and Kailasaswamy dhaswamy Brahmothsavams are also celebrated from Jaistha Suddha Dasami to Bahula Panchami (June-July) in this village. Fuller details of these festivals are not available. A fair is also held during the period	...	
14 Penagalur Agraharam	12 miles from Rajampet Railway Station and town	Sri Venugopalaswamy Brahmotsavam	Jaistha Suddha Dasami to Bahula Panchami (June-July). 11 days	Local, religious	Sri Venugopalaswamy, stone image with the images of Rukmini and Satyabhama on either side	Local congregation. All communities	...	...	Sri Venugala Guruni Aradhana is also celebrated in this village on Chaitra Suddha Padyami (March-April). Fuller details of this festival are not available
15 Narasingapuram	2 miles from Penagalur Agraharam	Pallamma Jataras	Chaitra Suddha Padyami and Vidiya (March - April). 2 days	Local, religious	Pallamma, stone image	Local and from neighbouring villages. Hindus	...	...	...
19 Kondur	15 miles from Rajampet Railway Station of which 13 miles up to Penagalur Agraharam is by road and 2 miles by foot-path thereafter	Sri Kotilingeswaraswamy festival	Magha Bahula Chaturdasi and Amavasya (February - March). 2 days	Local, religious	Sri Kotilingeswaraswamy, stone Sivalingam	Local congregation. Hindus	...	...	Sri Ramalingeswaraswamy festival on Magha Bahula Triodasi (February - March), Sri Chennakesavaswamy festival (January-February), Srirama Jayanthi on Chaitra Suddha Navami (March-April), Yellamma and Maremma Jataras in Chaitram and Sravanam are also celebrated in this village. Fuller details of these festivals are not available
34 Indur or Sathapalle	12 miles from Rajampet town and 13 miles from Rajampet Railway Station	Srirama Navami	Chaitra Suddha Navami to Bahula Vidiya (March - April). 9 days	Local, religious	Rama, stone images of Rama, Sita, Lakshmana, Bhadraratha and Sathrugna	Local congregation. Hindus	...	...	...
36 Thirumalarajupet	14 miles from Rajampet Railway Station with 12 mile bus route upto Penagalur Agraharam and 2 miles by foot-path thereafter	1 Sivaratri	Magha Bahula Chaturdasi (February-March). 1 day	Local, religious	Eswara, Sivalingam	Local congregation. Hindus	...	...	...
37 Obili	1 mile from Tangutur and 10 miles from Rajampet Railway Station	Sri Sangameswaraswamy and Sri Pabmagirinadhaswamy festivals	Third Monday in Kartikam (November - December). 1 day	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...	...
42 Athiralla or Hathayale	Rajampet is the nearest Railway Station being about 4 miles	Mahasivaratri	Magha Bahula Chaturdasi to Phalguna Suddha Tadiya (February-March). 5 days	Widely known, religious	Sri Threshwaraswamy, stone Sivalingam	30,000 people congregate from far and near places. Hindus	Eatables, utensils, lanterns, ayurvedic drugs, pictures, photos, clothes, and toys	Transport arranged	

APPENDIX - II
STATEMENT OF FAIRS AND FESTIVALS

Location Code No. 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—(Facili- ties, if any, for visi- tors—any other special features)
1	2	3	4	5	6	7	8	10
9. RAJAMPET TALUK—Contd.								
11 Lebaka	7 miles from Nandalur- Tangutur road	Khawarwar- swamy and Chennakes- waraswamy festivals	Magha Bahula Chaturdasi and Anavasya (Fe- bruary-March). 2 days	Local, religious	Khawarwar- swamy and Chennakes- waraswamy images	Local congre- gation. Hindus	...	Srirama Navami, Mathamma and Gan- gamma Jataras are also celebrated in this village. Fuller details of these festi- vals are not available
12 Nallathimayapalle	After the 4th milestone on Nandalur-Tangutur Local Fund road, 4 1/2 miles from Nandalur Railway Station and 10 1/2 miles from Rajampet by Local Fund road	Sri Rama- swamy festival	From Chaitra Suddha Navami (March-April). 9 days	Local, religious	Sri Ramaswamy, stone image	Local congre- gation. Hindus	...	Mathamma and Pa- tigamma Jataras are also celebrated in this village. Fuller details of these festi- vals are not available
13 Nandalur	1/2 mile from Nandalur Railway Station and 6 miles from Rajampet	1 Sri Sowmyanatha- swamy Brahmoth- savam	Begins in Hastha and closes with Srivana star in Ashadh- am (June-July). 10 days	Local, religious	Sri Sowmyanatha- swamy, stone image with Sunda- navilli Ammavaru on the chest	Local congre- gation. Hindus	...	...
14 Nagireddipalle	(Nandalur Railway Station is within the village) 6 miles from Rajampet and 27 miles from Cuddapah	1 Devi Na- varathrulu 2 Sri Ullan- gheswara- swamy festival	Asviniya Suddha Padyami to Da- sami (Septem- ber-October). 10 days	Local, religious	Ullangheswara- swamy, stone image Sivalingam	Local congre- gation. Hindus	...	...
15 Akapadu	7 miles from Rajampet town and Railway Station by foot and 8 1/2 miles by road	Mathamma Jatara	Vaisakha Suddha Purnima (April- May). 1 day	Local, religious	Mathamma, stone image in shakti form	Local congre- gation. All communities	...	Srirama Jayanthi is also celebrated in this village for 9 days from Chaitra Su- ddha Navami (March-April). Fuller de- tails of this festival are not available
16 Mannur	2 furlongs from Setti- gutta Railway Station	Gangamma Jatara	Chaitra Suddha Padyami (Mar- ch-April). 1 day	Local, religious	Gangamma	Local congre- gation. All communities	...	...
17 Rajampet	1 mile from Rajampet Railway Station	Yellamma Jatara	Chaitra Suddha Purnima (March- April). 1 day	Local, religious	Yellamma, stone image in female form	Local congre- gation. Hindus	...	The Jatara is not taking place for the past 10 years
18 Vathalur	6 miles from Rajampet Railway Station and 7 miles from Rajampet town	Yellamma Jatara	Chaitra Suddha Purnima (March- April). 1 day	Local, religious	Yellamma, copper image in female form with frighte- ning appearance	Local congre- gation. Vaddes	...	...
19 Pullampet	1 furlong from Pullam- pet Railway Station and 6 1/2 miles from Rajampet, Madras- Anantapur motor road passes through this vil- lage	1 Sri Bhava- narishi festi- val 2 Sri Santhi- lingeswara- swamy festi- val	Asviniya Suddha Padyami to Da- sami (September- October). 10 days Vaisakha Suddha Purnima (April- May). 9 days	Local, religious	Kanyakaparames- wari, stone image in female form with four hands Siva, stone Siva- lingam	Local congre- gation. Hindus	...	Sri Rama Jayanthi is also celebrated in this town for 9 days from Chaitra Suddha Navami (March-April). Fuller details of this festival are not available
20 Mannur	There are no proper communication faci- ties to this village and it is 1/2 mile from Nandalur — Rajampet bus route and 1 mile from Rajampet Rail- way Station and Town	Eswaramma Aradhana	During Sivara- tri, i.e., on Magha Bahula Chatur- dasi (February- March). 1 day	Local, religious	Eswaramma, bronze face of the deity in human form	Local congre- gation. Hindus	...	The Aradhana is not taking place at pre- sent

APPENDIX - II STATEMENT OF FAIRS AND FESTIVALS

No.	Location Code No. and name of Village, Town	Distance from nearest Railway Station, City or Town	4	5	6	7	8	9	10
9. RAJAMPET TALUK—Contd.									
89 (c)	Saduvaripalle hamlet of Pullampet	1 1/2 miles to the west of Pullampet	Gangamma Jatara	Full moon day in Savanam (July-August) once in 5 years. 1 day	Local, religious	Gangamma	Local congregation. Hindus	...	...
93	Puthanavaripalle	1 1/4 miles from Pullampet Railway Station on the Cuddapah-Kodur road and 5 miles from Rajampet by bus	Bhageerathamma festival	Third Sunday in Kartikam (November-December). 1 day	Local, religious	Bhageerathamma, in the form of an ant-hill in a temple	Local congregation. Hindus	...	Mahasivaratri and Srirama Navami are also celebrated in the Siva and Rama temples in the village. Fuller details of the festivals are not available
99	Kommanavaripalle	3 miles from Pullampet Railway Station and 9 miles from Rajampet	Sri Bhavanarayanaswamy Brahmotsavam	Phalguna Suddha Ekadasi (February-March). 10 days	Local, religious	Sri Bhavanarayanaswamy, image in panchalohas 2 feet high	Local congregation. Padmasales	...	Srirama Navami is celebrated for 9 days from Chaitra Suddha Navami in Kothapet, Kothavaripalle, Velupulapalle and Choppavaripalle, hamlets of this village. Fuller details of this festival are not available
105	Chitvel	Beside Gurjara river, 12 miles east of Pullampet, 15 miles from Kodur Railway Station and 18 miles from Rajampet Railway Station and town	Someswaraswamy festival	Magha Bahula Chaturdasi (February-March). 1 day	Local, religious	Someswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Varadarajaswamy festival is also celebrated in this village in Vaisakham (April-May). Sadak Yali Urs is celebrated every year in June. Fuller details of these festivals are not available
109	Mylapalle	To the north-west at a distance of one mile from the Chitvel-Rajampet bus route and 15 miles from Reddipalle	Srirama Navami	Chaitra Suddha Navami (March-April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	Srirama Navami is also celebrated once in 5 or 6 years in this village. Fuller details of this festival are not available
110	Cherlopalle	2 miles from Chitvel-Rajampet bus route, 5 miles from Chitvel - Kodur bus route and 16 miles from Kodur Railway Station	Sri Paradeswamy festival	Asvinyuja Suddha Padyami to Dashami (September-October). 10 days	Local, religious	Sri Paradeswamy, stone Sivalingam	Local congregation. Hindus	...	...
114	Kampasamudram Agraharam	One mile from Chitvel bus route, 15 miles from Kodur Railway Station and 18 miles from Rajampet by bus	Sri Venkateswaraswamy Brahmotsavam	Jaistha Suddha Dasami (May-June). 9 days	Local, religious	Sri Venkateswaraswamy, stone image in human form	Local congregation. Hindus	...	...
115	Nagiripadu	2 miles from Chitvel-Kodur bus route, 12 miles from Kodur Railway Station, 18 miles from Rajampet and 24 miles from Cuddapah	Sri Rangaswamy festival	In the last week of Phalguna (March-April). 1 day	Local, religious	Sri Rangaswamy, Sivalingam	Local and from the nearby villages. All communities	...	...
116	Nethivari-palle	One furlong to the west of Chitvel-Kodur bus route, 7 miles from Orampadu Railway Station and 24 1/2 miles from Rajampet	Gangamma Jatara	Every year once in 3 years or 5 years on Vaisakha Suddha Panchami (April-May) according to the convenience of the villagers. 3 days	Local, religious	Gangamma, earthen image is made	Local congregation. Hindus	...	Srirama Navami is also celebrated in this village for 9 days from Chaitra Suddha Navami (March-April). Fuller details of this festival are not available
123	Nagavaram	6 miles from Kodur Railway Station and 28 miles from Rajampet town	1 Sri Chennakesava-mothesavam	Ashadha Suddha Ekadasi to Bahula Chaviti (June-July). 9 days	Local, religious	Sri Chennakesava-swamy, bronze image in human form	Local congregation. Hindus	...	...
133	Yerraguntlakota	Near Sheshachalam hill ranges, 3 1/2 miles from Anantharajupet Railway Station, 10 miles to the west of Kodur Railway Station and 25 miles from Rajampet	1 Sri Neelakanteswaraswamy festival	Magha Bahula Chaturdasi to Phalguna Suddha Panchami (February-March). 7 days	Local, religious	Sri Neelakanteswaraswamy, Sivalingam	Local congregation. Hindus	...	Srirama Navami, Mathamma and Ankamma Jataras are also celebrated here. Fuller details of these festivals are not available
134 (b)	Anantharajupet	It is a Railway Station on Madras - Bombay broad gauge section of the Southern Railway, 1 furlong from Cuddapah-Balupalle road, 3 miles to the west of Kodur Railway Station and 22 miles from Rajampet	2 Gangamma Jatara	Chaitram (March-April) or Vaisakham (April-May). 2 days	Local, religious	Gangamma, in awe-inspiring form with abbaya hastam and trampling under her feet	Local congregation. Hindus	...	...
134 (b)	Utlagotupadu hamlet of Anantharajupet	2 miles to the west of Kodur town and Railway Station	Sri Rama Jayanthi	Chaitra Suddha Navami (March-April). 11 days	Local, religious	Sri Rama, stone image	4 to 5 thousand; local and from the nearby villages. Hindus	Eatables, mirrors, combs, handloom & mill made cloth and toys	Poor feeding is arranged

APPENDIX - II

STATEMENT OF FAIRS AND FESTIVALS

Serial 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
9. RAJAMPET TALUK <i>Concld.</i>									
31	Obanapalle	3 miles from Kodur Railway Station	Gangamma Jatara	Once in 5 years in Chaitram (March-April), 3 days	Local, religious	Gangamma, earthen image is prepared	Local congregation. All communities	...	...
	137 (g) Kothapalle hamlet of Obanapalle	On Kodur-Chitvel route, 2 1/2 miles from Kodur Railway Station by bus and 25 miles from Rajampet	Sri Rama Jayanthi	Chaitra Suddha Navami (March-April), 9 days	Local, religious	Sri Rama, a picture is worshipped	Local congregation. All communities	...	Peerla Panduga is also held for 4 days in this village. Fuller details of this festival are not available
32	Kodur	It is a Railway Station on Madras-Raichur broad gauge section of the Southern Railway	Devi Navarathrulu	Asvini Suddha Padyami to Dasami (September-October), 10 days	Local, religious	Kanyakaparameswari, stone image in female form	Local congregation. All communities	...	Free feeding is arranged. Gangamma Jatara is also celebrated in this village between Chaitram (March-April) and Vaisakham (April-May). Eswara festival is celebrated in Magham and Kartikam. Fuller details of these festivals are not available
	Sudarsanapuram hamlet of Kodur	11.2 miles from Kodur Railway Station and 3.4th mile from the bus route	Srihari Jayanthi on Mayuragiri hill	Vaisakha Suddha Chathurdasi, Purnima and Bahula Padyami (April-May), 3 days	Widely known, religious	Srihari, stone image in Vishnu form 5 feet high with 4 hands in the form of viswarupam	Local and from Andhra Pradesh and Mysore States. All communities	...	Srirama Jayanthi is also celebrated in this village from Chaitra Suddha Navami (March-April). Fuller details of this festival are not available

APPENDIX—III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy (1)	Name of Town/Village in which Market or Shandy is located (2)	Main items of business (3)	Days of operation (4)
1. CUDDAPAH TALUK			
Municipal Market I	;	Fruits, vegetables, grains, spices, beef, mutton, etc.	Daily
Municipal Market II	;	Mutton, vegetables, fruits, pulses, pots, dry and katcha fishes, edible oil, rice, betel leaves, cocoanuts, beef, etc.	Daily
2. RAYACHOTI TALUK			
Rayachoti Shandy	;	Vegetables, mutton and bed sheets	Sunday
Rayachoti Major Panchayat Market	;	Vegetables and mutton	Daily
Devapatla Shandy	;	Vegetables and other kirana articles	Thursday
Balathimmayagaripalle Weekly Market	;	Vegetables, foodstuffs, cloth, etc.	Wednesday
Galiveedu Weekly Market	;	-do-	-do-
Konampet Weekly Market	;	Vegetables, foodstuffs, cloth, etc.	Thursday
Chinnamandem Weekly Market	;	Vegetables and other kirana articles	Friday
Veeraballe Weekly Market	;	Chillies, salt, rice, vegetables, clothes, betel leaves, jaggery, tamarind, etc.	Saturday
Tsundupalle Weekly Market	;	-do-	Monday
3. PULIVENDLA TALUK			
Vempalle Panchayat Market	;	Vegetables, pulses, fruits, hides and skins, betel vines	Friday
Mutton Market	;	Mutton	Daily
Pulivendla Weekly Market	;	Food grains, vegetables, fruits, clothes, cattle, etc.	Thursday
Simhadripuram Weekly Market	;	-do-	Sunday
5. JAMMALAMADUGU TALUK			
Jammalamadugu Panchayat Market	;	Vegetables, dry chillies, onions, limes, oranges, dry fish and tamarind	Daily
6. PRODDATUR TALUK			
Municipal Meat and Fish Market	;	Mutton and fish	Daily
Municipal Vegetable Market	;	Vegetables	Daily
7. BADVEL TALUK			
Badvel Panchayat Market	;	Chillies, ghee, vegetables, mangoes, etc.	Daily
9. RAJAMPET TALUK			
Rajampet Vegetable Market	;	Vegetables, food grains, oil seeds, chillies, jaggery, etc.	Wednesday

Source: Collector, Cuddapah

Note: There are no markets or shandies in other taluks in the district.

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	10 days	Cuddapah	Devaricuddapah hamlet of Ukkayapalle	Sri Venkateswaraswamy festival	Eatables, utensils, combs, mirrors, pictures, books and toys, etc.
February-March	2 days	Cuddapah	Akkayapalle	Poleramma Jatara	Eatables, combs, pictures and photos of national leaders, historical personages, etc., ribbons and toys of various kinds
	2 days (10th and 11th of February)	-do-	-do-	Mariyamma Jatara	Eatables, pictures, dolls, mirrors, combs and toys
	1 day and 2 nights	Rayachoti	Thumukunta	Gangamma Jatara	Eatables, cocoanuts, etc.
	2 days	-do-	Chinnamandem	Paleti Gangamma Jatara	Glassware, sweetmeats, dolls, cloth, ready-made clothes, pictures and books
	2 days	-do-	Venkatareddigaripalle hamlet of Bandlapalle	Basaveswara festival (during Sivaratri)	A few shops are opened but particulars of articles sold not available
	3 days	-do-	Anantapuram	Gangamma Jatara	Eatables, utensils, glassware, books, cloth, ready-made clothes, mats, pictures of Gods and national leaders, toys, baskets and agricultural implements
	3 days	-do-	Veeraballe	Veeranagamma Jatara	Food stuffs, sweetmeats, pictures, books, glassware, utensils, lanterns and mirrors
	1 1/2 days	Kamalapuram	Illur	Peddamma Jatara	Eatables
	3 days	Proddatur	Korrapadu	Dasthagiri-wamy Urs	Sweetmeats, ribbons, balloons, toys, fruits, bangles, etc.
	5 days	Rajampet	Athiralla or Hathyralle	Mahasivaratri	Eatables, utensils, lanterns, Ayurvedic drugs, pictures, photos, clothes and toys
March-April	1 day	Rayachoti	Pyarampalle	Asalla Gangamma Jatara	Fancy goods, sweetmeats, utensils, glassware, pictures, mill clothes and baskets
	1 day	Kamalapuram	Bismillakhadar hamlet of Hanumanaguthi	Durgamma Jatara	Eatables
	2 days	-do-	Kokatam	Shah Alam Peer Urs	Eatables, fancy articles such as combs, mirrors, plastic toys and small aluminium utensils
	3 days	Jammalamadugu	Venkaiah Kalva	Grama Jatara	Eatables, utensils, lanterns, pictures, books, clothes, agricultural implements and toys
March-April (Concl'd.)	3 days	Jammalamadugu	Peddarnudiam	Sunkulamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, plastic goods and toys
	2 days	Proddatur	Proddatur	Gangamma Jatara	Eatables, mirrors, combs, pictures, photos, books, cloth and clothes, and toys of various kinds
	2 days	-do-	Sankatithimmayapalle hamlet of Chintakunta	Hussain Vali Urs	Eatables, lanterns, torchlights, mirrors, combs and toys
	1 day	-do-	Mydukur	Ankalamma Jatara	Eatables, fruits, and fancy goods
	2 days	Badvel	Kothapalle hamlet of Somireddypalle	Pedda Peeraiah festival	Sweetmeats, etc.
	1 day	Sidhout	Varikunta	Gangamma Jatara	Dolls, sweetmeats, etc.
	11 days	Rajampet	Anantharajupet	Srirama Jayanti	Eatables, mirrors, combs, handloom and mill cloth and toys
April-May	3 days	Cuddapah	Muthulurpadu hamlet of Bhumayipalle	Gangamma Jatara	Eatables, glassware, pictures of Hindu deities, baskets, dolls, etc.
	10 days	-do-	Pushpagiri hamlet of Kotluru	Sri Chennakesava-swamy Brahmotsavam	Utensils, eatables, lanterns, mirrors, combs, pictures of Gods, photos, books, mill cloth, handloom goods of Pullampet and Madhavaram of Cuddapah District, wooden, earthen and rubber toys, etc.
	3 days	Rayachoti	Tsakibanda	Grama Devata Jatara	Eatables, utensils, lanterns, pictures, cloth and books
	7 days	Kamalapuram	Peddacheppalle	Cheppalle Yellamma Jatara	Eatables, toys, bangles, vermilion and turmeric powder, etc.
	9 days	Proddatur	Proddatur	Ramalingeswaraswamy Brahmotsavam	Rangles, eatables, toys, etc.
	13 days	Badvel	Gopavaram	Sri Venugopalaswamy Brahmotsavam	Sweetmeats, clothes, etc.
	10 days	Sidhout	Madhavaram	Sri Bhavanarishi Brahmotsavam	Eatables, utensils, lanterns, mirrors and combs, pictures, photos, books, saris, handloom clothes, cutpieces, baskets and toys of several kinds
May-June	3 days (once in 3 years)	Rayachoti	Dappepalle	Are Devatha festival	Eatables, utensils, mirrors, combs, Ayurvedic drugs, pictures and agricultural implements, etc.
	3 days	Kamalapuram	Salthimmayapalle hamlet of Tsadipirala	Ankalamma Jatara	Sweetmeats, toys, utensils and fancy articles such as combs, mirrors, etc.
	3 days	-do-	Palagiri North	Sri Chennakesava-swamy festival	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes and other miscellaneous things
	1 day	Sidhout	Reddipalle hamlet of Atlur	Pothularaju festival	Sweetmeats, beads and glasses
	10 days	Rajampet	Pullampet	Sri Santhilingeswaraswamy festival	Sweets, toys and other things

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)
June-July	2 days 4 days 11 days	Cuddapah Rayachoti Rajampet	Kondur Nagooruvandiapalle hamlet of Nuliveedu Tangutur	Masthan Vali Urs Yellamma Jatara Sri Chennakesavaswamy and Kailasanadhaswamy Brahmothsavams Nancharamma festival	Eatables and articles required for worship Sweetmeats, utensils, cloth A few shops are opened but particulars of articles sold not available
September-October	14 days 2 days	Pulivendla Rajampet	Inagaluru Tangutur	Hazarath Khader Vali Urs	Eatables, glassware, torches, utensils pictures, clothes, drugs, books, dolls, etc. Eatables, lanterns, mirrors, combs, multi-clothes, fowls, baskets, cots and toys
According to the convenience of villagers	1 day	Rayachoti	Kalibanda	Paletamma Jatara	Eatables, sweetmeats, utensils, glassware, pictures of Gods and national leaders, and agricultural implements

GLOSSARY

<i>Abhaya hastam</i>	Raised right palm of deities representing the protection-affording attitude in a posture of re-assurance	<i>Ashta diggajas</i>	Eight poets of the Court of Sri Krishnadevaraya
<i>Abhishekam</i>	Religious rite of pouring or sprinkling sacred waters on the image of a deity	<i>Asthana mantapa</i>	Royal Court of kings
<i>Adri</i>	Hill	<i>Asvatha tree</i>	Ravi tree (ficus religiosa)
<i>Adugu</i>	Foot print	<i>Aswa</i>	Horse
<i>Advaita</i>	A kind of metaphysics where soul and the body are regarded as one and the same	<i>Aswavanam</i>	Horse vehicle
<i>Agarbathies</i>	Incense sticks	<i>Attha</i>	Mother-in-law
<i>Agnigundam</i>	Fire pit	<i>Avatharam</i>	Incarnation
<i>Agraharam</i>	A village given as a donation to Brahmins	<i>Avudevathas</i>	Cows and bulls which are treated as celestial beings and worshipped
<i>Ahimsavratam</i>	Non-violence	<i>Avula pabbamu</i>	A festival celebrated in the name of the village deity; festival of cows
<i>Akhandamulu or Akhanda deeparadhana or Akhanda deepamu</i>	Burning lights continuously	<i>Ayudhamulagudi</i>	Temple of weapons
<i>Akkadevatalakonda</i>	Hill of the holy sisters	<i>Ayudhapuja</i>	Worship of the weapons
<i>Akkadevatas</i>	Sister deities	<i>Ayyavarlu</i>	The name by which Brahmins are generally called by the other communities
<i>Akshinths</i>	Rice mixed with turmeric or vermilion	<i>Bahu</i>	Arm
<i>Aku</i>	Betel leaf	<i>Balabhakta</i>	Young devotee
<i>Aku pujas</i>	Worship with foliage, generally with betel leaves artistically arranged in a bamboo frame which fits well above the shoulders and head of the deity	<i>Balagrahadosham</i>	Usual sufferings to which children are subject and believed to be due to the evil effects of some stars
<i>Alakaladopu</i>	Plundering	<i>Baligudu</i>	Kabaddi — a kind of game
<i>Amada</i>	A distance of ten miles	<i>Balikoodu</i>	Cooked rice mixed with blood
<i>Amavasya</i>	New Moon day	<i>Balipillalu</i>	Sacrificial lambs
<i>Ambali</i>	A kind of porridge	<i>Balituruguta</i>	Going round the village boundaries early in the morning carrying swords and spears shouting 'kobali-kobali' and scattering either the blood of the sacrificed animals with margosa leaves or cooked rice mixed with blood of the sacrificed animals
<i>Amildar</i>	Tahsildar, Revenue Officer in charge of a Taluk	<i>Bandaru</i>	Margosa leaves with turmeric and vermilion
<i>Ampasayya</i>	A bed made of arrows	<i>Bandi</i>	Cart
<i>Amruta</i>	Nectar; Ambrosia, the food of the Gods, which makes the partaker immortal	<i>Beejaksharalu</i>	Letters implying special meaning and significance in it
<i>Andhrula Charitra</i>	History of the Andhras	<i>Besthas</i>	Fishermen
<i>Andolika</i>	Palanquin	<i>Bhajan mandir</i>	A house where devotees do bhajans
<i>Ankurarpana</i>	Inaguration	<i>Bhajans</i>	Singing in chorus in praise of God
<i>Annachatram</i>	Choultry where people are fed free	<i>Bhakta</i>	Devotee
<i>Anusandhanam</i>	Planning and convening	<i>Bhakthi</i>	Devotion to God, loyalty, faith
<i>Aradhana</i>	Special worship		
<i>Arakatta</i>	Half the bund		
<i>Archana</i>	Worship		
<i>Arugu</i>	Pial or platform		
<i>Asar-i-Shereef</i>	Shrine		

Bhasmams	Aurvedic drugs; sacred ashes	Chakram	Discus, the weapon of Lord Vishnu
Bheri	Drum	Chakrapongali	A sweet preparation made of rice and sugar
Bhogamvandlu	Dancing girls	Chakra snanam	The ceremony of taking <i>chakram</i> (disc of Lord Vishnu) in a palanquin with music to a well or river or tank and washing it in the waters reciting <i>mantrams</i>
Bhogandhanibhavi	The well of a dancing girl (<i>Devadasi</i>); (<i>bhavi</i> — well)	Chaldisnanam	Cold bath
Bhogipandlu	<i>Regi</i> fruits (<i>zizyphus juba</i>) etc., which are poured down the heads of children during <i>Bhogi</i>	Chandra	Moon
Bhoodevi	Mother earth	Chathrasnanam	Deity brought in an umbrella for bath
Bhujia kirtis	Ornaments used on the shoulder	Chatussala	Big house with separate blocks for men and cattle
Bidaru	Caravan	Chavidi or Chavadi or Grama chavidi	Place of public assembly of the village. It is the property of the entire community. In it all public business is transacted and it serves also as the headquarters of the village police, village club and guest house for travellers.
Bidda	Child	Cheerala gudaram	Tent of sarees
Biksham	Offering made to beggars	Cheruvu	Tank
Billi	Cat	Cheyvi	Arm
Biyyapu kolatha	Rice given in a measure	Chidibandlu	Carts fixed with a heavy wooden pole vertically
Boddulingam or Boddurayi	A formless stone usually half buried in the ground at the village entrance	Chinta	Sorrow
Bonala bandlu	Carts with cooked rice etc.	Chinthamallelu	Thin long tamarind twigs
Bonalu or Bonams	A preparation of rice and greengram intended for offering to a deity	Chitta	Budget
Bonamukudu	Cooked rice intended for offering to a deity	Cholum or Jonna	Jowar
Brahmahathyadosham	Sin of killing a Brahmin	Dakshina	South; Cash paid to <i>pujari</i> or <i>purohit</i> on ceremonial occasions
Brahmopadesam	Initiation	Dakshinapatha	Southern country
Brahmothsavam	Grand festival	Dakshina pathayatira	Itinerary of the south
Brindavan	(1) <i>Samadhi</i> or tomb of a Brahmin religious head (2) The pedestal or a square erection to plant, protect and worship <i>tulasi</i> , the holy basil (<i>Ocimum sanctum</i>)	Damarukam	Drum
Budabukkals	A Nomadic Tribe who go out to beg, beating a small drum and foretelling events	Dandakam	A poetic composition in Telugu or Kannada in praise of God subject to specific metre and rhyme
Bugga	Stream of water; spring	Dandam	Stick
Burrakathas	Legends of exploit of some God or hero related with singing, music and dance	Daphedar	Head peon under an officer
Calian muntapah or kalyana mantapam	Wedding hall	Darbar	Court
Chadivimpulu	Offerings; presentations during marriage, thread marriage and hair cutting ceremonies etc.	Darga	Place of religious importance for Muslims generally having a tomb
Chaitra-prabha uthsavam	Procession of victory conducted with a <i>prabha</i>	Darsan or Darshan	Audience
		Dasavatharams	Ten incarnations of Lord Vishnu
		Deeparadhana	Burning of oil lamps
		Devaloka	The celestial regions
		Devatha	Celestial being
		Devi	Goddess

Dewan khaneh	Dewan's office	Ganda deepams	An oil lamp is carried on the head, the lamp being a big hollow earthen plate filled with oil with thickly twisted wicks of cotton thread. More usually the plate is prepared of flour of rice or wheat like an oil cup
Dhadiyojanam	A preparation of cooked rice with curd	Gandakathera	Scissors-like instrument
Dharma	The approved way of life comprising righteousness, religious ordinances, rules of conduct and duties of an individual peculiar to his stage and station in his life	Gandham	Sandalwood paste
Dhoopa, deeya, naivedyams	Incense, lighting and offerings	Gandhapurallu	Superior variety of stones used in the manufacture of sandalwood paste
Dhwajaroohanam	Inauguration of the festival (flag hoisting)	Gandi	Gorge
Dhwajasthambam	Pillar in front of the temple	Gangabhavani	Presiding deity of water; Ganges
Dhwajavarohanam	Conclusion of the festival (removing the flag)	Ganga veshamulu	To dress oneself as Ganga or river Ganges
Dibbamu	A local term for a big earthen pot filled with oil having an earthen covering to its mouth with a hole in the middle and a wick touching the bottom of the pot lit	Gantamu	Pen made of iron to write on palmyra leaves
Dongalasan	Thieves harlot (<i>dongalu</i> = thieves; <i>sani</i> = harlot, the general name of dancing women)	Garbhagriha or Garbhagudi	Sanctum sanctorum
Doomu	A rustic term for cholera	Garbham	Womb
Dwipadi	In two lines	Garuda	Sacred kite, the vehicle of Lord Vishnu
Eddu	Bull	Garudavahanam	Vehicle in the form of a sacred kite
Ekasila	Single stone	Garudotsavam or Garuda seva	Procession on the vehicle of a sacred kite
Enugavahanam	Elephant vehicle	Geeta	A Hindu scripture
Enugu	Elephant	Ghata jalabhishekam	Bath with potsful of water
Erra	Red	Ghatam	Pot depicting a village Goddess
Errachintamanu	Red tamarind tree	Giri	Hill
Eruvaka	Ploughing	Gnanopadesam	Enlightenment of knowledge
Eswaramsa sambhuta	Born with attribution of Lord Siva	Go bhu withtha abhivridhi	Increase in cattle, land and wealth
Fakirs	These are an order of religious mendicants of the Mohamadan persuasion; Mohamadan saints	Godalu	Walls
Fatheha	Offerings	Gopuram or Gali-gopuram	Tower
Gadapa	Threshold	Gori	Tomb
Gadde	Throne	Gramadevata	Presiding female deity of the village
Gadha	Mace	Gudi	Temple
Gadi	Room	Guggillu	Cooked gram
Gajarohanam	Procession on elephant vehicle	Gundam	Fire pit
Gajavahanam	Elephant vehicle	Gurrapu vahanam	Horse vehicle
		Guru	<i>Aacharya</i> , revered preceptor; teacher
		Gurugulu	Cylindrical blocks of dung or earth with a hollow for wick and oil for lighting
		Halam	Plough
		Hamsa	Swan
		Hamsavahanam	Swan vehicle

Hanuman	Monkey God	Jari	Silver or gold thread used in embroidery and weaving
Hanumadvahanam or Hanumanthavahanam	Hanuman (Monkey God) vehicle	Jatara	Fair having religious importance
Hanumanthotsavam	Procession on the vehicle of Hanuman	Jayanthi	Birth day
Haridasu	One who narrates <i>harikathas</i> i.e., legends of exploit of some God or hero related with singing, music and dance	Jeeva samadhi	Tomb constructed when a man has entered it alive
Hariharadulu	Vishnu, Siva and other celestial beings	Jeganta or Jayaganta	A big circular bronze disc used as a bell
Harikatha	Legend of exploit of some God or hero related with singing, music and dance	Jet d' eau (French)	A jet of water
Harikatha kalakshepams	Spending time in listening to <i>harikathas</i>	Jilledu	<i>Calatropis gigantia</i>
Hatya	Killing	Jonna pulagam	A kind of preparation cooked with <i>cholum</i> (jowar)
Homagundam	Sacrificial fire	Jyothi	Burning light
Hundi	A receptacle in a temple where the devotees put the offerings in cash or kind	Kailasam	The abode of Siva
Imam	Muslim priest	Kalagnanam	Forecasts of future happenings
Indlu	Houses	Kalam	Pen
Jagam or Jagarana	Keeping awake throughout the night	Kalasam	An empty vessel with five betel leaves arranged round the mouth of the vessel with tips upwards and a cocoanut placed on them
Jagir	Feudal estate or an assignment of land by a ruler to his feudal chief in return for military or other services	Kalasasthapanam	Installation of a <i>kalasam</i>
Jagirdar	Feudal chief holding an assignment of land from a ruler in return for military or other service	Kalavathi	Dancing girl
Jalathrani uthsavam	Procession on water or boat procession	Kalva	Canal
Janda	Flag	Kalyanam	Marriage
Janda uregimpu	Flag procession	Kalyana mantapam	Wedding hall
Janda uthsavam	Flag festival; taking the flag in a procession	Kalyanothsavam or Kalyana mahothsavam	Marriage ceremony
Jandhyam	Sacred thread around the neck worn by Brahmins etc., after the <i>upanayana</i> ceremony	Kanukobhishekam	Religious rite of pouring gold or gold products down the head
Japam	Repeating the <i>mantram</i> initiated by the <i>guru</i>	Kankanam	Bracelet; Saffron thread tied round the wrist during marriage and other ceremonies
Japamala	A string of beads used while repeating the <i>mantram</i> initiated by <i>guru</i> to indicate the number of times the <i>mantram</i> is repeated	Kannada desam	Region where people talk Kanarese; Karnataka
		Kanuma	Valley
		Kanyakala cheruvu	Tank of the maids
		Kappalu	Frogs
		Karnata kiratha keechakas	Heartless rulers of Karnataka
		Kasula danda	Necklace of gold coins
		Kattesamu	Competition among men in stick fighting
		Kattiseva	Sword feats
		Keelugurrams	Mechanical horses
		Kobali	Accept sacrifice
		Kodalu	Daughter-in-law
		Kodu kottuta	Cut down trees and bushes
		Kolatams	A dance to the beat of short sticks held in the hands

Koluvu eatelu	An army, weapons, cavalry etc.	Mantraushpam	The concluding ritual of worship in all big temples by reciting holy scriptures implying that in whatever form and name the Lord has been worshipped, the worship and the prayer are for the <i>Abheda Paramathma</i> , the supreme Lord who is only one. The first <i>mantram</i> usually begins with ' <i>Sahasra seersham devam</i> ' etc.
Komatinuthula	<i>Komati</i> = Vaisya; <i>nuthula</i> = well; Vaisya well	Mantra sastram	Science of controlling the opponents by chanting <i>mantras</i>
Kommu	Horn, blowing instrument	Manyam	Inam
Kona	Valley	Mari	The deity responsible for the outbreak of epidemics
Konda	Hill	Marrichettu	Banian tree
Koneru	Pond	Marulu pasaru	The essence of a leaf that would win the love of another
Korla bandi	Cart fixed with sharp sticks vertically	Masjid	Mosque
Korra	A kind of millet	Masosthsavam	Monthly procession
Kota	Fort	Meravani	Procession
Kripa	Mercy	Midde	Upstairs; roof
Krosu	Two miles	Molakala Purnima	Full moon day of <i>Sravanam</i> (July-August)
Kumbha harathi	<i>Harathi</i> on a grand scale	Mondi sila	Headless trunk in stone
Kumbhapukoodu	Cooked rice	Mopidi uthsavam	The feast of arrows
Kumbhum	Heap of cooked rice	Moulvi	A Mohammadan pandit
Kumkum	Vermilion	Muddha	A local custom in which animals are sacrificed in the households and the devotees kept awake throughout the night
Kumkuma bharina	Vermilion box	Mudupulu	A promised offer
Kunta	A small tank or pond; a measure for land	Muggulu	Floor decorations made with designs drawn with flour
Kurmam	Tortoise	Muggu rayi	A kind of stone with the powder of which decorative lines and figures are drawn in the floor
Lingam	Phallus	Mujavar	Muslim priest
Maddi manu	A local term for plantain tree	Mukhamantapam or Moocha mantapam	Entrance hall
Madhyaranga	The central area; arena	Mukkoti Muddalu	<i>Prasadam</i> distributed on <i>Mukkoti Ekadasi</i> or <i>Vaikunta Ekadasi</i> i.e., on <i>Margasira Suddha Ekadasi</i> (November-December)
Madugu	Pool	Mula vigraham	Presiding deity
Maghasnanams	Morning baths undertaken in the month of <i>Magham</i> (Jan.-Feb.)		
Mahal	Palace		
Maha muni	Great sage		
Malida	A preparation with wheat flour and jaggery		
Malleda	A sweet preparation with wheat and sugar or jaggery		
Mamools	Payment in cash or kind made to domestic servants or others as a custom		
Manasa putries	Daughters born of desire alone		
Mandalam	Forty		
Mantapam or Mandapam	A small room with pillars and roof all of stone; A structure for placing an idol		
Mantram	Incantation or spell. In Sanskrit and other languages derived from it, it also denotes hymn, sacred text and mystical verse		

Mutt	Place of residence of fakirs, byragies and other religious mendicants of this description; A religious institution with authority over a sect	Paluku	Speak
		Panakeem	Jaggery solution tastefully spiced
		Panchalohams or panchalohas	An alloy of five metals viz. copper, brass (or gold), tin (or silver), lead and iron
		Panchemrutham	Preparation made of milk, ghee, sugar, honey and curds
Nadi	River	Panderapu or Pan-narapu or Panyarapu bandlu	Carts filled with baskets of salted, spiced, soaked green gram dhal
Nadiveedhi	Middle of the main street	Panpuseva	A ritual observed by keeping the image of the deity on the bed
Naga	Cobra	Panyaram or Pannaram or Panneram	Soaked green gram dhal salted and spiced
Naivedyam	Offering in kind made to God and consumed later	Parana or Kanuma	The day after the festival — 3rd day of Sankranti
Namaj katta	Place where the Muslims offer their prayers	Parupatyadar	An officer in charge of a temple
Nandies	Bulls	Paruveta	Paru = run and veta = hunt
Nandiseva	Procession on a bull vehicle	Pasi	White
Nannukondapo	Take me	Pasupathastra	Name of the arrow gifted to Arjuna by Siva
Navadhanyams	Nine varieties of grains	Pasuvula panduga	Festival of animals generally bulls
Navagrahas	Nine planets	Pattabhishekam	Coronation
Navarathrothsavamulu	Festival of nine nights; generally Dasara	Paya	Small branch of a river
Navarathrulu	Nine nights	Payasam	A sweet preparation
Neelamma neeta galayunu	Neelamma would join water	Peddadandu	Pedda = big; dandu = army
Neella theru	Water car i.e., a decorated cart distributing water	Peer	Alams (in the form of a palm or standards which are commonly made of copper and brass though occasionally of gold or silver)
Nemali vahanam	Peacock vehicle	Peerlachavidi	The place where the alams are housed
Neredu	Eugenia jambolane	Peetam or pitam	Seat
Nindukunda annamu	Cooked rice taken out first usually to offer to Gods, gurus and holy men	Perumallu	A synonym for Lord Venkateswara
Nithyothsavam	Daily procession	Peshkash	A kind of rent payable to Government
Ontikommu bolli avu meravani	Procession of the white cow with only one horn	Peta	Suburb of a town as distinct from kota (fort)
Pachanalaya	Kitchen	Poli	Blood of sacrificed goat etc., by itself or mixed with cooked rice; prosperity of a village; profuse yield of a field
Padma	Lotus	Pongali or Pongal	A preparation with rice and green gram dhal
Padmasana	An erect sitting posture with both the legs folded		
Padu	Destruction; desolate		
Padubanda	Foundation stone		
Pagulu divities	Torches during the day		
Paimash	Survey		
Pakshothsavam	Fortnightly procession		
Palav	A non-vegetarian dish prepared with rice and mutton		
Palle	Village		
Palnati suddulu	Stories about Palnad		
Palugurallu	A variety of small stones generally found in the sand of dried up rivers used in the manufacture of common black bangles		

Pongupalu or pala-pongulu	Boiled milk; to heat the milk till it boils and overflows the vessel as a preliminary ceremony before entering a new house or occupying a vacant house or on such other occasions	Sabara	Hunter
		Sadhaka	One who practises particularly <i>yogas</i> etc.
		Sadhus	Those who have renounced the world and its concerns
		Sahasranamarchanam	Worship by uttering thousand names of God or Goddess
Poolakavidi	Carrier decorated with flowers	Saivites	Those belonging to a Hindu sect worshipping Siva as the greatest God, regarding Him as the source and essence of the universe
Poru	Fight	Saka	Era
Potladu	Fight	Sakthi or Shakti	Female deity in an awe-inspiring form
Prabha	A long vertically projected stand conically shaped at the top covered with a designed cloth	Samadhi	Tomb
		Sami	A kind of tree
Pramadhas	Saints	Samsthanam	Court of Hindu Rajas
Prakara	Compound wall	Samvadam	Conversation
Prasadams	Eatables distributed after offering to deity	Samvathsarothsavam	Annual procession
Prathishta	Installation	Sandhyavandhanam	A religious rite performed by Brahmins, Vaisyas etc.
Puja	Worship	Sangamam	Confluence
Pujari	Priest — One who conducts worship, a ministrant	Sangham	Committee or association or society
Pukka	Strong	Sani graha dosha	Evil effects attributed to the planet Saturn
Pulagam	Cooked rice and green gram dhal	Sankara arishta	Mishap due to Sankranti
Pulihora	A preparation of cooked rice with tamarind or lime juice	Sankhu	Conch
Pulivindula	Decay	Sankhya yogam	Name of a philosophical system
Purana kalakshepams	Spending time in listening to <i>puranas</i> i.e., sacred legends	Sanyasis	Those who have renounced the world and its concerns
Puranam	Stories relating to Gods	Sarvadhikari	Holder of Power of Attorney
Purushamrugam	An imaginary animal with a human face considered to be always holy hal- lowing the ground it touches	Satagopam	Name of a Vaishnava saint; the silver crown in the temple to touch the devotees on their heads as a mark of blessing
Puttusila	Self born stone image	Satyaloaka	Abode of Brahma
Rakshasas	Demons; evil minded strong beings similar to <i>Asuras</i> who are enemies of the Gods	Sesha	Serpent
Rale	Drop off	Seshavahanam	Serpent vehicle
Rathothsavam	Car festival; chariot procession	Seva	Worship
Ravam	Sound	Siddhas	Those who have attained special powers through penance. A class of heavenly beings
Ravi	Ficus Religiosa	Siddi	Emancipation
Ravikas	Upper garment worn by Indian ladies; blouses	Silpa sastra	Science of architecture
Rishis	Sages	Sima or Seema	Region
Rishyashramams	Abodes of sages	Simha	Lion
Ruthwiks	A priest conducting a sacrifice	Simhavahanam	Lion vehicle
		Sirdars	Army commanders

Sivalingam	This is the symbol by which the God Siva or the destroying power is worshipped by the cross marked sect of Hindus	Tarpana or Tharpanam	Offering at annual ceremony. Generally speaking the <i>tarpana</i> cannot be offered by a woman, by a man whose parents are alive, or by a Brahmin not invested with the sacred thread
Sivuni bhavi	Siva's well	Teku	Teak
Soudhantarala	The open space left at the terrace level on all the sides of the <i>garbhagriha</i> (sanctum sanctorum) and the <i>mukhamantapam</i> (the hall in front of sanctum sanctorum) excepting on the front side	Teppa uthsavam	Boat festival
Sowmyanama samvathsaram	The year Sowmya of Telugu calendar	Thalavalu or Talavalu or Talambralu	The function of the bride and bridegroom pouring rice over the heads of each other during the marriage ceremony immediately after the <i>thali</i> is tied
Spatika	Crystal	Thambulam	The whole apparatus of betel i.e., the leaf, the nut, the chunam and the spicery in the manner the Indians take it — Generally betel leaves and arecanuts
Sthalapurana	History of the place	Thanas	Guarding places
Sthothram	Utterings in praise of God or Goddess	Thandas	Small groups of habitations particularly of Sugalis
Sthree hathya dosham	The sin of killing a woman	Thandavanruthyam	A kind of dance (generally applied to the dance of Siva in a furious mood)
Sudibandi or Sidi-bandi or Siribandi	A cart with a heavy wooden pole fixed vertically	Thappeta	A circular flat country drum
Sukanasikasthuka	The outlet for the <i>abhishekam</i> water protruding outside the <i>garbhagriha</i> (sanctum sanctorum) and carved in the form of <i>suka nasika</i> (beak of a parrot) in this case and in the form of the face and mouth of a cow in some cases	Thatha	Grand-father; the way in which an old man is addressed
Sulam	Javelin	Theerthavali	<i>Vasanthotsavam</i> i.e., sprinkling of coloured water
Surya	Sun	Theru	Festival car usually wooden
Suryuni banda	Sun slab	Thiruchi uthsavam	Procession in a palanquin
Swayambhu	Self-manifested	Tholu bommalata	A traditional play of coloured leather puppets played during night behind a thin white curtain, the action of the pictures and their dances tallying with the speeches and music by the players
Swayampakam	Cooking their own food by Brahmins well versed in Vedas and with the <i>vratam</i> (vow) of cooking food for themselves and for those with that <i>vratam</i> (vow). These do not touch food cooked by ladies and other Brahmins. In big temples the <i>pujaris</i> are <i>swayampakis</i> fully engaged in the temple duty and other <i>swayampakis</i> are appointed to cook food for them	Thondalu	Chameleons
Sykatha	Made of sand	Thota	Garden
		Thota uthsavam	A ritual observed by taking the procession deity to a nearby garden
		Threthayugam	The second <i>yuga</i> which lasted for about 1,296,000 years

Thulasi	The holy basil (<i>ocymum sanctum</i>)	Vedaparayana	Reciting Vedas
Thupika	Temple; tower	Veduru	Bamboo
Tirthams	Streams; Sacred or sanctified water	Veerabali	A special sacrifice
Tirugudu chekka	A game played by clapping hands	Veerasajvas	Salvites who would end their life, if, by any accident, they lose the <i>lingam</i> given by <i>guru</i> (<i>veerathvam</i> = heroism in Saivism)
Tirunala	Fair having religious importance	Verri	Insane
Trimurties	The three Hindu Trinities i.e., Brahma, Vishnu and Siva	Vibhuti or Vibhoothi	Purified or sacred ash
Trishudhiga	In thought, word and deed	Villu	Bow
Trisulam	Trident	Viniyogam	An ancient tradition of worshipping
Tsalla	Cold; buttermilk	Vishvarupam	Original form of Sri Mahavishnu all-pervading, all-including form
Udubathis	Pastils	Vazier	Minister
Ugadi	Telugu New Year's day	Vrushabha	Bull or bullock
Upadesam	Enlightenment		
Uramma	Village tutelary Goddess	Yagagundam	Pit where <i>yagam</i> is performed
Urs	Muslim festival celebrated in memory of a great man	Yagam	Sacrifice, a religious ceremony accompanied by oblations
Uru	Village	Yagasala	Hall where <i>yagam</i> or holy sacrifice is celebrated
Uthsavam	Celebration, as applied to the pagoda ceremonies; festival	Yagma	Sacrifice
Uthsava vigraham	Procession image	Yalivahanam	She-serpent vehicle
Uttara	North; One of the twenty-seven stars	Yerragunta	Red pond
		Yeru	River
Vadalu	A savoury (cake) made of gram	Yoga	A special power attained through penance
Vadappu	Soaked green gram dhal	Yoga dandam	Hand stick used by <i>yogis</i> i.e., saints
Vagu	A small rivulet	Yogadrushti	Spiritual eye
Vahanam	Vehicle	Yojanam	A measure of distance equal probably to eight or nine miles
Vahana mantapam	A hall where the deity is decorated on a vehicle for procession	Yuga	<i>Yuga</i> is an age, especially a sub-division of the life of the universe. The first is called the Krita Yuga (<i>Satya Yuga</i>) to which the Hindus assign 1,728,000 years. The second called <i>Threata Yuga</i> lasted about 1,296,000 years. The third called <i>Dvapara Yuga</i> lasted about 864,000 years. And the last in which we are now living is called <i>Kali Yuga</i> or the Age of Misery. It is expected to last for about 432,000 years.
Vaishnavites	Those belonging to Hindu sect regarding Vishnu as the supreme being		
Vakili	Door		
Vali	A Muslim saint		
Vanabhojanam	Dinner arranged in a garden or picnic		
Vanka	Stream		
Varagogu	A wild plant of the <i>Decne</i> hemp species (<i>hibiscus cannabinus</i>)		
Varam	Boon		
Vardhanti	Anniversary		
Vasanta topu	Mango grove		
Vasantham	Coloured scented water		
Vasanthotsavam or Vasanthalu	Sprinkling of coloured water		

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